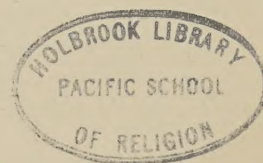


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A·CATHOLIC·REVIEW·OF·THE·WEEK



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CHRONICLE

Tariff Bill Passed.—The Underwood Tariff Bill is now on the statute books, the President having affixed his signature to the measure on October 3. By a vote of 254 to 103 the House had adopted the conferees' report on the Tariff Bill refusing, by a vote of 203 to 137, to accept the Clarke amendment, proposed by the Senate, and on which the conferees had disagreed, which would wipe out speculation in cotton futures by the imposition of a prohibitory tax. Mr. Underwood's motion for the adoption of the Smith-Lever plan in place of the Clarke amendment was carried by 171 to 161. The Smith-Lever amendment was intended to diminish speculation in cotton futures. It was aimed particularly at gambling on the New York Cotton Exchange and other cotton markets. It took from the manager of the Cotton Exchange the arbitrary power of deciding upon the class of cotton to be delivered in future transactions, and it stipulated that the grades recognized by the United States Government should be the guides for future deliveries. The small margin by which the Smith-Lever amendment had been adopted and the fact that there was much feeling against the measure in the House and little enthusiasm for it in the Senate foreshadowed a permanent disagreement covering the entire matter and the postponement of cotton legislation till next session. With many Republicans absent and unpaired, the Senate, on October 2, adopted the conference report by a vote of 36 to 17—more than two to one. Then, in accordance with an understanding to save Senators from embarrassment, the Senate voted without a roll call to disagree to the House compromise on the tax on cotton futures, then receded from its original amendment levying the tax, and the

whole subject was stricken from the bill. This action by the Senate left no loophole for further attempts in the House to insist on the tax in any form. However, to leave no shadow of doubt hanging over the validity of the bill, the House voted unanimously to concur in the action of the Senate, which wholly eliminated the cotton tax matter from the measure.

Warns Railway Employees.—On the ground that the maintenance of seniority rule places the lives of the people of Massachusetts in jeopardy, Governor Foss has notified officers of the brotherhoods of locomotive engineers and firemen that if a strike is called on the New Haven Railroad to enforce the rule against the wishes of the railroad, he will call a special session of the Legislature to enact laws which will absolutely prohibit strikes of railroad operatives employed in the State. The railroad men have been contemplating a strike in consequence of the recent ruling of the New Haven Railroad Company that in the promotion of employees and the assignment of duties fitness as well as length of service shall be taken into consideration. In defence of his threatened action, Governor Foss declares that the laws of other countries supply useful precedents, and he feels confident that public sentiment in the Commonwealth of Massachusetts will demand the enactment of similar legislation.

Liberals Nominate Calero.—The ticket of the Liberal party in Mexico for the coming election will be Manuel Calero for President and Jesus Flores Magon for Vice-President. The nomination was entirely informal as there was no time to hold a convention. Prominent Liberals urged these candidates to accept the nominations, which they did. Señor Calero was Ambassador to the

United States under Madero and is a Senator for the State of Mexico. Señor Magon was for a time Minister of the Interior in Madero's Cabinet. He is a Senator for Oaxaca and is considered the floor leader of the Liberals.—Frederico Gamboa, the Catholic Presidential candidate, has given out his plan of social reform. He advocates various schemes for the uplift of the working class, principally the establishment of savings banks and the encouragement of thrift and temperance. For the agrarian problem he favors the development of rural credits adapted to Mexican conditions.

Canada.—The Western wheat crop is turning out better than the first threshings indicated. Nearly two-thirds of the arrivals at Winnipeg are grading No. 1 northern and No. 1 hard. Last year most of the crop graded no higher than No. 2, and the year before little went higher than No. 3. Owing to the perfect harvest weather the threshing is already about finished. The railways have so arranged their freight service that they are carrying the grain to the head of the lakes as fast as it is delivered. On account of the limited capacity of the port of Montreal and its short supply of shipping, most of the grain will go out through Buffalo.—The Duke of Connaught will return immediately after Prince Arthur's marriage to finish his term of office. The Duchess has recovered from her long illness and there is reason to believe that she will accompany him.—A movement is on foot to bring pauper children to British Columbia to work on the land in place of Asiatics. The Canadian Unions are protesting against the bringing of British labor into Canada in excess of the demand, and are warning workmen to stay at home, where they will be better off.—The Machinists Union of Vancouver introduced a resolution at the Trades and Labor Congress in Montreal calling attention to the employment of the militia to suppress the late riots in Nanaimo, and approving the forbidding of membership in the militia to all union men.—The Government has contracted with the Royal Mail Steamship Company for the new West Indian service. Four steamers of 5,000 tons and 11 to 12 knots are to be employed. The contract is for five years and the subsidy is \$300,000 a year.

Great Britain.—Ben Tillet, the strike organizer, announces that he is looking forward to follow Sir Edward Carson's example in a general conflict with the existing order of things.—The Admiralty has recognized officially the Trades Unions. It will meet deputations of the workmen either in London or at the docks, and will admit to discussions of disputed questions Trades Union leaders unconnected with the dock yards.—Employers are organizing a defence association and fund to protect themselves in their dealings with their workmen. The leaders of the men propose to meet them by abolishing the benevolent features of the Unions, so as to make all their funds available for carrying on their war against

the employers.—The Chief Constable of Calcutta has just been murdered by three young Bengalis. The crime is believed to be the result of the political conspiracies that are going on in secret as much as ever.—The "Queen Mary," battle cruiser, which joined the Home Fleet lately, is reported to have made over thirty-five knots an hour.—The report from the United States that the oil concessions by the Colombian Government to the Pearsons call for the construction of a harbor in the Gulf of Darien and contemplate the construction of an interocean canal has been denied explicitly.

Ireland.—The *Times* and some other London Unionist papers have begun to take interest in the Conference suggested by Lord Loreburn, and mildly disapprove the Carson utterances and antics in Ulster as standing in the way of peaceful settlement. Mr. Redmond holds that the implacable hostility of the Orange leaders, rooted in the old spirit of ascendancy, and their treasonable burlesque, have improved the position of the Bill. He would confer on details, but not on principles: "Any Home Rule conference must of necessity be based on an Irish Parliament with an Executive responsible to it. That 's the startingpoint. There is no use in wasting more words on the matter. Our ship is at the harbor's mouth, the glass is 'set fair,' and the orders are for 'full steam ahead.'" Lord Northcliffe, owner of several leading Unionist journals, admits that the Northeast Ulster drillings, threats and manifestoes have left England indifferent. "The English are tired of the Irish question, and it is not possible to arouse very much feeling either way about it in England." The Government is being charged by the leaders of the suffragists and of the Dublin labor riots with cowardice and injustice in putting them in prison while they leave Sir Edward Carson free to organize and utter treason. A member of the Cabinet has explained that the suffragists and strikers have committed overt acts, the Carsonites have only threatened them. Not believing in the sincerity of the threats they do not wish to increase Carson's importance by making him a martyr.—The Irish Pilgrims, returning from the first National Pilgrimage to Lourdes, were received with great enthusiasm in Dublin, and in their respective dioceses. They numbered over four thousand, and the diocesan banners were borne by the leading public men of the dioceses. Among the cures that are certified by reputable physicians are those of Patrick Casey, Longford, total cripple for many years; Ellen Reddin, King's County, blindness; Jane McDonagh, Sligo, caries and ulcers; Michael Downey, Belfast, cripple in both legs for twenty-three years; Thomas Downey, Belfast, tubercular disease of the hip with discharging sinus since his second year; James McAlister, Belfast, hip disease since infancy; Agnes McGuire, chronic tubercular knee; Father Lynch, Kilmessan, and Father Kiernan, Enfield, County Meath, of deafness; Grace Maloney, Clare, of a tubercular knee with discharging cavity of nine years' standing. Several

other cures are reported of organic diseases, and many remarkable improvements. Cardinal Logue, while convinced of the reality of the cures, especially that of Grace Maloney, which he witnessed personally, advised to await the verdict of the Lourdes Bureau, satisfied that they had worthily manifested Ireland's faith at Lourdes, and witnessed and received its blessings.

Rome.—The *Osservatore* announces that the Catholics of Rome will not go to the polls at the coming election, but says nothing of the rest of the country. It is thought that about 40 Catholic candidates will be elected, besides 150 Moderates, who are pledged to oppose anti-Catholic legislation. In most of the dioceses Catholics have been instructed to vote. Sonino, the leader of the Parliamentary opposition, is looked upon as a possible successor to Giolitti, as Prime Minister, if the latter retires, in which case friendly instead of strained relations with the Vatican may be the feature of the future, as will an absence of anti-Catholic legislation. It is even thought that arrangements for the complete independence of the Pope may be made, as well as freedom of conscience and religious education.—Cardinal Agliardi was conducted to the Seventh Annual Convention of Catholics at Mariño, by a military escort, on September 28. It was not to do him honor, but to protect him. Although he is eighty years of age, violence was feared. A street fight occurred a little later, in which forty persons were injured and a hundred arrests made. Cardinal Maffi, Bishop of Pisa, had a private audience with King Victor Emmanuel a few days before. He also was received surrounded by soldiers.—The Second Secretary of the United States Embassy has gone to Washington to answer inquiries about the charges brought against Mr. Post Wheeler, the First Secretary, for abusing the diplomatic privilege in regard to the free importation of dutiable articles. The Americans in Rome are very much disturbed over the affair, but hope for a vindication.—Many members of the French Catholic Association, which numbers 14,000, were received by the Pope in the closing days of September. They were not interfered with by the anti-Catholics, as in the case of the International Athletic Association.—The reports of the Holy Father's ill-health are unfounded.—An embassy is said to be on its way from Servia to arrange a concordat with the Holy See.—A letter from the Cardinal-Secretary of State to Mgr. Morganti, Archbishop of Ravenna, expresses the hope that the Catholics of all parts of Italy will take a notable part in the honors to be paid to Dante on the sixth centenary of his death, at Ravenna, September 14, 1321.

Italy.—Premier Giolitti has submitted to King Victor Emmanuel for signature a decree dissolving the Chamber of Deputies and fixing a general election for the end of October. The decree is accompanied by a statement from the Cabinet announcing the platform of the Government party. The chief planks of the platform treat of

the war with Turkey and the occupation of Lybia by Italy. It also arranges for the broad democratic reforms the Government has adopted, especially the giving of practically universal suffrage, which will be experimented with for the first time in the approaching election. The electors this year will number 8,635,148, as against 3,247,722 in the last election. Among those who will be permitted to vote for the first time are illiterates who have served in the army or those who have passed the age of thirty.

France.—On September 30 a thunderstorm which lasted for twelve hours spread death and ruin in the hamlet of Cerbère, which is situated in the south of France, near the Mediterranean. Fourteen persons were killed and thirty injured. Quantities of gasoline, petroleum and calcium carbide took fire and exploded.—M. Bonzon, a Protestant, has recently published a striking study on the Law of Separation. After consulting men of all shades of opinion, he finds, with the exception of a few fanatics, that all are in favor of the French Government reestablishing relations with the Vatican.—In reply to a request preferred some time ago, the Holy Father has granted to the University of Angers the annexation henceforth of the three dioceses of Vannes, Quimper, and St. Brieuc, so that these may for the future support the University of Angers instead of, as heretofore, the Catholic Institute of Paris, which last the Pontiff warmly recommends to the liberality of French Catholics, for he recognizes that this change must cause some temporary loss to the financial position of the Institute.—If the report of the invention of Sava Rogozea be true, war is going to take on new aspects, cheapening armaments and adding to destructiveness. Guns that did service years ago may be fitted for a double inflammable bullet which is intended to be used against air ships. There is no flash and no sound as the bullet speeds straight from the muzzle instead of following the accepted ballistic laws of irregular bounds. Rogozea claims also to have invented a cannon which costs only \$60 and can throw a shell a distance of 7,000 metres, and also a shrapnel shell which scatters its contents along the ground instead of dropping from above.—Premier Barthou, who presided at a meeting of the anti-Catholic League of School Teachers at Aix-les-Bains, denied that any attempt had ever been made by his own, or Poincaré's, or Briand's Cabinet to negotiate with the Vatican for a renewal of diplomatic relations. His speech and his patronage of the anti-Catholic League have disturbed France and Rome.

Spain.—The torrential rains which caused such havoc in France were similarly disastrous in Spain, not only injuring crops, railroads and telegraph wires, but in one place near Barcelona utterly destroying a village, fire adding its horror to the terrors of the flood.—There has been severe fighting between the Spaniards and Moors near Larache. Both sides claim a victory. According

to native reports the Spaniards were ambushed and got the worst of the fighting. They suffered severely from shells fired by one of their own cruisers, which mistook them for Moors. In consequence of the war Spain's debt has increased \$30,000,000. This condition of the finances may result in the overthrow of Romanones.

Germany.—A serious controversy has arisen between the North German Lloyd Company and the Hamburg-American Line. It is probably the beginning of a great struggle for the supremacy upon the Atlantic and may entail serious consequences for the entire ocean traffic between Europe and America. The North Atlantic Pool, which regulates the apportionment of passenger and freight traffic among the steamship lines on the Atlantic Ocean, will be ineffective after December 31, when all agreements are to be void unless a reconciliation is brought about. The Hamburg-American Line demands that its quota of passengers from Europe to America be raised by five per cent. and from America to Europe by seven per cent., and that a new and favorable basis of participation by the Canadian Pacific Company be arranged. If these concessions are made it is willing to reenter the pool. The North German Lloyd, on the other hand, denounces the existing freight pool in retaliation for the attitude of her rival in regard to the passenger traffic, and holds that sufficient compensation is given to the Hamburg-American Line for her smaller quota of passengers by leaving to her the entire Hamburg freight traffic.—Another German aviator, Lieutenant Steffan, has had the misfortune to land on French soil, although the greatest courtesy was shown him by the French authorities. They accepted the explanation that he had been blown out of his course while attempting a record flight to London. He was obliged to take his machine to pieces and transport it by rail to Germany. The incident is not taken very seriously by German officers, but Lieutenant Steffan will not escape paying the penalty, since most rigid regulations have been drawn up to prevent similar occurrences.—A monument to the memory of the Bavarian Prince Regent Luitpold, whose death took place last December, was unveiled at Munich, September 29, on the terrace before the National Museum. The veneration and love of the entire country for the "Nestor among German Princes" was again demonstrated, and he was affectionately called, by the orator of the occasion, "a true father of the Fatherland." The present Catholic Prince Regent, Ludwig, who is no less worthy of the nation's loyalty and love, expressed his appreciation of the event in words of the deepest gratitude. His appearance formed the climax of the festivities.

Balkans.—Government returns show that 44,892 Bulgarians were killed in the two recent wars in the Balkans. Of this number 30,024 were killed in the war of the allies with Turkey and 14,868 in the war between Bulgaria and the Servians and Greeks. There were 104,586 Bulgarians

wounded in the two wars and 7,824 are reported missing. —It is thought that all of Servia's strength will be needed to overcome the Albanians, who have so far won a series of victories. The Albanian women are taking an active part in the fight, but on the other hand so are the Grecian women of Southern Albania, who do not want that district to be incorporated with Albania proper. The Albanians are also helped by 40,000 Macedonian Bulgars, who are fighting against the Servians in Macedonia.—It is reported that France refuses to discuss the projected loan to Turkey of \$140,000,000 until peace reigns in the Balkans. Such a measure may be more efficacious than a series of victories.—If a Protestant King is given to Albania, as seems possible, it will only add to the confusion which is now the normal condition of that part of the world. There are no Protestants in Albania except the Protestant missionaries, and possibly they may have something to do with the choice. Albania will thus be like Greece, whose King is a Protestant, and also like Rumania and Bulgaria, whose Kings are Roman Catholics while their subjects are mostly Greek schismatics. These two alleged Catholic Kings made their heirs to the throne Greek schismatics, as did the Protestant King of Greece. The King of Bulgaria's first wife was a Catholic, his second a Protestant. Carmen Sylva, the Queen of Rumania, is a Protestant and so is her daughter. As Albania is Catholic, Orthodox and Moslem, it will be a curious arrangement to have them governed by a Protestant, if that be the ultimate decision of the Powers. Will his son be a Protestant or a Catholic or a Mohammedan?

China.—The new five-Power loan that was arranged with such trouble has collapsed. The withdrawal of the United States from the compact some time ago foreboded the end of the agreement. The British Government has now left the group, alleging as a reason the failure of France, Germany, Russia and Japan to observe the spirit of the loan, for those Powers were said to be working against the interests of English financiers. The five Powers mentioned still act together in making loans to the Chinese Government for general administrative purposes, but each of the Powers has been left free to support any of its citizens in floating loans for railroads and other industrial projects, and for provincial purposes. —Professor Frank J. Goodnow, of Columbia University, who accepted the post of adviser to a Constitutional Bureau, has now been six months at Peking, but finds no great eagerness for his counsel on the part of the Chinese. Though, according to the tentative Constitution, the election of a President for a fixed term was to be held only after the Parliament had adopted a permanent Constitution, it was reported on September 30, that Yuan Shih-kai, the Provisional President, would, nevertheless, be elected, on October 10, Constitutional President, notwithstanding the fact that no permanent Constitution has yet been framed.

QUESTIONS OF THE DAY

Good Manners

In an address delivered some weeks ago to the boys of the Royal Grammar School, Guildford, Lord Rosebery expressed a fear that not only in England, but throughout the world, good manners were becoming obsolete. He reminded his hearers that in the school's statutes, framed 300 years ago, it is enjoined that "Honesty and cleanness of life, gentle, decent speech, humility, courtesy, and good manners were to be established by all good means," and referred to a similar rule laid down by "one of the great saints of the educational calendar, William of Wickham." As the speaker had observed in his countrymen a decay of the reverential spirit, and a tendency to despise courtesy, he called the boy's attention to the "commercial value" of good manners and showed what an important factor they are in the achievement of success in life.

The London *Times*, commenting on Lord Rosebery's speech well observes that while the commercial value of good manners "may be a reason for teaching them, it is not a reason for learning them. Indeed, the manners that are acquired for their commercial value are likely to be 'shoppy' rather than good. Good manners are an art, and like other arts, though they may have a commercial value and may be taught for that reason, they must be learnt for the love of them. And yet there is a science of good manners, as there is a science of other arts. They come, no doubt, from the heart; but the instinct out of which they grow must be trained and encouraged, and it must profit by experience."

The science of good manners can be learned to a considerable extent, it is true, from books of deportment, etiquette and the like, but the perfection of good breeding cannot be taught by books alone. It is a matter of character and training. Though perfect manners are often the concomitants of a high degree of civilization and are largely dependent, of course, for their excellence on an environment of culture and refinement, their cradle and home is the heart. The reader can easily recall, no doubt, men and women among his acquaintances who have had little education and possess few social advantages, but who are ladies and gentlemen withal, for their hearts are good and kind.

Good manners are now "going out," say the lovers and praisers of days gone by, because there is so much in modern life that is fatal to the exercise of the old-fashioned spirit of reverence and courtesy. Socialistic tendencies in politics, rationalizing influences in education, the passion for independence in the young, and the absorbing commercialism of the age are combining to make good manners obsolete. To illustrate the prevalent lack of consideration toward the aged, for instance, a writer in the September *Atlantic* relates how he saw an old

lady of eighty totter from the sidewalk to the gutter, as she saw bearing down upon her three stalwart young women walking abreast, who were more "gently dressed" than "gently bred." When they had swung by, "the old lady, wearing a look of joy, as if all that she claimed as her due lay in escaping destruction, climbed triumphantly back to the sidewalk." Most of our readers have often witnessed, no doubt, similar scenes, and have sadly concluded that "futurist manners" have scant regard for the helplessness of age and little reverence for gray hairs. Is this due merely to want of thought? Perhaps. But "nothing shows a better heart, or a nicer sense of true politeness, than kindly attention to those advanced in years."

When Lord Rosebery complained in his speech that all over the world manners seem to be growing steadily worse, he made no exception for Americans. Indeed, we have always been a people that sets little value on form and punctilio. We are busy men, we say, and politeness takes time. To the amazement of European visitors we submit meekly to being pushed about, scolded and domineered over by any petty official who has a peaked hat and brass buttons, and with all our boasted independence, the respect we show to a uniform, however boorish and unmannerly the wearer of it may be, is almost pathetic. Much of what we patiently endure, moreover, from these rude functionaries we thoughtlessly inflict in public on our fellow-men. To be first at any cost is the one thing necessary. For men to travel comfortably seated, while women stand, is a commonplace to-day. Exact politeness is a virtue that well enough became, no doubt, the leisurely life of our grandfathers, but it is "out of date" now. By some, indeed, good manners are disdainfully regarded as a mere veneer, an empty formality, and the mark, most likely, of an unmanly, subservient spirit. "Manner," they observe, "is the comparative of man, not the superlative." "His politeness all lies on the surface," is another disparaging comment that is sometimes heard: as if that were not an excellent place for good manners to be. The man who prides himself on his "good heart" and yet takes no trouble to make himself agreeable by being polite will cause shrewd observers to question whether his heart is so singularly "good" after all.

No one who has given attention to mastering the gentle art of living pleasantly with others can fail to have experienced what serious results follow at times the most trifling mistakes and oversights in social intercourse. Tact and politeness are very serviceable lubricants for lessening this friction. "But I have no tact," it may be objected. Thinking first of others and then of oneself will contribute wonderfully toward the acquisition of that grace, and observing the laws of etiquette will be a further help. Too many people in their relations with others forget what a universal passion vanity is, how sensitive, too, and easily wounded. It is hurt as often by neglect as by downright rudeness. The suc-

cess of many a "social favorite" is due to his close study of this weakness in others, and to his adroitness and delicacy in ministering to it. He thoroughly realizes that his own concerns are not as interesting to others as to himself, so in conversation he is not wearisome, but shows instead such a keen interest in those with whom he is talking that they are highly flattered at finding so attentive a listener. Thus are social triumphs won.

It is possible, of course, to be a gentleman without being a saint, and to be habitually in a state of grace without being what is termed well-bred. The marks of a perfect gentleman, as he is described by Newman, may subserve, we are reminded, "the education of a St. Francis de Sales, or a Cardinal Pole; they may be the limits of the contemplation of a Shaftesbury or a Gibbon." But no Shaftesbury or Gibbon, it should be said, could be the gentleman the Cardinal portrays. For only the heart that is filled with Christian charity, the qualities of which are enumerated by St. Paul in his First Epistle to the Corinthians, will be the source, as a rule, of the most perfect manners, and the highest type of gentleman or lady will generally be found among consistent Christians. Even the peasants of Catholic countries, travelers tell us, have about them a certain courtesy and good breeding that are often lacking in the humbler classes of Protestant lands. The cottager of Connaught graciously shares his last loaf with a stranger guest, and the manners of the Castilian ploughman are those of a grandee. However lacking these Catholic poor may be in the polish and culture that are imparted by familiarity with good literature and fashionable society, the fact that for generations they have kept vividly before them as models of true politeness and perfect manners, Our Divine Lord Himself, "the first true gentleman that ever breathed," and His Blessed Mother, peerless among women, goes far to explain this singular courtesy and good breeding.

For the Son of God never broke the bruised reed or quenched the smoking flax, His conversation had no bitterness, or His company no tediousness. His life was passed in the constant practice of gentleness, patience and considerateness, as the Gospels abundantly show. As for Our Lady, whenever she is mentioned in Holy Writ, we find her thinking of others, saying a kind word or doing a gracious service. She was mindful of us, for instance, when she consented to become the Mother of the Saviour, it was to serve and comfort St. Elizabeth that she hurried into the hill country, and she secured a miracle at Cana just to spare the bridegroom a little embarrassment.

In the practice, therefore, of these virtues, as of all others, the Church's saints and holy ones have always striven to resemble as perfectly as possible their high Exemplars, so courtesy and good breeding have become characteristics of lofty holiness. They are no less conspicuous, for example, in the life of St. Francis of Sales than in the writings of St. Teresa, and the founder of a

great religious order, in drawing up rules for the guidance and formation of his children, has left in the following words, his biographers tell us, an excellent description of his own perfect manners:

"All must be exactly careful to guard the gates of their senses, especially their eyes, their ears and their tongue, from all disorder, and to preserve themselves in peace and true internal humility, showing it in silence, when it is to be kept, and when they have to speak, in the circumspection and edification of their words, in the modesty of their countenance, gravity of their gait and whole carriage, without any sign of impatience or pride; procuring and wishing in all things to yield to others the better part, esteeming all in their hearts as their superiors, and giving them outwardly the honor and reverence which everyone's state requires, with simplicity and religious moderation; and hence it will follow, that considering one another, they will increase in devotion, and praise our Lord God, whom everyone must strive to acknowledge in another as in His image." That would seem to be an admirable description, too, of a Christian gentleman.

WALTER DWIGHT, S.J.

Lourdes and Its Lesson

Lourdes is primarily a manifestation of Faith, in which the frequent recurrence of miraculous cures, marvelous though they be, is but an incident. Catholics in all ages have been wont to make pilgrimages to the holy places that had been hallowed by the presence or special beneficence of Christ, His Mother or His Saints; and while they sometimes sought relief of physical ailments, their main purpose was, through prayer and penance in the shadow of the supernatural, to obtain the cure and ransom of their souls, and the souls of their friends and people and all the living and the dead; and always to do honor to God. The Lourdes' pilgrims inherit the same spirit. Cardinal Logue announced that the Irish National Pilgrimage was intended as "a testimony to the faith, piety and devotion of Irish Catholics and a demonstration of the tender love for the Holy Mother of God which has been ever a cherished tradition of Catholic Ireland"; and addressing from the Grotto of Lourdes the invalids ranged in front of him and the thousands of pilgrims from all nations, he said not a word of physical benefits, but declared that they had come for the glory of God and the spiritual good of themselves and their land and people, to thank Holy Mary Immaculate for her aid in keeping their Faith unbroken in the battles of the past, and to ask her in the battles of the future to keep them and their nation unstained of heresy and sin.

This is quite at variance with the non-Catholic concept of the activities of Lourdes, about which secular journalists have spread many misconceptions. These imply that practically all the pilgrims are crippled or diseased and go for physical benefits only; that those of them who are, or think they are, cured, owe their temporary betterment

to the exaltation produced by the religious enthusiasm of the environment; and that the greater number return disillusioned and discontented to their homes; and much eloquent pathos is lavished on their misery. Not one of these statements is founded on fact. Of the million people that visit Lourdes annually but a very small fraction are invalids. Among the 4,000 Irish pilgrims there were but two hundred sick, and still less in the larger French pilgrimage that preceded it. People go to Lourdes to pray, to atone, to witness to God's wonders, and achieve spiritual health; comparatively few for physical relief.

As to suggestion, we have already shown that the cases to which it is applicable are never recorded as cures at the Medical Bureau; but the fact is, and it is a marvelous one, that the suggestion which psychotherapists recognize does not operate at Lourdes. The medical application of suggestion is extremely limited under any circumstances. It can cure no nervous diseases that have produced, or are produced by, existing organic lesions, only those that are purely nervous in nature and origin; and though it would seem that the enthusiasm of the multitude, the exaltation of faith and hope at Lourdes, would greatly influence such maladies, there is no record of their cure. Bérillon and Bernheim, the masters of hypnotism and suggestion, have admitted that the cures effected, involving the reconstruction of dead tissue, were impossible to those agencies, and that whereas the supreme emotion aroused renders the conditions ideal, the special subjects of suggestion remain unaffected. The obvious conclusion was well expressed by an American physician, who was comparing the results at Lourdes with those of clinical institutions: "You have no suggestion at Lourdes, though you ought to have a great deal. The Blessed Virgin wants no mixture in her work; she removes the effects of all merely human intervention."

To the eye of faith the serene content of the invalids who return with wounds and sores uncured, is not less remarkable. They have found better than they sought: God has filled their hearts with assurance of eternal health. The reporter of the Dublin *Independent* found the uncured patients of the Irish pilgrimage "buoyed up with the spirit of having accomplished something very dear to their hearts." To a poor old woman "who had not stirred hand or foot for years," he said:

"I suppose now you're a bit disappointed, going so far and coming back no better?"

"Indeed you're wrong, sir," she answered. "We're all better in mind. There's a great load off me heart, and I'm ready to go back again this minute, and if the Blessed Mother asks God to spare me I'll go every time I'm let."

She was typical of all: "From the blind, the lame, and the stricken I heard the same opinions in different words. Not one of discouragement or grumbling could I hear, and I have been amongst more than a hundred invalids this day." It has been the universal experience of visitors to Lourdes. This healing of all hearts seems not less supernatural than the sudden rebuilding of

organisms. Where are the human physicians who can invariably send away content and happy the patients they fail to cure?

The reports of the latest pilgrimage, or indeed of any, will account for this strange content. The representatives of the London dailies are bewildered not less by the religious manifestations than the marvelous cures they have witnessed. The Dublin writer enters better into the spirit of the scene. He pictures the Irish procession, under the Flag of St. Patrick and the banners of twenty-seven sees, wending its way to the continuous chant of hymn and Rosary, the eminences and open spaces alive with people of many nations united in one song of faith. Thousands with heads bared to the broiling sun lift up their voices in pæans of praise—"then a hush as Jesus of Nazareth passed by," borne to each invalid one by one, and "as you respond to the invocations you cannot hear your own voice in the tumultuous chorus of supplication." At night the 20,000 flambeaux of the pilgrims of Belgium, Brittany, Germany, Spain, Italy, Ireland, seem to paint in flame the billows of the "Ave! Ave!" that roll and crash over the hills and "stab your heart at every passionate shout." Then the five hundred Masses at which all the pilgrims stream to the altar rails to receive their God, and the continuous murmur of prayer in many tongues, and again the solemn procession of the Blessed Sacrament at which in sonorous *Credo* the thousands of divers lands unite in thunderous protest of loyalty to Christ to His Church, to His Mother, raise all things of earth to the atmosphere of Heaven; and as the crowds disperse after each soul-stirring act of homage they gather in knots here and there around a pilgrim yesterday hopelessly diseased, to-day buoyant with exultant life. "Thinking it all over one knows now why all nations gather to this little wayside village," and, as Father Bertrin puts it in his admirable book on Lourdes, why "from these burning hours of faith and great enthusiasm remains an afterglow which lights up the whole life that follows."

This "happy infection of a great piety" spreads far and fast, but, perhaps, more fruitfully contagious is the charity of Lourdes that infects high and low alike and makes them one. There refined ladies of society spend days and nights tending the wounds and caring for and comforting the sick and poor, and hundreds of young men of rank and distinction carry the sick on their shoulders or on stretchers, undress them, regardless of their sores, lift them gently to and from the baths, reconvey them safely to their rooms, and day after day repeat the process. These are the *brancardiers* of Lourdes, who, like their sister workers, come at their own expense to place riches and elegance and grace at the service of disease and poverty for the love of God and Mary. Lovingly and humbly they do their work, the equals or servants of the lowliest. They are all volunteers, and their numbers never fail the needs. It is a thrilling exhibition of Christian virtue that makes

Lourdes, a grand High School in the charity of Christ.

The faith and piety and charity of Lourdes have won more souls than its miracles, or rather, have won their wills into submission to the evidence of their senses and the law of their minds. But the miracles have started the process. They have awakened France from infidelity, are shaking it and the surrounding nations to the centre, and are calling to the skeptics and heretics of world: The Christ of Galilee is here. Those who have answered are innumerable, and their numbers grow as the news of its miracles, new and old, strikes hard on the ears of the world. And the world is forced to listen. The miracles are countless, covering the whole range of pathology, and attested by irrefragable testimony, but some are environed by circumstances that compel the attention and assent of the most obdurate.

De Rudder, of Belgium, who was instantaneously cured of a broken suppurating leg, had been a protégé of an unbelieving Viscount, and had been treated without avail by many famous physicians. Two compound fractures and many suppurating sores of eleven years standing were healed, and 1¼ inch of bone supplied, in an instant. The man had asked Mary for only sufficient strength to support his family. He did so in perfect health till stricken by pneumonia twenty-three years later. The evidence was complete at every stage. It converted the Viscount and the Protestant and free-thinking doctors, and many others; and the sight of that perfect limb, with the marks of the fractures and the new supply of bone, now on exhibition in Brussels, has been melting the skepticism of hundreds of lay and medical inquirers. The mendacities of Zola have drawn world-wide attention to two marvelous cures that would have escaped notice otherwise, and the presence at Lourdes, as a *brancardier*, of Gabriel Gargam, whose body, broken in a railway wreck, gangrened, paralyzed and dying, was suddenly restored to perfect health—and with it his soul, for he was till then an unbeliever—has been an object lesson that brought many to the feet of God. The reading of these and other equally striking cures in the books of Bertrin and Boissarie have drawn thousands of visitors to Lourdes and spread its faith-giving influence through distant lands.

Lourdes belongs no longer to one nation. The continental countries have each set there a monument, and now Ireland has erected hers. A noble Celtic Cross, seventeen feet in height, cut from a block of Irish granite by an humble Irish workman, fittingly expresses her faith and devotion. Around the sculptured figure of the Crucified Redeemer are carved on twenty-one panels the fifteen Mysteries of the Rosary and the symbolism of Mary crushing the serpent, interlaced with Irish coils and spirals, and the inscriptions in Gaelic and French with Irish lettering: "An Humble Offering from the People of Erin to Mary Mother of Lourdes"; and circling the apex, "Let us stand by the cross with Thee." It was

wrought as a free gift to Mary by William Gaffney, who during five years of labor surmounted each problem of workmanship by telling his Rosary or following the Stations of the Cross. It was unveiled on Irish Day, Feast of the Exaltation of the Holy Cross, and among the first to run to it and kneel before it was a fresh young Irish girl, who the day before and for many years had been haggard, crippled, and hopelessly diseased.

The pathos and publicity of Grace Maloney's condition and the shock of the startling contrast stirred the imagination of the journalists, but the Irish Cross looked down on numerous other cures that equally demanded the intervention of Omnipotence. Abstracting from these, Cardinal Logue declared that the lesson of the Pilgrimage of his people was the manifestation of Faith, received and given. It is the lesson of Lourdes. The standing miracle of the origin and the marvels and the spirit of Lourdes that draws the myriads to its shrine and fills them with the fire that burned in the disciples of Emmaus, is a sign set up before an incredulous and materialistic world that the Christ of Calvary and the Virgin of Nazareth are here, and that Faith is the one enduring fact that overmasters all. M. KENNY, S.J.

Ozanam on Labor and Wages

In the second volume of Ozanam's miscellaneous writings, the eighth of his complete works, can be found the notes of a course of commercial law delivered by him while a young professor at Lyons, eight years before the outbreak of the Revolution of 1848. A brief sketch of the topics treated by him in each discourse is given, while now and then a striking thought is presented in ampler outline. The twenty-fourth lecture deals with the labor question, *Des Ouvriers*. Its importance in the mind of Ozanam is evident from the fact that it is followed by a "Recapitulation" hardly less comprehensive, and in many details more searching than the original discourse. Although it was the custom of Ozanam always to give a carefully prepared review of his previous lecture, the present repetition has been particularly chosen by his editors for reproduction as the most favorable example of his methods. We have, therefore, sufficient material to form an accurate estimate of Ozanam's economic theory of Labor and Wages.

It would be impossible, as well as impracticable, to offer here in full the minute and undeveloped plans of lectures and repetition. Our object is to select from his notes and jottings the leading economic ideas which are more strictly the coinage of his own mind, and to present them with their proper interpretation.

It is not necessary to delay long upon the first section which treats of the general character of labor and its part in production. Labor is for him "the sustained act of man's will applying his faculties to the satisfaction of his wants." The law of work is written for all ages and for all mankind on the first page of the world's

history; but pagan pride has always rebelled against it. In the ancient world it became the lot of the lower castes, of the helot and the slave. Only with Christianity and by the example of the divine Artisan in the workshop of the carpenter was labor rehabilitated and lifted up to its true dignity. Labor, we must, however, bear in mind, is of many kinds. It is not necessary, as Ozanam well says, that our hands be black with soot; they may be stained with ink.

Great stress is, therefore, laid by him upon the fact that there are three classes of labor: physical, intellectual and moral, and that all three are truly productive, in as far as they satisfy the threefold need of man, which is moral and intellectual as well as physical. A solidarity must be established between these classes, and the error of modern economists is that they fail to recognize the permanent benefit of moral work, since they consider only the atheist laborer. Intellectual and moral needs are as real as any others, and they who devote their lives to satisfying them are neither idlers nor unproductive members of society. Their work endures beyond the passing action in the influences they exercise and the institutions which they found.

In pointing to labor, capital and nature as the three elements which must enter into every process of production he agrees with the most modern economists. The capital of the moral worker would evidently, according to the mind of Ozanam, consist of his education and his moral qualifications which have been accumulated with no less care than the wealth of the capitalist, and are now productive of moral good. Ozanam's wide divergence from the Liberal and Socialistic schools is at once apparent.

In the second part of his discussion, however, which deals with the question of wages, this divergence becomes still wider and more pronounced. Yet nowhere shall we find a deeper appreciation of the miseries of the toiling classes, of the injustice to which they are so frequently subjected, and of the indignity with which they have been treated by Liberalism, than in the pages of Ozanam. Nowhere, likewise, is there shown a more sincere determination and a more fearless courage in championing their rights. "It is time," he wrote in *Les Origines Du Socialisme*, "to prove that we can plead the cause of the proletariat, to pledge ourselves to the solace of the suffering classes, to seek the abolition of poverty without becoming a participant of the doctrines which unchained the tempest of June and which still are spreading their dark clouds about us." (*Mélanges I*, 212.) That poverty can never be entirely abolished he well knew and clearly stated, but he no less strongly taught the duty of abolishing to the utmost of our power all the causes that culpably lead to it.

Leaving aside Ozanam's technicalities, which at times are perplexing, if not confusing, we shall come immediately to the vital question of wages. The terms "living," "personal" or "family" wage belong to the

present stage of the controversy. Instead we find in Ozanam the distinction made between what he equivalently calls the "natural" wage, *taux naturel du salaire*, and the "actual" wage, *taux réel du salaire*.

The wages, according to Ozanam, should pay the laborer for all that he places at the disposition of industry. They are three things. First, the "meritorious will," or as he likewise calls it, *volonté courageuse*. While this title now sounds fanciful, it evidently implies nothing more than the ready and faithful actual service which the wage-earner renders to his employer. For this the least that can be given him is a payment which will afford him the possibilities of existence. In the second place, he offers his education. This is equivalently his capital, and therefore gives him a title to interest, an interest which will enable him to pay for the education of his own children in their turn. Thirdly, he sacrifices his vital strength, which cannot endure when old age approaches. He has, therefore, a natural right to a wage which besides providing for his living expenses and the education of his children will likewise enable him to retire in old age. This is, as it were, the rent paid upon his life which was placed at the disposition of his employer. Were he not to receive this rental he would practically have sold his life, which, Ozanam argues, is a sacred possession of the laborer.

However, this method of argumentation, with its touch of poetry, may appeal to the reader, the conclusion is clear. The laborer is entitled, according to Ozanam, to a wage which will provide for his own proper living and for the education of his children, and which will permit him to retire from work in his declining years to live upon his savings. Thus he will not stand in need of an old age pension by which to support himself when his "vital force" has been exhausted in the service of industry. That the wages may suffice for all these purposes, Ozanam, however, supposes thrift and virtuous living on the part of labor. The first of these conditions, to go no farther, socialists spurn in order to keep the wage-earner in his indigence, even when wages are just and satisfactory. Only in this way can they hope to bring about the revolution under all circumstances.

Thus far, however, we have only considered what Ozanam calls the "absolute conditions" determining wages, but there are likewise "relative conditions" to be taken into account. Special wages are demanded according to the difficulties or hardships of the work, when it is painful, disagreeable or dangerous; when it is subject to interruptions, like the trade of the mason; when it requires extraordinary strength, dexterity, study, or long years of apprenticeship.

The fact, however, is that the actual wage is often beneath the natural wage. This leads Ozanam to a searching consideration of the relations between employer and employed and a discussion of the necessity and limitation of State interference. To these subjects we shall devote a separate article.

The views of Ozanam upon the leading economic issues of our day have far more than a mere historic interest. They bring us face to face with the great Catholic social principles and demonstrate the continuity of Catholic teaching. Even where changes have openly been made, as in the question of interest, there has not been the least sacrifice of principle on the part of the Church, and even in the application itself of fundamental Catholic truths to new economic conditions, as in the instance given, the change is often more apparent than real. Much of the terminology in the lectures of Ozanam, delivered three-quarters of a century ago, will appear strange to the modern reader, and calls for interpretation. But the principles hitherto enunciated are not new to us, they perfectly agree in substance with the teaching of many of our foremost Catholic economists.

If we sum up, therefore, what has thus far been said by him upon the wage problem, and express it in the language of our own day, we arrive at the conclusion that he demands more than a mere personal or living wage, that, as closely as we can approximate to his idea of justice in this important question, he is a defender of the family wage. It is true that he speaks only of a wage which must suffice for the education of the laborer's children, while no express mention is made of the support of the mother of the family. But the latter demand is naturally included in the former, especially since much of the education of the laborer's offspring, in the broad sense in which Ozanam employs the term "education," must depend upon her. His severe strictures, moreover, upon woman as well as child labor can leave no reasonably doubt upon this point. One observation must, however, candidly be made: that common education was not then prolonged to the fourteenth or even the sixteenth year, and that we cannot, therefore, state with certainty what Ozanam's attitude would have been upon this phase of the subject under existing conditions. There is danger of exaggeration in the present unlimited demands for popular education.

JOSEPH HUSSLEIN, S.J.

The Negro's Industrial Progress

The industrial progress of the colored race in the United States has been strikingly emphasized in an address recently issued by the National Negro Business League. In sixty years the four and half million negroes of the Civil War period have increased to ten millions, who own \$700,000,000 worth of property and 20,000,000 acres of land. The insurance companies represented at their annual convention carry risks exceeding \$10,000,000, and their banks and industrial institutions are numerous and well established. Their school attendance is constantly growing, and negro illiteracy is now reduced to 30 per cent. Other figures could be added to show that their material and educational progress has been rather understated than exaggerated. They have doctors, lawyers and teachers, many of them of good capacity,

and their farmers not infrequently win prizes in the State Fairs of the South. For several years the first and finest cotton bales in Georgia were produced by negro farmers.

This development in half a century is highly creditable to the negro race, and also creditable to the white communities in which they live. Outrages on the negro and flamboyant utterances of notoriety-seeking politicians are featured in our newspapers, but we hear nothing of the general encouragement shown to the thrifty negro, and the tone of the principal Southern newspapers, which discountenance injustice, advocate fair play to the colored people, and encourage their industrial advancement. In fact, the respectable Southern white is always ready to help out any well-considered scheme of negro betterment, and when it is of a practical nature to give it generous support. It is not the advancement of the negro but that kind of uplift that promotes, or is believed to promote, racial animosity, that excites Southern hostility. It is a good sign that the most influential leaders of the negro race are aware of this condition and keep it in mind in their propaganda.

But there is a side to the picture of the present status of the colored people that the Negro Business League does not disclose. Despite the success of those negroes who cling to the farm, the one place where they can compete with their white neighbor without serious danger of discrimination, the vast majority are fleeing from it to the cities, where they are prone to learn the vices of the whites rather than their virtues. And in town and country the lesson of vice is nearest to them. In slavery days they learned courtesy and respect for authority and usefulness of service, and much of the higher qualities of Christian civilization from mistresses whose teaching and watchful kindness begat a type of faithful and courteous negro that is now, as a rule, either old or dead. That the young negro is lacking in these qualities is not altogether his fault. Emancipation set up a wall between him and those who were capable of guiding and controlling him, and left him free to associate only with those whites who are the most vicious of their race. He went to school and learned to read and write and aspire to the pleasures of an easy life, but not to work; and hence his increase in literacy too often spells a decrease in character. His religious guidance is now monopolized by the colored preacher, who has usually very little of religion or morality to impart, either by word or example. The negro birth-rate is decreasing, while infant mortality is not, and vices are rampant that were unknown under slavery. By natural increase there ought to be much more than ten million negroes, and the fact that a large proportion of these is not negro, but merely more or less colored, is eloquent of many evils which their present education is not calculated to eradicate or lessen.

We know that true religion is the one effective remedy, and many of the negro leaders are also aware of it. The Catholic Church alone welcomes the negro to her

bosom as warmly as those of other races and colors. The day of this writing, September 9, is dedicated to a saint whose heroic zeal and sacrifice in their evangelization caused him to be raised to the Church's altars, and won him the title of Apostle of the Negroes. Catholic apostleship makes the negro in fact as in name a Christian. When he hearkens to the Church's call he seems to leave behind him the vices which are commonly considered characteristic of his race. The Catholic negroes of Louisiana are chaste, honest, industrious and reliable. There are West Indian Catholic negroes in New York who are employed by preference, for their trustworthiness, steadiness, and respectful and moral behavior. The Sacraments of the Catholic Church subdue the passions and develop the virtues of all races and peoples, and there is no substitute outside of it. The Catholic Church alone can settle the negro problem, and we trust that the Missionary Congress of Boston will strengthen the hands of the religious and diocesan workers who are engaged in its solution, and help to multiply the reapers in this precious but too long neglected harvest.

Recent Consular Reports give an interesting summary of that portion of the Census of Germany, taken in 1907, which relates to the religious complexion of the population of that empire. The results, just published, show that of the 61,720,529 people counted, 38,374,648 professed adherence to the Evangelical Church, 22,540,485 to the Catholic Church, and 566,999 to the Jewish Church. In the eastern section of the empire 12,681,192 of the 18,747,937 making up the entire population of that region were Evangelical, 5,758,072 were Catholic and 232,377 were Jewish; in Western Germany 20,213,335 of the total population of 28,854,132 were Evangelical, 8,330,729 Catholic and 188,918 Jewish; and in Southern Germany, of the total population of 14,118,460 the Evangelical Church claimed 5,480,121 adherents, the Catholic 8,451,684 and the Jewish 145,704. In the two most populous kingdoms of the empire, Prussia and Bavaria, the figures are as follows: Prussia, with an enumeration in the census year of 37,989,893, had within its limits 23,847,337 professing the Evangelical faith, 13,608,183 the Catholic, and 374,353 the Jewish. Bavaria, in a population of 6,598,168, claimed 1,861,079 Evangelicals, 4,668,108 Catholics and 53,723 Jews. The small part of the population not accounted for in each case in this summary was credited to non-evangelical sects of the Christian faith or to non-Christian bodies.

The Manchester (England) *Guardian* is authority for a statement affirming that the American, British and German Governments have under consideration a proposal to make the Azores archipelago an international neutral zone. The project is mentioned in an article relating to the opening of the Panama Canal. German, American and British companies, says the writer, have a joint cable

station on these islands and this makes free access to them of the greatest importance. It is, therefore, proposed that a joint treaty be arranged between Portugal and the other civilized nations by which a neutral international zone shall be established and strictly maintained in the archipelago. The suggestion is made that all vessels within this zone be protected from attack or seizure and allowed to receive provisions and fuel.

CORRESPONDENCE

The Rebellion in China

SHANGHAI, Sept. 10, 1913.

This uprising proved on the whole a most daring and terrible adventure, and had for its purpose the overthrow of the President. As can be seen by the present article, he has shown much forethought and displayed greater energy than was expected.

We had a week's fighting at Shanghai and on two occasions the rebels fought desperately. I was an eyewitness of all, being favorably situated four miles away. Looting and pillage took place during three days to an extent that would be a disgrace to any civilized government. A Northern general of the old type is principally responsible. He and his men still sport the pigtail. Yuan's cause will be injured by the conduct of those men. The rebellion may be now said to be crushed, though all danger of guerilla warfare and pillage is not removed. The work of restoring peace will be difficult and long.

Having dealt in a previous article with the principal causes of the rebellion in China, its leaders and their motives, it now remains to examine the attitude of Peking and whether the President has the power to crush it out within a short time.

The Manchus once removed, factions broke out on all sides and paralyzed the political life of the nation. Principal among these was the Kuomintang party, which at first accepted Yuan and pledged itself to loyally support him. Little by little, however, the policy of its members become one of obstruction and opposition to the head of the State. They wanted the President to be elected only after a Constitution had been drawn up and approved by the Parliament. Having elected him, they wished the Parliament to rule supreme and the President to be but a mere figure-head. Finally, they agitated for a party cabinet, in which none but their own members would occupy the principal functions. All these schemes were defeated and outmaneuvered by Yuan. Thereupon, at the close of the month of April, a meeting took place in Shanghai, at which it was decided that Yuan should withdraw from office; if he refused, it was resolved to set up a capital in Nanking and fight against him. As a matter of fact Yuan discovered the whole plot and refused, into the bargain, to retire from the provisional Presidency. The issue was therefore a struggle between the Kuomintang party and the pro-Yuan elements; between Young China, idealist, extremist and ambitious, and old China, moderate and conservative, suspicious of the ability of the young bloods and hence excluding them from controlling the State.

At the outset, Yuan prepared to take a strong attitude and prepared to meet the crisis when matters would reach high-fever pitch. For this purpose the quintuple loan—America having withdrawn from the consortium—was

hurriedly signed on April 26. The Kuomintang interpreted the step as being a move against it. A storm of opposition was immediately raised and lasted throughout the whole month of May. The Senate, Canton, Shanghai—these two latter places being the great centres of the Kuomintang party—Anhui, Kiangsi, Hunan, all joined in the general agitation. Sun Yat-sen wired to the London and New York papers and appealed to foreign Governments urging them not to float or advance the loan, and adding the threat that, if they did, it would precipitate a terrible civil war. The Powers, who now knew the party and well foresaw the failure of its ambitious aims, despised the threat and remained unmoved. The loan was a triumph for Yuan. He had thus in hand the funds necessary for the impending crisis and could hold his ground against agitation and the criticism of a hostile press; he could also check the growing independence of the provinces and control the situation independently of the Parliament and the revolutionary leaders. The country was, moreover, rescued from the two great dangers which threatened its existence: national bankruptcy and disruption. In advancing the loan, the Powers approved obviously of Yuan's policy and expressed clearly their desire to help him in the work of reorganization and consolidation of the country.

In May a direct challenge was issued to the conspirators. The four Tutuhs (military governors) of Kuang-tung, Hunan, Kiangsi and Anhui were cashiered. All these belonged to the Kuomintang party and did everything in their power to back up the agitators and thwart the policy of the provisional President. This vigorous act was soon followed by a charge against Huang Hsing—the chief military leader of the present rebellion—who was seized at Shanghai and accused of plotting against the President and other high officials in Peking. It was also rumored that he had employed several girl graduates and despatched them North, armed with bombs to assassinate the President. When the charge was examined before the Mixed Court—this deals with crimes and misdemeanors committed within the Settlements—no witness appeared and so the case was dismissed. As a counter move to the activity of the President, the Kuomintang assassinated General Hsu Pao-san (May 24), then commanding the Government troops at Yangchow, in North Kiangsu. Hsu was the sworn enemy of plotters and intriguers, and had recently refused to help the work of the Kuomintang. At the end of May an attempt was made to seize the Shanghai arsenal. One of the leaders was arrested and sent to Peking for trial; another, a colonel of the army, escaped and subsequently took an active part in the rebellion. The plot thus failed, but revealed the schemes of the Kuomintang, who now overtly aimed at taking up arms and starting a rebellion to overthrow Yuan Shi-kai.

The President had followed with watchful gaze the events set forth above and firmly resolved to meet the uprising with armed force. In June, troops were despatched to Wuchang, in Hupeh province, to Kiukiang in Kiangsi and to Shanghai in Kiangsu. Certain strong positions were thus occupied, and this enabled the Government to check the movement from different quarters and keep the enemy divided. When the revolution broke out in Kiangsi the rebels had 30,000 men in the field. Some of these were seasoned troops who had fought a short time before against the Manchus, but the greater part were at most an undisciplined rabble recruited from peasants, coolies, gamblers, brigands and that idle and starving scum that ever floats on the surface of Chinese

society. Boys, still in their teens and who had never before handled a musket, were pressed into the ranks. Few knew exactly against whom and for what they were fighting. They had a leader and were promised a good salary—five to six dollars a month—with various chances of plunder and the spoils of war if the issue proved successful. To the commanding officers, Yuan Shi-kai was held up as “a tyrant, a murderer, a traitor to the republican cause.” Some even asserted that they would rather see their country governed by foreigners than by him. This fired up the enthusiasm of all ranks and thus the rebellion was launched on the country.

The question was immediately raised, would Yuan be able to quell the revolt and how long would it take him to do so? Pessimists saw his downfall coming; others floated between fear and hope; there would be slowness in sending reinforcements South and China was never ready. This was indeed true in the past and constituted her great weakness. In the present instance, Yuan had made every preparation and was ready. Behind him he had the powerful army of the North, disciplined, seasoned, loyal and better equipped than the rebel troops. A week after the rebellion broke out, 50,000 men proceeded South to reinforce those already sent forward in June. The Northern soldier is a splendid fighter and during the last two years has ever proved superior to those from the centre and the South. Yuan has, moreover, on his side General Li Yuan-hung, the man who, two years ago, started the revolution against the Manchus. Li has an army of 30,000 men under his control. Thanks to him the rebels cannot concentrate. Around Li are a certain number of tried men, upon whose allegiance Yuan may reckon.

With the North we find also the greater number of the provinces, the entire conservative party of China, the landed gentry and merchant class, and in fact the great mass of the people. Indeed it may be asserted that public opinion is altogether on his side, and this is an invaluable asset which will help him wonderfully in the present crisis.

The recent foreign loan of \$125,000,000 will furnish ample funds to carry on the campaign. In China it is an admitted principle that the party with the biggest purses will finally succeed. Add to this the sympathy of the leading Powers, who wish to back him up as the best and ablest man in China.

Considering all these circumstances, we may infer therefrom that Yuan will be able to quell the rebellion. As to the time required to perform this difficult work, it would seem to be possible to do so in about two or three months.

At present the outlook appears already hopeful. Kiangsi—the province where the revolution started—is in the hands of the Government commanders. Li Lih-Kiun, the rebel Tutuh and leader, has fled, his pockets well lined by the generosity of those who were ready to pay any price in order to get rid of him. In Hunan, the forces that had started North, in all the pride of insurrection, have been recalled, and the Chamber of Commerce has taken up the function of general peacemaker. Canton has cancelled its independence and is now under the control of a loyal general. The attacks on the Shanghai arsenal and on the Woosung forts have proved a signal failure for the rebels. A storm-cloud still hangs over Szechuan—the Far West province of China—but it will vanish as soon as the Government troops enter Nanking, which so far is held by the rebels. When this important centre will fall, the revolt may be said to be

practically ended, though perhaps not altogether crushed out.

In many ways the present rebellion has been a most sordid affair. Engineered through reckless ambition, greed of gain and vengeance, the influence of the dollar has been paramount throughout. As for its originators, it is impossible to think of them without contempt. Before the cause was launched they ran away and took shelter in Japan, whence they may soon again attempt to retrieve their losses. Yuan Shi-kai has firmly stood his ground and directed the Government campaign with great skill, forethought and preparation. Much credit is also due to the tactics of his generals and to the discipline and bravery of the Northern troops. The rebels miscalculated these circumstances and their error cost them defeat.

M. KENNELLY, S.J.

English Education Among the Malabar Catholics

A quarter of a century ago the Catholics of Malabar were at a great disadvantage in the matter of English education. Their missionaries were non-English-speaking, and hence the maintenance of English schools became a practical impossibility. Besides, at that time English education had been so identified with Protestantism that Catholic parents viewed it with suspicion, and missionaries prohibited it as opening the way to heresy. In 1887, however, the Syrian Catholics were placed under two separate Vicars Apostolic, Dr. Lavigne, S.J., and Dr. Medlycott, who became the joint pioneers of English education. They lost no time in starting two High Schools at Trichur and Chenganachery, which in course of time were to be made centres of Catholic higher education. An able staff of Jesuit and Italian professors was soon secured, and the two institutions became popular in a few years. The old prejudices against English (because Protestant) education gradually died away, and the other bishops of Malabar followed the example thus set them, and began to open similar schools.

The movement, unhappily, received a set-back in 1896, when the two European Vicars Apostolic were withdrawn. With them went the missionary professors, leaving the schools in the hands of the native Syrian bishops. The latter had no men qualified for educational work among their clergy and, moreover, their pecuniary resources were very limited. Besides there was no teaching body of religious left in the country. Thus the change of bishops, though satisfactory to the Syrians, was in fact a great loss, educationally, to the Catholics of Malabar. However, the new bishops, at considerable sacrifices, maintained the existing institutions and erected new ones to meet the increasing demand for secondary education. At present there are fifteen High Schools, with 5,500 pupils, among a Catholic population of 711,000.

A college under Catholic auspices is a great desideratum in Malabar, and Catholic parents are as a rule averse to sending their children to Government colleges, and rightly so. The education of many a youth is thus prematurely broken off and the intellectual loss resulting to the community is considerable. Moreover, the various offices of the State are only accessible to persons who have received a higher education in English. Catholic parents were thus confronted with the alternative of seeing their children excluded from public offices or of educating them abroad at some sacrifice. Many, of course, chose the latter, and naturally looked to the Jesuit

colleges at Trichinopoly and Mangalore, which to the higher education they impart join an excellent Catholic formation. During the last thirty years the number of Catholic youths who leave Malabar in quest of knowledge and religious training has steadily increased and now amounts to nearly two hundred. Of these St. Joseph's College, Trichinopoly, alone claims one hundred and twenty-five, who are recognized as a potent factor in that great institution. Thus once more the Society of Jesus, from outside, trains the Catholic youth of Malabar; and the majority of educated Catholics there are proud to look up to St. Joseph's as their intellectual mother. It must be conceded that the progress in higher education lies chiefly with the Syrian section of the Catholics. Among these there are at present one hundred and fifty persons who have received higher university education in arts and sciences. This figure is surely a creditable one for a quarter of a century. Until now only one Malabar Catholic has taken his degree at an English University, and he is at present the State Geologist of Travancore. Four more are studying in England for various degrees, and the number will surely increase in the future.

A great drawback in the system of Catholic education in Malabar is the lack of priests qualified to teach in the High Schools. And what is worse, most of these schools are obliged to engage non-Christian teachers. This defect is being slowly remedied. For the last few years the Belgian Carmelites and the Jesuit Fathers expelled from Mexico have taken up educational work in Cochin and Travancore. Besides, among the Syrian native clergy especially, English education is making rapid progress. Four candidates for the priesthood have taken their degrees at the Madras University, and eight more are prosecuting higher studies in the various University classes. When the need and importance of such studies for the clergy shall have been realized, more candidates may be expected to follow them. All this announces the dawn of a new era of progress in Catholic education in Malabar. The need, moreover, of a central Catholic college is keenly felt by the bishops and Catholic educationalists, but various causes prevent the cooperation of all for a common establishment. Here and there some individual efforts are being made, and in particular the Vicar Apostolic of Chenganachery is raising funds for the erection of a diocesan college and seminary. A few years must elapse before the scheme materializes. Hence it may safely be said that the withdrawal of the Jesuit missionaries from Malabar seventeen years ago has thrown back the progress of Catholic education in the country by well-nigh quarter of a century.

Meanwhile the Travancore Government is putting all possible obstacles in the way of denominational and chiefly Catholic schools. The tendency of recent legislation is to centralize education in the State. Dr. Mitchel, a Scotch Freemason, is the author of the new code, which has been denounced by the entire people as a black injustice. Owing to the two difficult conditions imposed upon private schools, one hundred and fifty of them have had to be closed during the last five years. The Bishop of Ernakulam in particular had recently the mortification to see his High School, which was built at great cost, refused recognition by the Travancore Government.

Such is a short sketch of the struggle for denominational Catholic education in Malabar. Time alone can decide how far the Catholics will be successful in maintaining and perfecting the present system.

J. P.

A M E R I C A

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A New Volume

AMERICA begins with its present number its tenth volume. Profiting by the experience gained during the past four years and a half, the editors now aim to make the paper a better "Catholic review of the week" than ever before. Regarding all current events, questions of the day, topics of the time, and newly published books, which should be of special interest to Catholics, or about which it is important that they should have orthodox views and correct opinions, we hope that our subscribers will find in AMERICA even fuller information and surer guidance than heretofore. Those to whom we are privileged to do this service can show their appreciation in no better way than by making AMERICA more widely known. We are in constant receipt of communications which indicate that there are numerous cities and towns in this country where the readers of AMERICA are much too few. Out of the millions of Catholics now in the United States, thousands who are not yet on our subscription list would read AMERICA with profit and pleasure, if the paper were but brought to their knowledge. But no one can do this for us nearly so well as can our present readers and subscribers. Each number of this week's issue should be accompanied by a complete index of Volume IX.

The Liberals of Mexico

For those who are heart-sick of the never-ending tyranny of what is so grotesquely called the Liberal Party of Continental Europe and of Mexico, the news that came from Washington, on October 2, is as exasperating as it is distressing.

Although it was generally conceded that Gamboa was the man of the hour, free from any suspicions that were fastened on Huerta and destined to bring peace to his distracted country, yet we are told that "the

confidential advisers of the President"—we should like to know their names—"have informed him that the hope of Mexico lies in the group of which Mr. Calero and Mr. Magon are leaders, and that General Caranza" [who is now slaughtering his fellow-countrymen to further his personal ambition] "may yet be induced to co-operate with the Liberals against the Clericals at the polls. Indeed Calero and his associates have been in correspondence with the Carranza leaders to bring about a coalition—their opposition to Church domination being the common ground upon which Liberals and Carranzistas may unite."

We feel sure that the sturdy Americanism of the President will flout these "confidential advisers." For if the Monroe Doctrine forbids the interference of European Governments in American affairs on account of the apprehended dangers which their political systems might create, for the same reason the malign influence which constantly controls and characterizes and is the very essence of many of the governments of Continental Europe to-day is most alien to all our national instincts. Assuredly Americans do not want on their borders the Liberalism of France, which is doing its best to expel God from the country; they do not want the Liberalism of Portugal, whose Government is shocking the world by the horrors it is perpetrating; they do not want the Liberalism of Italy, which at the present moment is flinging upon our shores millions of poverty-stricken immigrants who have been deprived of all education and robbed of all religion and who, though naturally an intelligent and domestic people are, in the condition in which they are sent to us, easily made the tools of the worst enemies of society. In brief, Americans do not want the Liberalism that in Europe allies itself with Socialists and Anarchists to regain or retain political power, and do not want in Mexico the Liberalism that is willing to strike hands with a blood-thirsty revolutionist who is ravaging his country and overturning its government, regardless of every dictate of patriotism or even of pity for his followers.

Who are the people that are to be kept out of political life by this revolutionary junta? They are Mexicans, natives of the soil, with long generations behind them of ancestors who have given to Mexico her most splendid monuments and noblest institutions; they include the richest and most cultivated classes, as well as the most reliable elements of the ordinary working people; they are the professional and business men and the conservative family men, high and low, who have everything to gain by the stability of their political institutions, and everything to lose by these incessant revolutions which are making them the mockery of the world and hastening the ruin and perhaps the conquest of their nation.

It certainly is not true that the intention of the Catholic party is to dominate the Government. As the New York Tribune says in its issue of September 15, "there aim is not to bring about any modification in the separa-

tion of Church and State, or in the freedom of worship for all denominations, but they want the Church in Mexico placed on the same footing as in the United States, so that the religious Orders may be sanctioned by law, and the laws against outdoor religious services relaxed, which were so extreme under the Diaz régime that even the reading of the burial service at the graveside was prohibited." In a word, they want to put an end to the tyrannical Liberalism of Porfirio Diaz, which these plotters of the present day in Mexico, in Washington, and in Europe propose to perpetuate.

Will not every fairminded man say that they are right? Will not every self-respecting American support them in their claim, and denounce the traitors who are making a shambles of their country that they may rule? Are Catholics, because they are Catholics, though they represent not only the majority, but the very best elements of the nation, to be debarred from having any voice whatever in the government of their country? The *Tribune* does not hesitate to say that "the Catholics in a free and fair election could carry every State except perhaps Vera Cruz." All that President Wilson wants is a "free and fair election," and we are sure that, as far as in him lies, Mexico will have it.

K. G. V. versus Y. M. C. A.

In connection with the Kolping Centenary we have already described in a previous issue of *AMERICA* the Journeymen's Associations founded by him. These societies, whose centre is at Cologne, have likewise extended to the United States, and branches exist at New York, Dayton, Paterson, Chicago, St. Paul and Kansas City. They are doing for Catholics, in a more thorough and effective way, the work which the Y. M. C. A. is striving to do among the young workingmen of our country. Like their Protestant rival, they largely depend, at least in their initial stage, upon donations for support, since their work is one of Catholic charity. Unfortunately, while it is easy to collect in a short campaign hundreds of thousands of dollars in the interest of the Y. M. C. A., it is a far more difficult task to obtain the means for erecting the necessary quarters and hospices for a Catholic society, although its work is ever so much more perfect and important.

It is the occasion of the silver jubilee of the New York branch of the Society of Catholic Mechanics—*Katholischer Gesellen-Verein*—which prompts the present notice. Its object, in common with that of all the Kolping societies, is thus briefly stated by its founders: "Our organization exists not merely for the purpose of social amusement, but makes an honest effort to contribute its share towards improving the lot of the working class by offering young laborers a comfortable home, good board at a reasonable price, wholesome entertainment, and also instruction and inspiration for self-education." Considering the dangers which surround the young mechanic

who is cast upon a large city to seek his livelihood, without a home to which he can return for comfort and encouragement when the day's work is done, we cannot overestimate the value of such foundations for the Church and for the laborer in the present conditions of society.

"I am more than pleased," writes Cardinal Farley, "to learn of the progress being made by the Society of Catholic Mechanics, an international institution of several hundred thousand workingmen, who, under the guidance of the Church, are united together for the protection of its members against the evil influence of irreligion, socialism and kindred dangerous teachings, which rampant to-day, under the pretext of bettering the laboring man, seek only to undermine Catholic faith, the Christian family and the State.

"Such an organization is, indeed, more than ever necessary, and has my hearty approval. I wish it every success, and commend it to all those who may be able to aid it in enlarging its sphere of usefulness, and especially in enabling the New York branch of this excellent society to erect the new and large building now being planned."

This building, whose cornerstone was recently laid, is to contain more than one hundred beds, and to be thoroughly equipped for all the purposes of the society. It is to be six stories in height, and is being erected at a cost of eighty thousand dollars, independently of the price of the ground on which it is to stand. The fact that only a small portion of this great outlay is covered by the donations made, has not daunted the generous souls who have pledged themselves to this work. They trust, under God's Providence, upon the timely assistance of their fellow-Catholics to help them complete what they have so nobly begun. God's blessing rests upon this work and upon all who give it their support. To rescue and protect our young Catholic workingmen is to rescue and protect the Catholic families of which they are to be the future heads; it is to save, through their instrumentality, countless others and to infuse once more the spirit of Catholicity into the industrial life of our day. May Catholics learn the lesson which our Protestant brethren have taught us in ever rallying to the support of their Y. M. C. A., whose best features had long been anticipated by the Kolping societies. But all comparison would here be out of place, since the truly supernatural charity and the intelligent love for the laboring classes, which are the soul and life of these associations, can nowhere be equalled outside of the Catholic Church.

Our National Bureau of Education Again

Some weeks ago, commenting on an article which had appeared in the Cincinnati *Catholic Telegraph*, in which our National Bureau of Education was sharply criticised, *AMERICA* admitted that there was excellent reason for much of the feeling manifested by the writer. There was instanced, in particular, his complaint that in the

various reports sent out by the Bureau scant attention is paid to the Catholic school system of the country, admittedly "the strongest religious fact in the United States to-day," and that equally scant regard is exhibited for Catholic educational activities outside the country. Plenty of space, nevertheless, is found for a recital of the Carnegie Fund achievements and similar private enterprises here at home, and eulogistic references are scattered broadcast in favor of such irreligious institutions as the Ferrer schools and like enterprises abroad. "Some one thought well to call us to task for this statement, and to insist that the Bureau is an entirely fair-minded body that would be glad to publish sympathetic reports of Catholic sentiment and progress in school work were such reports available. Is our correspondent's claim quite correct?"

Washington Press writers, on September 26, telegraphed to their home papers throughout the country the synopsis of a discussion stimulated by the publication of reports sent out by the United States Bureau of Education. The topic was that very delicate one of the teaching of sex hygiene in schools. The Washington correspondence admitted that "wide difference of opinion exists among school men, ranging from a detailed plan of sex instruction, beginning in the elementary schools, to a determined opposition to any form of sex education whatever." Yet, it continues, "in the opinion of Dr. Claxton, of the Bureau of Education, the question of sex hygiene is about to assume great importance in many school systems." Thereupon we were told of the appropriation of money in certain cities to provide lectures to parents and to groups of high school pupils, with the idea ultimately to extend instruction to the elementary schools, if the experiment with the older pupils proves satisfactory. Teachers in New York and other cities, it was said, are enabled to spread the story of their success in incorporating sex instruction into elementary work in biology; the United States Government, through the medium of the Bureau, we presume, has helped to distribute a leaflet on the subject; and the outline plan prepared by the American Federation of Sex Hygiene, regarded as the most careful study yet devised for sex education at every stage of life, both in school and at home, is warmly commended.

Meantime, beyond vague generalities, little is found in the reports of the "stimulated discussion" to remind us of the tremendous and widespread sentiment against the filthy thing. Dr. Claxton, were he minded to use the information, could surely not have been unaware of the protests which have been published in newspapers and magazines throughout the country against such instruction in the schools. The reports issued to the press correspondents in Washington practically ignore all these. They tell us, it is true, of a fear filling "the mind of many thinkers" that danger lurks in such instruction, and they instance one of these thinkers, quoting what he himself would probably term the least substantial argu-

ment advanced in a brilliant paper. Why could not place be found, in the information handed out by Dr. Claxton, for the outspoken stand taken by the strong Catholic Federation in its meeting at Milwaukee last September?

"We regard with abhorrence the introducing into the schools the study of sex hygiene. We look upon it as a mischievous and immoral proposal designed to defeat the very purpose which its well-meaning but ill-advised advocates have in view.

"In so pronouncing the Federation voices, we believe, the sentiment of 99 out of every 100 Catholics in the country, if not the whole."

Was there no place suitable for the splendid sentiment underlying the utterance recently made in a letter to the *Public Ledger* of Philadelphia? "Not only Catholics, but millions of others, firmly attached to the moral principles which inculcate modesty and decorum, refuse to be swept into the current of 'new thought' which is bearing many from their old moorings into unknown seas."

Socialism in Germany

The eyes of the world are fixed upon the Social Democratic Party of Germany. Men hope to obtain from it some intimation of the course which Socialism will in all probability take in the future. The death of Bebel and the Jena Congress have excited anew the curiosity of students of social and political conditions. Revisionism, it is clear, has scored a triumph over radicalism. But this is not a matter of rejoicing. Of the two forms of Socialism, the former, representing the more conservative tendencies of the party, is by far the more dangerous. It is a wide departure from the strict Marxism of old, and with its medley of compromises is likely to attract a vast number of men whom a more radical form of Socialism would repel. Both movements are equally opposed to religion and equally determined to sweep away the present social order. But revisionism, while gradually absorb the irreligious elements within the nation who are not prepared as yet for more radical measures. While the death of Bebel has deprived the party of its most efficient leader, it has at the same time strengthened the revisionist forces, who are using the tactics of social reformers to prepare the minds of men for a more complete radicalism. Upon the same principles revisionism is gaining ground in America. In every case it is only revolutionary Socialism in a more insidious and dangerous form.

We may well say that the Social Democracy of Germany has not yet reached its climax with its four and a quarter million of voters. It is true that a temporary stagnation has set in. This may be largely due to the exaggerated hopes which German Socialists had built upon the 110 Socialist members elected to the Reichstag. After all the high promises held out to the voters, nothing whatever has been accomplished. This fact, however, is not sufficient to undeceive the great number of those

who seek their heaven upon earth and hold that Socialism alone can bestow it upon them. Should Germany ever be attacked by a foreign Power and suffer a reverse, the red flag, it is thought, would be hoisted at once. Socialists themselves have made this confession. Revisionism is only the fire smouldering beneath the ashes, while radicalism is the full glow of the flame. For both alike the great multitudes of irreligious workers are fuel and tinder.

More Dynamiting

New revelations of dynamiting outrages on the part of structural iron workers have been made. Again we must emphasize the fact that it is only a single union which is involved, and that the members themselves of this union are not to be held responsible for the secret misdeeds of officials. But we must likewise insist that more harm has been done to the union cause by the attitude of certain labor leaders in connection with preceding disclosures than by the dynamiting itself. The excuses offered by them, and the protection extended to men whose guilt had been sufficiently evidenced to arouse at least the gravest suspicions, afforded one of the saddest incidents in the history of American labor unionism. The attitude assumed that the unions must hamper the process of investigation and proclaim the innocence of the men until they had been legally convicted was entirely unjustifiable. It is the duty of the Federation to look to the common welfare, and this requires that every effort should be made to discover the authors of the heinous and abnormal crimes which have been committed. It is not only the welfare of society, but the welfare of the unions themselves which demands that such action be taken. In the interest of the American Federation of Labor we hope that American workmen will insist upon the most thorough investigation on the part of the unions themselves to cleanse the labor movement of the criminals who are squandering the hard-earned wages of the toilers only to bring discredit upon their cause.



In a just stricture on "many of the stern young moralists who are winning fame by their pictures in our magazines," *Collier's* observes that "their people are gawky, greasy, febrile and mean; they are doing contemptible things in a graceless animal sort of fashion; their backgrounds are dingy, tawdry, and slovenly or unsanitary. Life is shown in the guise of the thriftless seeker after low pleasures. . . . The life of a great and eager city is all about them—you can see courtesy in the subway and devotion to duty in many a dingy shop, but they prefer the manners and labors of the roof garden."

"But is not that just the sort of thing the people want?" would doubtless be the surprised query of the

publishers. In other words as few as possible must escape the debasing, vulgarizing influence of the cheap magazine. For those who are too young, too illiterate or too busy to read such periodicals can at least "enjoy the pictures."

THE WORLD'S PEACE PALACE

With the blare of trumpets and with stately ceremonial, last August 28th, the great Temple of Peace was opened at The Hague. The Queen of Holland, the Queen Dowager, Prince Henry, and a large host of invited notabilities of all nations, including Mr. and Mrs. Andrew Carnegie, were there to add weight and splendor to the occasion. The Palace is located on a slight eminence at one of the city's most beautiful points, the road to Scheveningen, Holland's most fashionable coast resort. The plot, covering about twenty acres and valued at three-quarters of a million gulden, was donated by the Government of The Netherlands. The palace itself is pronounced a monument to modern architectural art, imposing in size, gorgeous in construction, and rich and tasteful in its various embellishments. A million dollars was provided by Mr. Carnegie for the sole work of construction. The structure is flanked on two sides by enormous towers of uneven height, while a graceful turret surmounts the center of the roof. The material is red stone, with grey facings, in Renaissance style. The façade shows an imposing portico, with a number of handsome statues placed in niches and culminating in the figure of Justice on the top of the main entrance.

Broad and sweeping steps lead up to the portals, an iron scrollwork, the gift of Germany, and massive bronze doors, the gift of Belgium, give admittance to the interior. Inside, with its extended archways and colonnaded corridors, the Palace presents a cloister-like appearance, the more so on account of the subdued light that filters in through the enormous stained-glass windows. The vestibule, resplendent with multi-colored marble, holds the monumental grand stairway, presented by the municipality of The Hague, whose coat of arms surmounts a pair of huge bronze candelabra at its base. The heavy-mullioned stained-glass windows of this portion of the building are of Dutch manufacture and were donated by the Dutch Government. The ground floor is mainly occupied by a vast assembly room and another one of smaller size, both with heavily paneled walls, richly decorated ceilings and a judges' platform, is for the members of the International Court of Arbitration. The second floor, equally elaborate in construction and tasteful in ornamentation, is given up to administrative halls and offices. It also contains the library, reading-room and numerous private apartments for the members of the Court and the attending officials. At the top landing of the great stairway on a raised platform stands a large marble group finished in bronze and representing "Peace due to Right," the gift of the Government of the United States. At this same point, also on a balustrade, is seen a bronze replica of the statue of Christ, as it appears on the summit of the Andes, between Chili and Peru, commemorating the peace between those two countries. The Queen of Holland has personally acknowledged this gift by sending Madame Angela de Costa, of Chili, her portrait, with her Majesty's signature and the further inscription: *Le Christ avant tout* (Christ before all).

The English Government presented the stained-glass windows picturing the "Golden Age" of mankind that adorn the larger court room on the ground floor, the rich carpet for which was donated by the Government of Turkey. The Gobelin tapestry covering the entire walls of the smaller court room is the gift of the French Republic, while the Japanese Government has donated the mural paintings of Oriental splendors that cover the walls of the council room on the second floor. Many other nations, as, for instance, Austria, Russia, Italy, China, etc., have contributed

towards the furnishings of the Palace, the *tout ensemble* of which forms a collection as valuable and beautiful as it is rare in all history. A mere tour of inspection throughout the vast edifice is said to take fully one hour's time. The extensive grounds in which the Palace is located have been laid out in the best style of English landscape gardening and are embellished with costly fountains and statuary galore.

The several speeches at the opening ceremony were not the least remarkable for their lack of optimism such as the place and the occasion would naturally suggest. The claims put forward and the hopes indulged in by the various officials were modest in the extreme. Thus Jonkheer Van Karnbeek, President of the Carnegie Institute, explained the structure was called Peace Palace because everything transacted within its walls would have a tendency towards maintaining universal peace. As to the nature of the Court of Arbitration, he stated, the whole procedure hinged on the free consent of the various Governments, on their honor and good faith. Should an appeal to force be required to support the Court's decrees, such an appeal necessarily would jeopardize the entire proceedings. At any rate, in minor disputes between nations the Court would afford substantial benefits, whereas the present international movement is the best effort in the direction of universal peace that so far has ever been attempted. Jonkheer Van Swinderen, Secretary of Foreign Affairs, to whose office the custody of the Palace has been entrusted, put the question: Is the Peace Palace really going to fulfil its high mission? *Not at all*, he replied, if it is assumed as the beginning of "eternal" peace, which would only fit as an inscription on a cemetery gate; but decidedly *Yes*, in the sense of what humanly speaking is capable of realization! An elaborate dinner, at which Mr. Carnegie was the guest of honor and where he once more ventilated his ideas on peace, concluded the opening proceedings. On the whole, Holland, and its residential city in particular, have been enriched with a most gorgeous and unique show-place that is sure to draw for all the years to come the sightseeing-traveler from far and near. V. S.

LITERATURE

Autobiography of George Dewey, Admiral of the Navy. New York: Charles Scribner's Sons.

The hero of Manila had intended this work to be posthumous. Fortunately some friends persuaded him to change his mind, and so the pleasure of reading this most interesting memoir need not be marred by regrets that he is no longer among us. The warrior whose persistent youth interfered so frequently with his promotion deserves a protracted and peaceful old age, with all his laurels upon him, and his countrymen will thank him for the book.

At twenty-four he was fighting his way with Farragut up the Mississippi as executive officer of one of the old wooden steamers, and though he succeeded in passing the forts that defended New Orleans, his ship was riddled with balls and set on fire when he tried to follow the Admiral up to Port Hudson. The story of those two terrible battles, which were fought in the dead of night in the narrow confines of a swift and dangerous river, is more interesting than any novel, and the straightforward, simple style in which the features of the fight are described gives one a very vivid idea of the horrors of a war for which neither side was prepared. The capture of Fort Fisher, in which the redoubtable General Butler figured so ingloriously, is also told. Unpreparedness there also wrought havoc. Those were not the days of armored cruisers, but of "old tubs," as Dewey describes some of the ships, and the discipline of the sailors still felt the influence of the superannuated sea captains who had fought in the war of 1812. Some were still in service, and their only idea of a naval contest was to run alongside the enemy, board her,

and then win by a hand-to-hand contest with the cutlass on the deck. Dewey had the advantage when the war was over of being appointed Chief of the Bureau of Equipment of the Navy Department and consequently of making a most exhaustive study of every part of the new instruments of destruction. He is thus a link between the old and the new in naval warfare.

His story of the capture of Manila is very complete and very satisfying for the general reader, and doubtless also for those who were and are technically interested in the handling of modern battleships. He entered the harbor at night and was forcibly reminded of the old days on the Mississippi, though the Spaniards, unlike the Southerners, made no use of their shore batteries, which, if properly equipped, might have made the victory not so easy of accomplishment. The ruin of the Spanish fleet was brought about with tragic suddenness almost before the victors were aware of it themselves. His skill in avoiding complications with Germany is worthy of all praise. The capture of the city followed a short time afterwards, and then Dewey came home to enjoy the triumph which his countrymen gladly accorded him.

The New Testament. Vol. III. St. Paul's Epistles to the Churches. Part I. The Epistle to the Thessalonians. By the Reverend CUTHBERT LATTEY, S.J. New York: Longmans, Green & Co. 40 cents.

This is the first instalment of a translation of the Bible from the original tongues, which will be issued under the general editorship of Rev. Cuthbert Lattey, S.J., Professor of Scripture at St. Benno's, North Wales, and Rev. Joseph Keating, S.J., editor of the *Month*. Father Lattey translates Thessalonians in a very scholarly way. The text of Westcott-Hort is generally followed. The Greek of St. Paul is very closely adhered to and intelligently rendered. Perhaps it is this faithful adherence to the sentence-structure of St. Paul, which is itself very unwieldy, that has occasioned an unwieldiness and a lack of smoothness in Father Lattey's translation. The notes are generally illuminating and the appendix on the eschatology of St. Paul is excellent.

It is unfortunate that this fascicle and the prospective work have been offered to the public as a standard translation for English-speaking Catholics. Had the new version of Thessalonians appeared modestly as one of many such, the criticisms it has met with would not have been so severe.

Modesty should have prevented, for instance, the remark that Father Prat and Father Cornely "agree with our view both as to the reading and as to St. Paul's doctrine," I Cor. xv, 51. For we find that it is Father Lattey, rather, who agrees very considerably with Father Prat's excellent "Theologie de St. Paul."

In the note on I Thes. iv, 17, the exposition of this passage given by the present writer in "The Catholic Encyclopedia" (s.v. "Thessalonians") is called "an ingenious attempt lately made to avoid the necessity of considering the Apostle unenlightened" about the time of the Parousia. No such attempt is made. The article expressly says: "We readily admit that St. Paul *did not know* the time of the Parousia." The writer merely essayed to explain I Thes. iv, 17, in a sense that is not false. The Greek reads: "We the living, the left over, shall be caught up together with them in the clouds to meet the Lord" on the last day. We hold that the Greek may be construed as *conditional*,—"We, if we be alive,—if we be left on earth,—shall be taken up," etc. This explanation Father Lattey flings aside most unceremoniously: "If the subject of the participle were *indefinite* and in the *third person*, it might indeed be taken *conditionally*. . . . But this rendering is impossible where the subject is *definite*. Dr. Moulton's remarks do not cover and doubtless are not meant to cover this case" (p. 18). Modesty would have been less sweeping. We refer Father Lattey to Elephantine Papyrus 13 (B. C. 222), in which the *first person* is *definite* and yet is construed with a *participle conditionally*. In the case in

point, the first person is *indefinite*; for such construction we refer to Gal. ii, 18, and I Cor. x, 30. In this matter of St. Paul's eschatology, we regret to see that Father Lattey seems to hold that St. Paul erred in what he wrote (cf. Note 17, p. 8; and p. 18). Catholics insist that St. Paul cannot have said the Parousia would be during his lifetime. Had he said so, he would have erred; the inspired word of God would have erred; the error would be that of the Holy Spirit more than of St. Paul. Some of Father Lattey's notes are rather cloudy. For example, the text reads, II Thes. iii, 15, "And do not regard him as an enemy, but admonish him as a brother." This simple and clear thought is explained by the not very luminous note: "The social and religious ostracism of the contumacious Christian should yet be tempered by zeal for his salvation," and on page 6, note 6, where we read "as is plain from the context both before and after," and on page 14, note 3, "the personal use appears to be intended in the Our Father (Matt. vi, 13), of which we probably have a reminiscence here, and where, as here, the Greek admits of either sense."

Father Lattey's experiment, we hope, will succeed and thus give Catholics a complete English commentary on the Bible. Once such a start is made there will be other works in interpretation published; and we shall not be obliged to go to Latin, French or German for the exposition of a text of sacred Scripture.

WALTER DRUM, S.J.

Wonderful Escapes by Americans. Arranged and Edited by WILLIAM STONE BOOTH. Boston: Houghton, Mifflin Co. \$2.00.

There is such an abundance of very unreal fiction being written and read nowadays that it is refreshing to meet occasionally a book of facts, like this one, which are just as interesting as those countless "stories of adventure." Mr. Booth has selected from authentic accounts of hair-breadth escapes Americans have had during the course of our country's history twenty-two varied and "thrilling" narratives. These are escapes from shipwreck, Indians, pirates, British, slave-holders, Confederates, a forest fire, a tornado, a crevasse, an entangled diving bell, etc. Sometimes the story is told with no great literary skill, but in a plain, straightforward fashion that carries conviction. The chapter entitled "Foiling the Bush-Whackers" would make an excellent Pacificist tract. The editor says that he has "confined his work to the simplifying, condensing and classification of each narrative," and has thoroughly succeeded, as he purposed, in presenting the reader with "an unhackneyed series of engrossing and true stories." We should have more books of this kind.

Napoleon. By HERBERT FISHER. New York: Henry Holt & Co. 50 cents.

This small book of about 250 pages is a clear, succinct, well written and unbiassed account of Napoleon Bonaparte's meteoric career. The writer properly concludes that the great warrior was a man without either religious instincts or religious information. Where religion of any kind helped his ambitious projects he favored it; where it did not, he crushed it, or tried to do so. For him it was merely one of the departments, or instrumentalities of his Empire, but that lack of intellectual development was the cause of his downfall. His failure to understand that Pius VII was not merely the ruler of an impoverished principality, but a spiritual power that could arouse the conscience of the world, prompted him to inaugurate a series of measures which, "had the Empire endured for ten more years," says the writer, "it is possible that the Catholic communities of the American continent would have been obliged to sever their connection with a Church so degraded and transformed." Of course, "the Catholic communities of the American continent" could never have had the slightest

fear that ten or a hundred years of Napoleonic tyranny would have ever "transformed the Church." They knew that, like many another enemy, Napoleon was sure to go to pieces on the Rock. With regard to the divorce of Josephine, the author does not ascribe it to the Pope, but to the Bishop's Court at Paris, which "with a grander audacity than the Senate which decreed that the marriage was dissolved, decided that it had never taken place at all." About Jerome's marriage with Miss Patterson, only the fact is recorded, as well as Napoleon's insolence in refusing to recognize it. On the whole, the book is extremely interesting, and has a good gripping style which never allows the reader to grow weary.

Little Pilate and Other Spanish Stories. By REV. LUIS COLOMA, S.J. Translated by E. M. BROOKES. New York: P. J. Kenedy & Sons. 80 cents.

Gabriel, a handsome young student of Seville University, had been often warned by Father Velasco, his Jesuit confessor, to keep in mind the career of Pontius Pilate. "Avoid evil companions and dangerous friends, my son, for human respect will be your ruin!" So it proved, for the first and best of the six tales in this book is the story of how the once innocent Gabriel sank, during the space of twenty-four hours, deeper and deeper into the mire of sin, just because he could not endure being laughed at by the roystering young Spaniards whose company he was afraid to leave. After a night of adventure, Gabriel comes to himself in a hospital, a disgraceful place apparently for a well-born Castilian to be. Then having been shriven by Father Velasco, he determines to be a "Little Pilate" no more.

Another story tells of a beautiful custom a noble Spanish family had of providing for a poor infant every Christmas in honor of the Christ-Child. All the stories are edifying and one is quite sensational. Father Coloma's deft touch is often discernible, but the tales probably delighted their first readers more than they will American Catholics.

In the *Catholic World* for October there is a strong protest against the "prurient discussions that occupy the pages of many of our so-called popular magazines." The writer pleads earnestly with his readers to fight the evil by personal example, by public protest and by every means in their power. "An unhappy sign," he says, "for those who would promote innocence and virtue is the alarming indifference of many to the widespread propaganda of indecent and evil things. Can they be so dense as not to recognize it, or so short-sighted in the matter of Christian responsibility as not to see that they are obliged to prevent an evil in so far as they can? To advertise in a magazine that deliberately cultivates immorality; to purchase it; to read it, is sinful co-operation in sinful work." He then speaks of the indecent pictures and the "plain talk of filthy things" which he found in a recent number of a "popular" magazine with a large circulation, and comes to the conclusion that "in such a Niagara of filth there can be no other purpose than to allure the reader by the appeal to things forbidden, things that arouse the animal passions, and thus make the magazine sell. No sensible person would even pretend that this was literature; that there was art here; that any of these writers aimed honestly to express an honest soul. Black will always be black, and white, white. And the necessity of championing what is white is becoming more and more urgent, because unprincipled men, with money at their command, are sowing through the alluring pages of the cheap magazines the seeds of hell upon earth."

"Calm Yourself," a fifty-cent brochure by G. L. Walton, M.D. (Houghton, Mifflin Co.), presents in very readable and humorous form a number of sensible reasons why we should never worry, or at least why we should "try and approximate the ideal of fretless, fussless and unworrying poise." The ideal's attainment

requires the use of medicines he does not mention, but those he gives are sound, practical, and pleasingly coated.

Another Houghton-Mifflin book is "A Confederate Girl's Diary," by Sarah Morgan Dawson. The price is \$2.00, and it is worth it to those who like to know the feelings and experiences of the Southern home folks during the Civil War. It is a real diary, written by a clever and observant Louisiana girl, from March, 1862, to May, 1865, without any thought of publication, and this adds greatly to its intrinsic value apart from its historical interest. The personal revelations are usually worth while, and show that even in the throes of war many "Seceshes" had a saner viewpoint than "Yankees" gave them credit for.

The Apostleship of Prayer, 801 West 181st Street, New York, has out the "Almanac of the Sacred Heart" for 1914. Tastefully printed in color are numerous scenes from Our Lord's life. There is a wealth of information about the character and practical working of the League and the usual abundance of fervorinos, anecdotes and stories. Twelve cents a copy.

BOOKS RECEIVED

Charles Scribner's Sons, New York:

Auto-Biography of George Dewey, \$2.50; History as Literature and Other Essays. By Theodore Roosevelt, \$1.50; The Marriage of Mademoiselle Gimbel. By René Bazin, \$1.25.

Benziger Bros., New York:

Blind Maureen and Other Stories. By Eleanor F. Kelly, 60 cents; Saints and Festivals. By Mother Salome, \$1.25.

Thomas Y. Crowell Co., New York:

The Quest of the Best. By William DeWitt Hyde, \$1.00.

Jewish Publication Society of America, Philadelphia:

The American Jewish Year Book. Edited by Herbert Friedenwald and H. G. Friedman.

Harper and Brothers, New York:

The Way Home. By Basil King, \$1.35.

Houghton, Mifflin Co., New York:

The Quest of the Fish-Dog Skin. By James Willard Schultz, \$1.25; Charles Gordon Ames. Edited by Alice Ames Winter, \$1.25; Revelation and the Ideal. By George A. Gordon, D.D., \$1.50.

Latin Publications:

Gill and Son, Dublin:

De Sanctissima Eucharistia. Auctore Daniel Coghlan, S.T.D. 10S.

F. Pustet, New York:

Collectanea Publica Latina (Vol. II) Codex Rehdigeranus; (Die vier Evangelien Nach der lateinischen Handschrift R 169 der Stadtbibliothek Breslau). Herausgegeben von Heinrich Joseph Vogels, \$2.50.

Pamphlets:

St. Bernard's Church, Hazardville, Conn.:

Letters to a Layman. By Rev. Edward Flannery.

John Murray, London:

Why Not Latin? Or, Latin the Future Esperanto of the Cultured World. By Rev. A. Ailingier, S.J.

Apostleship of Prayer, New York:

Almanac of the Sacred Heart, 1914, 12 cents.

Benziger Bros., New York:

Catholic Home Annual, 1914, 25 cents.

THE DRAMA

The decay of morals and the decline of religion always go hand in hand. To the observer of the conditions of the modern stage it was evident that, following close on the systematic effort that is being made to deaden the sense of public decency, an attempt would also be made to throw ridicule on all religious belief. It was not surprising, therefore, that a play called "Russia" was presented at the Princess Theatre, which portrayed a schismatical Russian priest of revolutionary sympathies whose appearance suggested that of Christ. He is pursued by the police and takes refuge in a bagnio, where one of the dissolute women who is supposed to be crazy devotes herself to reading the Bible. He is discovered, dragged out by the officers and crucified. All the inmates of the bagnio are then butchered. Another play called "The Eternal Mystery" has as its theme that all the so-called ocular evidences of anthropomorphic religion are the outcome of superstition and coincidence. An atheist is dying of galloping

consumption. His wife, a devoutly sentimental woman, implores him to "believe" before it is too late. He refuses to lie even to please her on his deathbed, and demands proof. The curtains are drawn back, admitting the sunlight. This projects upon the wall the shadow of a cross-shaped candelabrum. "Look!" exclaims the wife. The man is not deceived, but knocks the candelabrum over and the shadow vanishes. A moment later another shadow, this time apparently of a real cross and of supernatural origin, appears on the same spot on the wall. The man staggers to his feet, gasping out: "I believe! Forgive!" and sinks back dead. Just then a child runs in with a kite, crying: "Oh, mother, see what a funny shadow my kite makes on the wall."

These two plays were discarded by the managers after one exhibition as unfit for the public, yet the *Globe*, which caters especially to school teachers, denounces this withdrawal as the act of a set of lunatics, and wonders why a piece that was published in the *Smart Set* without arousing any protest could not be represented on the stage. That the *Smart Set* publishes things that disgust even hardened first nighters may, we hope, give a twinge to what is left of the consciences of certain well-to-do Catholics who are not ashamed to display that publication on their library tables.

It would appear that a letter to Mayor Kline from Mr. Edward Feeny, Chairman of the Committee on Public Morals of the American Federation of Catholic Societies, had something to do with the withdrawal of the offensive plays. He denounced them as a "riot of moral filth, gruesomeness and infidelity that would seem to call for an investigation by the Police Commissioner." But though the chief offenders were debarred as too utterly gross, three others were permitted. One was "The Black Mask," which our guide of the *Globe*, who discards scruples, describes as "a ghastly tale of cruel vengeance," and "The Bride," which he considers "a mildly wicked little comedy"; the third he does not mention, probably because it was "En Deshabille."

The French have a saying that "*qui s'excuse s'accuse*." So when the Sociological Fund Committee "disclaims any desire for salacious treatment of the subjects dealt with" it looks very like a subconscious admission of guilt, and we are puzzled to know why a Sociological Society needs a Fund Committee when its purpose is to arouse a public sentiment that must ultimately result in new and more humane legislation.

"For the first time in dramatic history," it says, "the perplexing problem of the limitation of offspring, now engaging the attention of all thoughtful eugenists and sociologists the world over, is dealt with on the stage in the play we are to produce."

"The right of the child to be well born, a right which even in this day does not seem to be taken into consideration by the parents, and the right of the mother to choose whether and when she shall give birth to her child, are problems the solution of which will be a great step toward the betterment of social and economic conditions throughout the world, a step which will mean the elimination of much poverty, crime and disease."

In other words, these self-constituted saviors of society indulge the hope of inducing our legislators to commit what humanity has always hitherto considered to be a crime, and to make sure of that result they propose to pervert the public conscience by dramatizing "subjects that have never before been dealt with on the stage"—a claim that may be admitted if we except the indecent dances of the American aborigines. Indeed, the modern theatre furnishes an excellent argument against evolution. It marks a return to savagery.

We are alarmed at times by the menace of the mobs who are hurling bombs, dynamiting buildings and denouncing in fiery speeches the present order of society, but no crazy I. W. W. or wild-eyed anarchist was ever half so dangerous as these mad theorists who are driving out decency from public and private life under the pretence of virtue and a desire to uplift humanity.

EDUCATION

"Is the College Making Good?"—Mr. Bok and His Critics

The *Outlook* of August 16 published an article by Mr. Edward Bok, under the title "Is the College Making Good?" which evidently attracted the attention it sought to arouse among teachers in colleges. These are not minded to accept without question the conclusions drawn by the writer of the *Outlook* article. Almost without exception the letters that have appeared in the newspapers in answer to his indictment of the ignorance of college students show a disposition on the part of college teachers to criticize some of the main assumptions put forward by Mr. Bok and to hold him radically mistaken and decidedly unfortunate in his attack upon the efficiency of the higher schools of the country. The *Outlook* itself, in the issue of August 30, prints a few of these letters, which may be said to be typical of the rejoinders that appeared in the press of the country.

Thomas C. Brown, of the Bryn Mawr College faculty, practically charges Mr. Bok with a failure to distinguish between "real education" and mere "materialistic training." And he appears to be right. Like the Chicago business man who, a few years ago, won a certain measure of notoriety through his addresses on the futility of higher schooling, Mr. Bok, says this critic, "seems to assume that the prime object of a college should be to prepare young men for successful business careers." But, he asks, "is that the object for which the college was created and for which they are now carried on?" It used to be universally admitted that "the end of education is the development of intelligence," and it was once considered a truism to affirm that every diligent human being of even moderate capacity becomes more intelligent by means of school or college training than he would have been or perhaps could have been without it. And as Professor Brown well observes, the standard dictionaries seem to agree with this view. One, the Century Dictionary, defines education to be: "the imparting or acquisition of knowledge; mental and moral training; cultivation of the mind, feelings and manners. Education in a broad sense, with reference to man, comprehends all that disciplines and enlightens the understanding, corrects the temper, cultivates the taste, and forms the manners and habits." Webster's definition accentuates similar elements in its description of what education implies: "The totality of the qualities acquired through individual instruction and social training, which further the happiness, efficiency and capacity for social service of the educated."

Mr. Bok, says his Bryn Mawr critic, ignores all this and appears "to consider that the dollars and cents standard is the only standard by which the practical results and efficiency of a college training are to be measured." And, urges another critic, Professor Robert H. Fletcher of Grinnell College, Iowa, "it is precisely this sympathy in the present widespread and persistent effort to substitute for real education a materialistic training in so-called 'practical things' against which most college teachers will chiefly protest." "As a mere matter of national economy," wrote Dr. Andrew F. West, of the Princeton University Graduate School, in his splendid paper on "Vocational Training, a Menace to Universities," published two years ago, "and quite apart from its overwhelming moral importance, it 'pays' a nation to have as many as possible of its citizens educated 'in something more' than breadwinning. It 'pays' to have well-educated men in great abundance . . . for the measureless material benefits which flow from the spread of intelligence and enlightenment. It is this 'something more' which in the last analysis makes the difference between the higher and lower forms of civilization."

No one doubts the necessity of fitting college men to be efficient home-makers and good citizens. But it is quite as obvious that, if we are not to change totally the traditional view of what is essential in college formation, vocational training must not be

placed in a relation which destroys or even menaces the liberal arts and sciences—the very soul of the totality of qualities needed to further the happiness, efficiency and capacity for social service of the educated. Professor Fletcher's letter to the *Outlook* contends that the particular, the practical, the immediately useful are now receiving plenty of emphasis in college courses, and the writer even hesitates not to hint that these subjects are driving out of the college the greater studies indispensable to the higher civilization. "The most essential thing for the colleges to-day," he writes, "is the effective realization that higher education should consist mainly of just that thing of which Mr. Bok seems contemptuous, namely, the liberal culture which gives breadth of vision and ideals, and which, among other results, creates dissatisfaction with our actual 'practical' life of largely meaningless, wasteful, and selfish activity."

All this does not mean, the critics of Mr. Bok further agree, that an education of liberal culture unfits men and women for taking part in "practical" life as it does exist. It would, indeed, be difficult to prove that the "practical" inefficiency claimed to have place among young college graduates, however serious it may actually be, is the fault of college training. At any rate, Mr. Bok does not prove it. "To determine," writes Professor Brown of Bryn Mawr, "whether or not our colleges are making good in imparting to young men and women an education such as the college essentially aims to give, Mr. Bok obtains 549 letters from young men and women about to graduate from college, and subjects them to a process of grading by a high school teacher to find out how "they would stand in a simple test for composition, grammar, spelling, punctuation, and more particularly to examine the thought and the quality of the English." It may be conceded, he continues, to be an unquestioned fact that many of our college graduates are deficient in the elements of language and in the ability to spell correctly and to write legibly, but is the college to blame? The art of writing and spelling is supposed to be mastered before entering college. Every applicant is presumed to have passed a stiff test in English before he is admitted to college. "If," says still another critic, "he allows himself to become careless and if he forgets what he has learned in his preparatory course, the college cannot be held any more accountable than if he forgets his arithmetic or any other elementary branch." The answer is ordinarily a proper one, yet it loses some of its force when a condition, unhappily common enough to-day, finds verification among us. Because of the pressure by colleges for high examination standards in an unnecessary multiplicity of branches in secondary schools, these latter not unfrequently send boys up to college without that fundamental training in English which should be received in the lower schools. Yet it were unfair to put the total burden of blame upon either college or high school. There is an eminently sane letter in the *Outlook* budget of correspondence which deplores another element undoubtedly leading to the slovenly English so many young college and high school students use in our time—"the present-day mental poison brought into homes by undesirable literature,"—it is a mild term to express what is intended—"which undermines the best intentions and groundwork of our youth."

When it comes to the consideration of what really belongs to college training—formal composition and the thought and quality of English, the *Outlook's* critics appear to concede a point to Mr. Bok. Some of the examples cited by him, say they, are far from what one would expect from a college senior. Yet even in this, it is claimed, his deductions are too general. College training is supposed by no one to turn out a finished scholar. The aim it proposes is simply this: to discipline and enlighten all the powers of man to such degree that it is possible for those who have been privileged to enjoy it to pass out from the direction and supervision of their instructors and take up the task of completing their education by individual effort and independent work. "If," writes Professor Brown, "the college has so trained and

equipped them that they can do this, and do it well, then the college has made good, whether or not their post-graduate letters and theses were perfect in composition, grammar, spelling, and punctuation."

The *Outlook's* budget of letters in answer to Mr. Bok's original article does not deal solely with the scholastic side of the dispute. The writer of one of them is serious enough to forbid our terming his communication a humorous one, yet there is a touch of quaint drollery in the plea he advances for a solution of a question of business ethics. Mr. Bok, it will be recalled, speaks somewhat sharply of the 1,426 young men who failed to reply to the questionnaire he sent to them when preparing his article. He characterizes them as having "no conception of the fundamental business rule of courtesy that a business letter calls for an answer and that a stamped addressed envelope entails, in a sense, a moral obligation upon the receiver." Is this true? The writer of the letter referred to says: "The question I want answered is whether any person can put a busy man or woman under the moral obligation of answering a letter, which would take a considerable amount of valuable time, by the simple process of enclosing an envelope with a two-cent stamp upon it." The whole tone of the writer's letter leaves no one in doubt regarding the answer he personally would give to his own question, and we believe most of us will say aye to that reply. M. J. O'C.

ECONOMICS

Prospects of Famine

An agreeable illusion of an immense number of men and women to-day is that each individual thinks for himself or for herself. We have escaped from the dark ages when thought was shackled. The enfranchisement that began with the Reformation and grew during the centuries that followed, is ours in its perfect fullness. The fact is quite the contrary. The ordinary man or woman does not do his or her own thinking to-day, any more than in the thirteenth century. The work is done by others with this disadvantage to the public, that, while in the thirteenth century the thinking was done by clear-headed, responsible men in the light of Christian faith, it is to-day the work of irresponsible persons bewildered by the contradictions that do duty for enlightenment.

We do not blame the average man and woman for this illusion. We rather pity them. Because man is sociable by nature—we use "sociable" in the philosophic sense, not in the popular—he is also teachable and leadable. If he is persuaded that he thinks for himself, this does not come from his inner consciousness; for very few indeed have any consciousness that they think. Their brain works, it is true; but there is as much difference between such working of the brain and real thought as there is between the machinery in an exhibition moving without any load and the same machinery employed in the factory, or the steamship, or on the railway. What thinking there is, is done in the editorial rooms, or in the private confabulations of political leaders, or by the organizers of reform movements, or by the writers of books containing new theories in science or religion, and the results of such thought are given out to be more or less assimilated by the rest of the world. It is human nature.

Things would be better if those who form public opinion immediately could be induced to weigh well the ideas offered them and the reasons on which those ideas rest. But they are human as well as their disciples. They look naturally to authority, although they reject the surest authority this world contains. Hence the exaggerated reverence for professors, and men of science, and such like. If one of these says anything, the newspapers publish his utterance as an oracle. This has certain advantages. We have been saying fruitlessly in this column for the last three years that the world is rushing on towards disaster in the matter of food: a member of the British Association an-

nounced that the supply of wheat is threatened, as a new discovery a week or two ago, and his words are published far and wide and the world takes alarm.

Yet the fact is perfectly obvious. We are coming to depend more and more on crops reaped on vast expanses of sparsely settled land, and less and less on those gathered from the farms of populated countries. This began with the opening up of the United States Northwest. Thirty or forty bushels an acre was the yield of the new fields in Dakota, and it was thought that there the world had an inexhaustible source. But extravagance brought the inevitable result. The land became impoverished. Now fifteen bushels an acre is a good return, and the United States barely supplies its own needs. The same process is working out in the Canadian Northwest, Argentina and Australia. When Siberia shall have been submitted to it, the new lands will have been exhausted. Yet all the time the number of consumers is increasing and consequently the demand for wheat; and, what makes the danger still greater, the consumption of wheat flour per head increases also.

The facts with regard to meat are of the same nature. While many were asserting that the increase in prices was due to a combination of packers, who used cold storage to create an artificial scarcity, we maintained that it was the result of the exhaustion of the supply. In this as in the matter of wheat it was thought that the American plains would never fail to supply cattle for food. Ships went from the United States and Canada to Europe laden with beef alive and dead. Where are they now? Then Argentina and Australia were trusted to for the feeding of Europe. But to-day the United States, so far from being able to feed the world, is taking its share from both those countries; and the President of the American Meat Packers' Association tells us that the supply of beef cattle in the United States has in the last six years decreased 40 per cent. relatively to the demand. Another authority, as we love to call them, points out that the increase of population contains three consumers for one producer. And this is taking place all over the world. The only remedy is the economical cultivation of the soil. We have said this before, and we shall return to it again.

H. W.

PULPIT, PRESS AND PLATFORM

What's In a Name?

With this title the editor of Boston *Truth* heads the following article.

"It has always appeared to us that the controversy inside the American Protestant Episcopal Church over the name it bears and the name 'Catholic,' which some of its clergy and laity desire to give it, was about as useless and unnecessary as even a church row can possibly be. . . .

"Its title of Protestant recalls the fact that the Anglican Church went out from the ancient Church at the time of the Reformation and aligned itself with those who protested against Rome; it changed its creed; it Englished its ritual, and by its aid and sympathy for those who abandoned the Roman communion, assumed a leadership in Protestantism and rejected the universal or Catholic character which inures in a faith that is superior to political and geographical lines, and became robustly and vigorously national and provincial in its character. This is a bald statement of fact. The same thing happened in Germany, Holland, Scotland and Scandinavia, the change being more radical in some than in others; but the Anglican Church, largely by reason of its governmental and State connection, adhered to its episcopacy and conservatism, and was less subject to the changes and individualisms that are inseparable from Protestantism; but its Catholic character was abandoned, its Protestantism was emphasized and tintured by Puritanism; and the ritualism that has been disturbing the peace of Episcopalianism is a modern growth. As a matter of fact, the temporalities of the State

Church have saved it from the schisms and division into new churches that are inevitable in other Protestant bodies. The application of the name Catholic to any Protestant body is a contradiction of terms; since the very genius of Protestantism is the rejection of any authority other than the Book and the right of every individual to interpret that authority for himself."

A Presbyterian Organ on Social Hygiene

In a recent issue the *United Presbyterian* said:

"Gospel sermons are coming from unexpected sources these days. We note, for example, that the St. Louis *Globe-Democrat*, can, on occasion, preach the gospel with power. Dr. Eliot, emeritus president of Harvard University, made an address on social hygiene in Buffalo on a recent date. In this address he depicted many of the sad results of ignorance and vice when left unchecked and unheeded. He spoke of increased physical decay as a result of our modern crowding of population in unsanitary surroundings. Looking at the problem in its immensity, he almost despaired of a solution. He asked: 'What force can now be put in play against the formidable evils which gravely threaten the very life of our race?' And he answers by saying that 'no one force or agency can be completely relied upon.' But there was present in the international conference another gentleman, Rev. Richard J. Tierney, who felt that he could give a better answer than Dr. Eliot himself. He said: 'Knowledge is not moral power. Christ, not hygiene, will cleanse the world.'

"Whereupon the *Globe-Democrat* rises to remark editorially: 'Only the religion founded upon recognition of one supreme and only God, manifested in the flesh by Jesus Christ, presents the foundation of right living, of morality and of a hygiene which embraces the welfare of others as well as of the individual. No other force conspicuously rescues men from moral degradation and mental depravity and sets them to thinking clean thoughts and living pure lives.'

"The editorial further declares that the man who believes in this cleansing power has not so hopeless an outlook as that taken by Dr. Eliot, whose long years at Harvard as an educator should have convinced him that mere knowledge is not moral power. It ventures to assert that more real moral power issues from some small college whose atmosphere is pervaded with the spirit of Christianity and where Christ is held up as the one to emulate, than from the great university, where mere knowledge is the object sought and where both the restraints and the molding influence of the Christ spirit are absent. To be sure, the Christ spirit has not yet conquered the world and overcome the sad results of centuries of its absence. It has not even supremely dominated the lands where it is best known. Further than that, it does not even to-day completely rule those who are nominally under its inspiration. Yet, in spite of all this, it is the sufficient single power which Dr. Eliot says does not exist.

"Here is another illustration of the fact that it is not by its wisdom that the world comes to know God; but it is by knowing God that it gets the very beginning of wisdom. It is soul development that the world needs to make it moral and clean and sanitary. The child whose body alone is developed becomes an idiot; the result of the development of the body and mind, without the development of the soul, is in absolutely every case—a criminal; where soul and mind and body are all developed, we have a man, grown to the fullness of the stature of a man in Christ Jesus. It is not scientific truth alone that makes men free, but more especially the truth of the gospel of Jesus Christ. The power that can cleanse submerged tenths, and ghettos and cities and governments, and politics, as well as human hearts, is the blood of Jesus Christ that cleanses from all sin. Everything flourishes where the river flows, and they who follow Jesus Christ do not walk in darkness. Righteousness flourishes in the light of the Sun of Righteousness, who imparts only life and health.

"Men can not be scolded or lectured or driven or legislated or even educated out of their wickedness and filth. They must be won by health and happiness and holiness. And the greatest winning power in the world to-day is Jesus Christ. S. D. Gordon speaks of the forces that are at hand for winning this old world back to its right relationship to the Father's heart and home. He names the church; but this is only Christ's world-winning organization. He speaks of the winning power of a man; but it is the Christ spirit in a man that gives him winning power. He mentions the Holy Spirit; but his work is to testify of Christ. He talks about prayer; but the prayer that avails is the prayer that is offered 'in My name.' He says that money is a mighty power; but it is Jesus who teaches us how to use money and where to lay it up. He declares that sacrifice is sin's healing shadow; but who has ever taught us this lesson as has the Christ of God? The great heart-magnet is God, and Jesus is the heart of God beating in sympathy with human hearts. His is the power to draw out of men the best that is in them. He is the one sufficient power for the cleansing of the world. He promised long ago that if he were lifted up He would draw all men unto Himself; and He has never failed and He never will fail to do this thing."

ECCLESIASTICAL NEWS

The Columbus Day committee of the New York Chapter, Knights of Columbus, has arranged to celebrate Columbus Day by a great public demonstration at Carnegie Hall, on Monday evening, October 13. Rt. Rev. Bishop McFaul of Trenton, N. J., and Hon. Thomas F. Carmody, Attorney General, of New York, will be among the speakers.

On the fourth Sunday of September every year the Catholic cemetery of Rochester, N. Y., is solemnly blessed. The ceremony attracts the attention not of Catholics only, but of non-Catholics as well. This year a greater number than usual took part in it. From St. Bernard's Seminary the procession marched along the boulevard to the mortuary chapel in the cemetery. There were fully three hundred and eighty in the procession: The throng in the cemetery was roughly estimated at twenty-five thousand, and the calm, respectful and reverential behavior of that multitude was most impressive. While the bishop and his assistants vested for the ceremony of blessing the graves, the choir of seminarians in the open chanted the Vespers for the Dead. The procession then started and the bishop blessed the tomb of his predecessor, Bishop McQuaid, then the graves of the priests and Sisters, and after marching through the avenues lined with reverent spectators, chanting meantime the *Miserere* and the *De Profundis*, blessing graves of rich and poor, the procession returned to the chapel, from the steps of which the Rt. Rev. Bishop addressed the multitude. It was a fervid and touching talk of a father to his children. The catholicity of faith was shown in the catholicity of death; so many different nationalities and people sleeping the same sleep of peace and signed with the same sign of faith. Rich and poor, the learned and ignorant had yielded dust to dust—but their souls, through God's mercy, were enjoying their eternal reward.

Naturally Catholics are interested in learning something about the fate of that part of the Balkan population which is in union with the Holy See. A correspondent of *La Croix* furnishes some very interesting details on that subject.

Going back in the history of these Catholic peoples, who have suffered so much for the Faith, he reminds us that in 1860 a group of distinguished Balkans assembled at Constantinople declared to Mgr. Brunoni, the Apostolic Delegate, that they were desirous of recognizing the Holy Father as the Head of the Church. This attempt at union was the first of its kind since the Turks entered into possession of the country. As far back as the ninth or tenth century a union had been concluded,

but on account of pressure from Constantinople it soon came to an end.

The effort of 1860 was just about to have very far reaching results when Russia effectively checked its progress. The first Uniate Bishop Sokolski was captured on the Bosphorus and was never seen again. At that time Napoleon III might have secured the success of the movement, but he failed to avail himself of the opportunity.

Among the Catholics of Bulgaria there are three groups remarkable for their religious fervor and patriotism. They have three bishops: Mgr. Miroff, at Constantinople; Mgr. Petkoff, at Adrianople; and Mgr. Chanoff, at Salonica. They follow the Slav ritual and cannot be distinguished from the Schismatics except by their allegiance to the Sovereign Pontiff and by their remarkable piety. They are sincere Bulgarians and are very much attached to their country. Indeed, in certain places they have acted as sentinels at the frontiers and were the first to fight against the enemy. The districts where these Catholics lived have been completely destroyed. Their towns and villages have been plundered and set on fire, but not by the Bulgarians.

Around Salonica it is doubtful if there are any of the faithful left alive. Many of them, on the approach of the Greeks, took to flight and escaped, with their priests at their head, in a most deplorable state of destitution. A number fell along the route during that month of suffering, and had nothing to sustain them but what they could gather from the trees on the road. One division remained at Samokoff and another at Ichtiman. They sent their priests ahead of them to Sofia to find if shelter would be afforded them. When the caravan arrived the first question was for a church in order to thank God for their deliverance. One of the priests explained that when they were threatened with death if they did not renounce their religion and their nationality, they all, without attempting to flee or to fight, professed they were ready to die.

On the borders of the River Vardar they found many abandoned children. They tenderly cared for them and carried them along with them in their flight. These poor fugitives do not know what became of their families, or their houses, or their fields, or their cattle. They saw behind them the fire from their burning cottages and their fields. One of the fugitives said that from his concealment he saw a dozen children slaughtered by their persecutors in the very courtyard of the Sisters of Charity. Nevertheless, they do not complain. They have the courage to give up everything for their country and for their absent ones, dead and alive. On the Thracian side the conditions were still worse. In the regions of Malagra two villages were burned and many of the men were massacred. The rest of the people abandoned their homes and arrived at the southern Bulgarian cities, where they were hospitably received.

It is to the Christian Brothers that Belgium owes the admirable schools of St. Luke, says Father Plater, S.J., in the *Catholic Times* of London. Here are educated the young builders, painters and decorators, who by their admirable taste, their passion for their art, and their thoroughly Christian spirit remind one of the memorable days of the Guilds. A modest course of drawing lessons, which was started at Ghent in 1863 under the auspices of the St. Vincent de Paul Society, gave birth to the new institution. Now the "Ecoles Saint Luc" are established in five different localities and number more than two thousand students and fifty-nine professors. In almost every parish in Belgium the clergy have established *patronages*. Ten years ago there were in Brussels alone twenty-five *patronages* for boys, with four thousand members, and nine *patronages* for girls, with two thousand five hundred members. At Antwerp the membership was still larger. These *patronages*, ostensibly mere associations for recreation, have, thanks to the zeal of the priests and their lay associates, accomplished untold good. By keeping the children away

from the dangers of the street and an idle life, they have helped them to preserve their faith, to understand better their duties as Catholics, and to realize the need they have of sound principles and good Christian habits.

The Reverend Henry C. Bronsgeest on September 28 celebrated his silver jubilee of service as Rector of the Church of St. Francis Xavier, popularly known as the College Church, in St. Louis, Missouri. The occasion was of more than local and passing interest, since the worthy jubilarian is one of the few surviving members of the Missionary Band which, under the leadership of Father Damen, did such splendid work East and West in the early 70's. The priest, so affectionately honored by those for whose welfare the last quarter of a century has been spent, was born in Holland, April 17, 1842, and after completing his studies and receiving Holy Orders, came to the United States under the inspiration of the venerable Father De Smet to do missionary work in the western country. He entered the Society of Jesus, November 11, 1868, and, apart from his years of association with Father Damen, the forty-five years of his religious life have been consecrated to the interests of the Church in the Middle West. Father Bronsgeest, before going to the College Church in St. Louis, was successively Rector of the two Jesuit churches in Chicago for some years, and his memory is quite as dear to his old parishioners in that city as the regard is heartfelt in which he is held in the later field of his labors.

As a souvenir of his jubilee there was presented to Father Bronsgeest by his flock a purse of \$42,000 to enable him to carry into effect a long cherished desire of his heart,—the erection of the steeple which shall complete the beautiful Gothic church which has for twenty-five years been the scene of his priestly ministrations.

LETTERS TO THE EDITOR

New York Macmillan Company Refuses to Handle "Father Ralph"

To the Editor of AMERICA:

The item which appeared in your issue of September 21st, with reference to a book entitled "Father Ralph," published by Macmillan Company, Limited, of London (the name being, as you see, not the same), may, we fear, create an erroneous impression. Permit us to state the following facts:

1. The Macmillan Company of New York is an independent company, incorporated under the laws of the State of New York, and having no control whatever over the publications of Macmillan & Company, Limited, of London.

2. The Macmillan Company of New York, although agents for many of the publications of Macmillan & Company, Limited, of London, as well as for those of many other London houses, positively refused to act as agents for the book known as "Father Ralph" or to have anything to do with that publication in any way whatsoever.

If you will kindly explain this matter in your valuable paper, it will prevent your readers from forming any wrong conclusion on account of the similarity of names of these two wholly independent publishing houses. THE MACMILLAN COMPANY.

New York, Oct. 2.

George P. Brett, President.

To the Editor of AMERICA:

We note in AMERICA that the firm of Benziger Brothers is credited with the agency here of M. H. Gill & Son of Dublin, the publishers of Dr. McCaffrey's "History of the Catholic Church." This is a mistake, as we import the book from the publishers and carry it in stock. In a review of the book a few weeks ago the price was given as fifty cents. It is sold in Dublin at two shillings, but with duty, transportation and a fair profit to booksellers it cannot be sold here at less than ninety cents.

P. J. KENEDY & SONS.

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CHRONICLE

May Repeal Tariff Clause.—Steps were taken by the administration to bring about the prompt repeal of the 5 per cent. preferential clause in the new Tariff law, which threatens to involve the United States in serious complications with foreign Governments. This is the first acknowledged blunder in the Democratic revision of the tariff. Diplomatic protests piled up at the State Department. The objectionable feature of the tariff law is that which grants a discount of 5 per cent. of the customs duty on goods brought into this country in ships carrying the American flag. France served notice that retaliatory measures would be taken against American vessels if the 5 per cent. clause is administered in such a manner as to damage French shipping interests. Germany filed a request that it be accorded the five per cent. reduction given to American goods because of its favored nation treaty with the United States. Portugal and Belgium also filed inquiries on how the provision would affect their shipping interests. Other protests are expected. Officials of the State Department believe that the only solution of the difficulty will be the repeal of the provision. Meantime the operation of the clause has been suspended by Secretary McAdoo, who has directed all collectors of customs to refuse the 5 per cent. reduction to all American or foreign vessels which may ask for it.

Country Banks Oppose New Bill.—Seven hundred country bankers at a special meeting in conjunction with the annual convention of the American Bankers' Association at Boston expressed opposition to certain features of the Administration Currency bill. By "country banks," it was explained in the call for the conference, was meant

banks operating under either State or national charters whose capital was not less than \$25,000 nor more than \$250,000. That a new banking system is needed was admitted and the administration was commended for trying to establish one. In the preamble to the resolutions which will be laid before the Senate committee it was asserted that country banks represent about 75 per cent. of all the banks in the United States; that they bear the burden of national prosperity in proportion to their numbers; therefore legislation hostile to the welfare of these institutions is also of necessity hostile to the welfare of American citizens, whether farmers, wage-earners or business men. The resolutions, which received almost unanimous support, alleged that the passage of the measure in its present form would drive country banks, both national and State, out of business. President Wilson meantime met with a severe reverse in his campaign for early financial reform by the Senate Currency Committee's decision to continue hearings until October 25.

New Philippine Policy.—The Honorable Francis Burton Harrison, the newly appointed Governor-General of the Philippines, has announced at Manila that the Wilson administration will take a long step forward in the government of the islands by giving the natives control of the appointive Commission, thus turning legislation over to the representatives of the people. At present Americans form a majority on the Commission, which has the power to veto undesirable laws, although it cannot impose its will on the Assembly. Under the new arrangement the only sure check upon the activities of a Filipino Legislature will be the power of Congress to legislate for the islands. The New York *Sun* believes that possession of the Legislature will often bring the

Filipinos into conflict with the Governor-General and make them impatient of the withholding of full independence.

Mexico.—Without firing a shot federal soldiers took possession of Piedras Negras, the provincial capital of the Constitutionalists, on October 7, thus ending the victorious march of General Maas through the State of Coahuila, the home of Venustiano Carranza, revolutionary commander-in-chief. The handful of Constitutionalist troops fled from the city on the approach of the Government army. Reports as to the status of the revolutionary movement are conflicting. Some dispatches indicate that the rebel army is badly scattered and broken in spirit, while others are that the several bands are still intact and marching toward a common point to reform and renew the campaign. The whereabouts of the Constitutionalist leader Venustiano Carranza, is unknown. —President Huerta seems to have matters at the capital well in hand. A readjustment of his cabinet took place on October 6, the chief appointment being that of Querido Moheno who was promoted from First Assistant Secretary to Minister of Foreign Affairs. The question of postponing the national election is still in abeyance. —The capture of Torreon by the Constitutionalists is officially admitted by Señor Aldalpe, Minister of the Interior. —Subsequently President Huerta practically made himself Dictator by putting 110 Deputies in jail.

Cuba.—Cuban officials have been commenting on the fact that the coming of the Panama-Pacific Exposition Commission, which arrived in Havana harbor on the cruiser Birmingham on Oct. 7, was not previously announced. Regret is expressed that the oversight prevented those in authority from preparing a fitting reception for the Commissioners. These express themselves unofficially as displeased at "some one's blunder," since inquiries at both the American Legation and Consulate show that no information had been forwarded regarding the advent of the body. Minister Gonzales accompanied the members of the Commission on a visit to President Menocal, Oct. 8. —The Supreme Court of the Island has given a second decision upholding the action of the President in cancelling the concession claimed to be rightfully held by the Cuban Ports Company. On October 3 the Court had decreed that President Menocal's action in annulling the company's concession was not unconstitutional; the present judgment is in response to a second appeal made by the company and it agrees that the President was right in affirming that it could not be considered as holder of the original concession as it was not organized in accordance with the law. —The Liberals are resolute in their determination to defeat President Menocal's proposition to float a Cuban loan of \$15,000,000, and they have some prospects of success. The Secretary of State has issued a statement expressing his belief that Speyer Brothers of New York are not entitled to any special privileges under the Gómez decree giving them

the refusal of any loan to be negotiated by the Cuban Government. The Administration holds that the former President had no right to bind the Government to an agreement to accept the most favorable terms which might be offered.

Porto Rico.—President Wilson has selected Dr. Arthur Yager, President of Georgetown College, Georgetown, Ky., for Governor of Porto Rico. Dr. Yager was born in Kentucky in 1858, and is a graduate of the college of which he later became president. He received the degree of Doctor of Philosophy from Johns Hopkins in 1884, and that of Doctor of Laws from Harvard College, Alabama, in 1905. His specialties as a professor lay in the departments of history and economics. Governor George R. Colton, whose resignation will take effect in November, denies the reports of a decline in Porto Rico prosperity. The removal of the duty on sugar, notwithstanding the views of some Porto Ricans to the contrary, would, he thought, have no appreciable effect on the prosperity of the island. What is needed most in Porto Rico, he added, is truck gardening, which is almost entirely neglected. Antonio Alcaide, who owns a sugar plantation of 50,000 acres, is not in favor of the Governor's suggestion. "The best I could do in truck farming," he says, "would be to put about 25 acres of this under cultivation, as the expense of a big truck farm would knock out all the profits. What shall I do with the other immense acreage? Coffee? I should get no return from my coffee investment under eighteen years. Tobacco? Only the fancy brands bring good results." Mr. Alcaide said despairingly that the result of the new tariff, so far as Porto Rico is concerned, means that other governments get the meat and Porto Rico gets the bones.

Santo Domingo.—Through the action of James M. Sullivan, the American Minister to the Dominican Republic, a peace treaty has been signed by the chiefs of the warring factions in this country and the revolution headed by General Horatio Vasquez against the government of Provisional President José Bordas Valdez is happily brought to an end. Mr. Sullivan's mediation between the Government and the rebels is the first successful application of the new policy of the United States in dealing with Dominican affairs, which is to the effect that force of arms must never again be used to settle any question in this country. This policy as announced by the American Minister has been accepted with acclaim by all parties in Santo Domingo, regardless of political affiliations.

Canada.—The high quality of the wheat crop will not benefit the grain grower. The banks are forcing him to sell in order to pay his debts; so he is carrying his grain to the railway as fast as it is threshed, and grumbling if he finds the elevators full. When the farmer takes the grain grower's place things will change. —Canadians are well pleased with the new United States tariff. They

say that it gives them more than the reciprocity agreement. If it does, it will effect without wounding them, all that the agreement would have done, namely, it will connect them more intimately with the United States.

—Another of the periodic movements to promote trade with England has begun, having in view reduction of ocean freights. The position seems to be this: Canadian importers say to the shipping owners: "Reduce your freights and we will give you trade." The latter reply: "Give us trade and we will reduce our freights."—The larger Canadian Pacific ships will make Halifax their exclusive winter port this season, abandoning St. John. This is taken by some as an indication that the rumors, persisting for some time past, of a union closer than mere agreement between the Allan and Canadian Pacific lines have some foundation. Others explain it by the fact that at Halifax superior accommodation for large ships is being provided, and the advantage of not exposing the larger ships to the risks of navigating the coast of Nova Scotia. —Two attempts to wreck the train between Nanaimo and Victoria are attributed to the striking miners.

Great Britain.—Shipping men are somewhat hurt over the five per cent. differential to be granted to goods imported into the United States in American ships.—The *Times* wants the Government to propose a grant to defray the cost of the Hundred Years of Peace celebration. —The same journal blames the movement inaugurated by some employers of labor to raise a fund of 50 millions sterling to defend the employers against the continual strikes. It says that this would be a formal admission that employers and the employed are in a state of chronic war.—The difficulties that arose between the officers of the Royal Navy sent to Canada in an advisory capacity and the Minister of Marine in the late Cabinet have repeated themselves in Australia, whence one of them is returning to England virtually dismissed.—The army manoeuvres appear to have been more satisfactory than those of last year. The King and the War Office have expressed their satisfaction.—At the Church Congress the Dean of Durham, better known by his former title of Canon Hensley Henson, created some sensation by coming out strongly in favor of divorce.—There has been some trouble among the native banks in India. One or two failed; but the difficulties of others seem to be over.

Ireland.—A speech delivered by Winston Churchill, October 8, seems to indicate that the Carson campaign has made some impression on the Government. Mr. Churchill said they were determined to establish Home Rule within the lifetime of the present Parliament, but before the Irish Parliament will be able to pass legislation there will be a general election, and if the Unionists win they can repeal it. This is their only constitutional remedy unless meantime there is settlement by consent. "The Orangemen have damaged their cause by violence," but if they seek special consideration for Ulster through con-

stitutional means "there is no move they can make which will not be matched by their Irish fellow-countrymen and the Liberals of Great Britain." The Home Rule Bill "is not unalterable and if good will is brought to bear on the issue, far reaching alterations are possible." He was confident that "the Irish question will be settled soon and for all time." Meanwhile Sir E. Carson has been reviewing his recruits, who numbered less than 8,000 in the much heralded drill at Belfast, and Mr. Devlin has warned him that the Nationalists of Northeast Ulster will be able and ready to deal with them if they give trouble.—The latest report of the Department of Agriculture shows that the Irish trade for 1912 had an increase of \$44,000,000 over the previous year, and of \$172,000,000 over 1904. The imports amounted to \$365,000,000, and the exports \$338,000,000. However, about half of the increase is due to enhanced prices rather than to enlarged volume of trade; and among the imports there is a large proportion of articles, especially farm products, that could be profitably raised in Ireland.—The Gaelic League reports a great advance during the year and good prospects for the future. There were 14 Gaelic colleges in operation during the Summer, and there was a large attendance of students and teachers from all parts of Ireland, and many from the Continent. A new Gaelic College has been just opened in Dublin. Canon Peter O'Leary, the most popular of Gaelic writers, delivered a memorable address at its inauguration.—An anti-Catholic organization in London has sent its agents under false pretences to some of the Irish pilgrims who were reported cured at Lourdes and to the least experienced of the others, so as to obtain from them something that would discredit the reality of the cures. The scheme has failed, and the facts have been attested by many qualified physicians.

France.—The visit of President Poincaré to Spain, which began on October 6, is like a royal progress. A brilliant series of fêtes have been arranged to do him honor. The joint action of Spain and France, which requires a better understanding of conditions and the desire to establish closer political affiliation, is said to be the purpose of the visit. In Madrid he was accorded an enthusiastic reception, though he arrived in a heavy rain storm. He was met at the railway station by the King and other distinguished personages and conducted to the royal palace, where he was presented to the Queen Mother Christina and Queen Victoria. The city was decorated and illuminated in his honor, but he refused to be present at a bull fight.

Italy.—The new Italian Ambassador to the United States, Count Macchi-Celere, is said to be the nephew of Cardinal Macchi. His experience in immigration matters and knowledge of trade conditions, which are to be affected by the new tariff laws, are thought to be among his qualifications for the post.—The coming elections are agitating the country, and at Cassoria, a town six

miles from Naples, a poor old priest, who was endeavoring to quell a riot, was shot and killed by a stray bullet. The average number of candidates for each constituency is four.

Balkans.—The situation in the Peninsula is still precarious, the Albanian and Servian quarrel being still acute. Turkey's policy of procrastination is irritating the Greeks and if the Powers persist in not interfering the Greeks may bring things to a head. King Constantine arrived at Athens from Paris on October 4 and, it is reported, will shortly join the army in Macedonia. His utterances in France, apparently laudatory of Germany, gave great offense.—The treaty between Turkey and Bulgaria is said to consist of thirteen articles, covering the arrangements of frontier, evacuation, demobilization, amnesty, nationalities, rights of individuals and of communities, residences of private persons, rights of private property, diplomatic relations, posts, telegraphs, railways, and existing rights. Other points remain to be settled.

Germany.—A semi-official statement has been made in answer to the sensational press reports that the chasm between the houses of Guelph and Hohenzollern had again been reopened. It was said that Prince Ernst of Cumberland, the newly wedded husband of the Kaiser's only daughter, Princess Victoria Luise, did not consider that in taking his oath as a Prussian officer he had renounced his right to the Hanoverian throne. It was furthermore hinted that a tacit agreement existed by which he would be permitted to ascend the throne of Brunswick without making any formal renunciation of his sovereignty over Hanover. The demand of a portion of the German press for a specific renunciation, and the answer of the Guelph papers that no such renunciation had ever been made or even contemplated, precipitated the controversy. A perfect silence upon the subject was observed by the authorities upon both sides. Prince Adolph of Schaumburg-Lippe, the Emperor's brother-in-law, was dispatched to Gmunden, the residence of the Cumberland family, ostensibly to participate in a hunt with Prince Ernst and the Duke of Cumberland. The final declaration given to the press bureau is that the "good faith" of the declarations made by Prince Ernst August before his marriage with the Kaiser's daughter must be considered as placed beyond all doubt. The Prince himself holds that no one has a right to question his word as contained in the promise that he would never do anything against the unity of the German Empire or the present state of the Prussian Government. This pledge, he holds, will be as binding when he becomes a sovereign as it is to-day. The reply attributed to him in answer to a question concerning his renunciation of the throne of Hanover—"For me my house and honor come first; love is only second"—must be relegated to the realm of fable. Especially significant is the declaration made by Berlin that no farther promises will

be required than those which had originally been made with full deliberation and to the satisfaction both of Gmunden and Berlin. The explanation, Nationalist papers object, will not affect Guelph agitation.—Next in importance to the Guelph question is the discussion regarding the Wittelsbach throne. More seriously than ever it is proposed that the new Prince Regent of Bavaria should accept the crown. The Centre, which hitherto had not particularly favored this movement, is thought by some to be gradually veering about. There would be question, however, of a grave constitutional change.

Austria-Hungary.—A portion of the Government building in the Hungarian city Fiume was recently destroyed by dynamite. The investigations have apparently made clear that there is question of a wide-spread plot whose purpose was the destruction of the Government archives. Fourteen young people have been arrested at Pola for supposed complicity, and many more arrests will probably follow.—Frank Kossuth, the leader of the independent party which is named after him, is said to be in a dying condition from which there is no hope of recovery. He has almost completed his seventy-second year.—Three hundred and fifty million crowns have been granted by the Ministerial Council of Austria-Hungary to cover the expenses of war preparations made during the Balkan crisis. Of this sum two hundred millions had been devoted to the purchase of war materials, and the remaining portion was consumed in the transport service and the care of men and horses. The army officials demand an additional contingent of 35,000 recruits and an increase of fifty million crowns for the army budget.

China.—Yuan Shi-Kai, who has been for more than eighteen months Provisional President of the Chinese Republic, was formally elected on Oct. 6 Constitutional President for a term of five years. He was chosen on the third ballot by the required two-thirds majority of both houses of Parliament in joint assembly. 759 Senators and Representatives were present and gave Yuan 507 votes, Li Huen-heng, the Provisional Vice-President, coming next with 179. As soon as the election was announced, the Powers sent notes recognizing the Republic to the Chinese Foreign Office which had previously guaranteed that Yuan would maintain the established customs and observe all the treaties and contracts made by the Manchu government. On the following day the united houses of Parliament elected General Li Huen-heng Vice-President giving him 610 out of a possible 719 votes. The unfriendly attitude of Japan toward the Chinese is said to have been the active influence that made some of the great Powers recognize the Republic. The price of Russia's recognition, it is reported, is China's promise to negotiate a Mongolian treaty favorable to the Czar and Great Britain is believed to have secured similar assurances with regard to Thibet.

QUESTIONS OF THE DAY

Ozanam on Employers and Employed

The reasons given by Ozanam why a just wage is often denied the laborer are reducible to two main classes: inability on the part of the employer and wilful exploitation of labor. As remedies for the former he suggests a more adequate knowledge of the laws of supply and demand, a more rigid economy in avoiding waste, and a more perfect distribution of money for rent interest, tax and profit; in brief a better understanding of industrial and commercial questions. The second difficulty is not solved so easily, since it is the result of a perverted human will. It is due to the greed of capitalist and dividend-hunters, and must therefore be met by definite action on the part of the State, of the community and of the labor unions.

In his definition of exploitation Ozanam is eminently clear and to the point. The employer becomes guilty of this crime "when he does not consider the worker as an associate and an auxiliary, but as a tool from which he is to derive as much service as possible at the least expense possible." This is Catholic doctrine in its integrity.

Such exploitation of man by man Ozanam calls by no other name than slavery. The human laborer, the masterpiece of the Creator, the image of God, the immortal heir of heavenly glory, has in such a system been reduced to a mere machine. His service has become servitude. He is "only a part of capitalism, like the slave of the ancient pagans." No more therefore is done for him than for the machine at which he stands. It is all a question of the greatest economy. Child labor follows, and the mother likewise is torn from her home. The moral and intellectual needs of the toiling masses are of no consequence and the family is disintegrated without a qualm of conscience. Sanitary conditions are neglected and the workshop becomes a veritable prison house where man, woman and child are condemned to a systematic and progressive degradation. Such must of necessity be the conditions wherever the liberalistic form of capitalism is allowed full freedom without the interference of State action and labor unionism. Such have been and still are the actual results in many instances. Need we wonder that the great Catholic social leaders all with one voice more bitterly condemn the vices of individualism or Liberalism than even the errors of Socialism. The first are the cause, the latter only the effect.

What then is to be done? Clearly the Government must interfere. The policy of absolute liberty, *Laissez faire, laissez passer*, can not be tolerated. The individual laborer, says Ozanam, is under a threefold disadvantage. He has less to spare than the capitalist, and therefore is urged by need to accept the terms which are offered him. He has a more limited horizon than his employer and is consequently more subject to alarm and intimidation. He

is finally more restricted in his choice of occupation. The capitalist can find many ways of investing his wealth, the laborer is bound to his machine or at least to the trade which he has learned.

While such is the condition of the laborer, there is no less danger, on the other hand, to be apprehended from a paternalistic government. Experience has shown that it hampers industry and strangles commerce. No worse form of universal slavery could finally be imagined than the paternalism to which Socialist agitators would subject the entire human race.

The solution therefore of the problem must consist in a proper balancing of liberty and authority. Government intervention is necessary, but must be restricted to extraordinary circumstances. Much can be accomplished by the education of the worker and by proper labor organizations. The employer likewise needs to be taught that liberal wages encourage the workingman, make him take more pride and pleasure in his task and help him to identify his interests with his occupation. "The laborer will be attached to his work as to something that is his own, industry will advance in perfection, and that demoralization which we make at the same time a reproach and a necessity for the proletariat will cease with the prospect of his going forth one day from his state of helotism." (*Mélanges* II, p. 582.)

It must be borne in mind that the conditions of which Ozanam wrote are not to be indiscriminately compared with those of our time. It is only the Socialistic writer, and men who have similarly become infected with the radicalism of our time, who will condemn the entire employing class as guilty of heartless exploitation and identify labor with slavery under the entire existing system. Ozanam, as we may judge from his many writings, had no thought of attacking the principle of wages in itself, but only the abuses to which it had given occasion and which had become common in the factory system of his day. Nothing could be more terrible than the moral, intellectual and physical degradation implied in the picture given of it by Kolping in Germany; while Manchester and other great industrial centres of England were veritable studies for a new Inferno. We are not, therefore, surprised at the bold and unqualified assertion which we find twice repeated in the notes of Ozanam that the great industrial captains of his day could only be compared to "those barbarian royalties who were borne about upon a shield on the shoulders of the people." (p. 586.)

It is difficult for us to conceive the horror with which the Catholic mind at this period contemplated the transition from the domestic to the factory system. The danger and degradation it implied for the laborer were not essential parts of the new system itself; but under the pagan individualism of the times, which the Reformation had brought about, the laborer was practically handed over as a slave into the hands of the factory owner. The economic philosophy of the day forbade the State to interfere and suppressed the labor union, so that

no redress could be had. The conscience of the employer, deadened by what he knew to be the custom of the time, was the only court of appeal which labor had. Such a condition could never have been brought about, except by the rejection of Catholic philosophy and Catholic faith. There is hope for labor only in as far as Catholic principles are adopted. That, however, in the stress of unlimited competition and amid the surroundings we have here described, the Catholic employer should often himself have yielded to the principles which were almost forced upon him, is sufficiently intelligible. Making all due allowance, the same rule holds in our own time.

To say that labor conditions have not vastly improved since the day when Kolping, Ozanam and Ketteler looked upon the misery of the masses and appealed to the conscience of the world, is a Socialistic exaggeration. We have much to remedy; but for this very reason we must be most careful not to confuse the popular mind upon this subject.

And yet, in spite of all the changes which have taken place in the material conditions of the people, the situation, as Ozanam describes it, is sufficiently suggestive of our own day. Employers and employed he beholds facing each other as two hostile armies. On the one side he sees the power of wealth; on the other, the force of numbers. The acts of physical violence and the strikes of the toiling multitudes recall to his mind the historical scenes of the seceding Roman plebeians.

We have already briefly indicated Ozanam's economic solution. It would be wrong, however, to convey the impression that he believed the question to be mainly an economic one. He well understood that the evils of the time were all reducible to a want of charity and justice. The restoration of economic justice, where it is violated, depends largely upon the power of law and of organization. But justice can never be restored without charity, the absence of which is the radical reason for the existence of the social question itself. To pastor and people alike therefore Ozanam reads the great lesson of charity. They must go out into the world and take an active part in relieving misery wherever they find it. They must move the hearts of the rich and cheer the hearts of the poor. In both they must enkindle that fire of charity which Christ came to bring into the world. Charity then will return to earth leading Justice by the hand. But it must be a charity founded upon faith and religion.

We have spoken only of the faults to be found in certain classes of employers. Ozanam well knew that labor likewise is not always blameless. Want of fidelity and of application to its employment, thriftlessness and dissipation, and even worse evils were often justly set to its account, but tenderly he dealt with them as a mother might, yet no less resolutely. Labor indeed had not then attained the position which it not unfrequently holds today, when the tables are turned at times and the small employer may even find himself helpless against a powerful trade union.

As a final rule Ozanam demands that a fair proportion be observed between the profits of the employer and the wages of the laborer. There is usury, he argues, as well in excessive profits, which do not correspond to any equivalent labor on the part of the employer, as in excessive interests which exceed the use-value of the money loaned. The danger of harming less fortunately circumstanced competitors must of course be borne in mind. Special allowance must likewise be made for the additional rent derived from the land and for the interest on the capital invested, which belong to the employer if he is both owner and manager. If, however, for these reasons and because of extraordinary intellectual labor and ability he accumulates a fortune exceeding the needs of his station in life he has no right to use it selfishly, but must consider the common good. As long as such fortunes are accumulated, and used as an absolute personal possession and not as a stewardship for God, the war between capital and labor will continue, no matter what economic transformations may take place.

Ozanam, we must say in conclusion, made no pretence to profound economic knowledge. When asked to assume political leadership he expressly pleaded that he was insufficiently versed in these questions. This, to a certain extent, was true, in as far as he was mainly a student of past events with the one great purpose of bringing into evidence the glorious rôle of the Catholic Church in the world's history. But we must not forget that he was always closely in touch with the actual life of labor and poverty, and a shrewd observer of all he saw. Even while delivering his economic lectures his habitual modesty asserted itself. "The humble words," he said, "which come from this chair are only an imperceptible scattering of seed. Yet who knows but it may ripen in the secret depths of your thoughts and unfold itself one day in effective plans." JOSEPH HUSSLEIN, S.J.

Renée Erdoes

When a new star is discovered by some learned and patient gazer in his lofty watch-tower, the good news is heralded through the civilized world by the cable and the wireless. Some four years ago a new star, a star of more than common brightness, appeared in the firmament of Catholic poetry, but no one took the trouble to make known its rising. The fact of its having appeared in distant Hungary may perhaps explain the ignorance of the world in general in regard to it. Or did the international news agencies and foreign correspondents cease to take an interest in Renée Erdoes after her conversion to the Catholic Church?

There was a time when the name of the Hungarian Jewess was one to swear by in neo-pagan literary circles in the Magyar capital. That was at the beginning of the century. Eötvös, the literary dictator of Buda-Pesth, was her protector and advertiser, and every volume that issued from her prolific pen was hailed with enthusiasm

by Young Hungary. Such wealth of fancy, such originality of thought, such perfection of rhythm, no other living author could lay claim to. Then there was the pagan freedom with which she discoursed of love and marriage and kindred subjects that pleased the depraved taste of her contemporaries. In this spirit were written her "Maiden Dreams" (1899), her first volume of "Poems" (1902), her "Sappho" (1902)—which the title-heroine herself might have produced, so thoroughly Grecian and pagan is it—the volume of short stories, "The Woman and Her Companion" (1904), and her only novel, "The Story of a Girl" (1904).

Though she had climbed with comparative ease and with more than ordinary rapidity to the summits of literary fame, Renée Erdoes was by no means happy. True peace and contentment were strangers to her soul. She was dissatisfied with herself, with her surroundings, with her very success. In 1906 she journeyed to Italy and Rome, the goal of her longings, the home where so many a troubled spirit has found rest. Here her whole being underwent a great change—she became a seeker after truth and peace. Her state of mind during this period of trial is revealed in her "New Songs" and in the beautiful collection of poems entitled, "I Came to You," "And as I stand here," she wrote, "with closed eyes and groping hands, and see circling before me flooding and ebbing starry oceans, I feel with my fingers' tips burning wings of invisible hosts. It is as though some one, white and pale as I, were stretching out hot, trembling hands through the fiery dance of the wandering worlds, seeking me from afar." The "hot, trembling hands" reached her at last, and led her to the Fountain of Life and Truth and Happiness. In the spring of 1909 she was received into the Church, making her profession of faith in the Benedictine Abbey of San Anselmo in the Eternal City.

Her former friends and admirers claimed that *welt-schmerz*, an overwrought imagination, sentimental motives, had led her to embrace the Catholic Faith. The works published since her conversion are the best refutation of this calumny. Their every page shows that deep, inner conviction had brought about her conversion. A German priest-author, John Mumbauer, who is perfectly conversant with the language and literature of Hungary, has had the happy thought of preparing a German translation of Renée Erdoes's poems written immediately before and after her conversion. The work is still in press, but specimens of it have appeared in various periodicals, (*Koelnische Volkszeitung*, *Hochland*, *Heliand*, *Akademische Monatsblätter*) which give us a fair idea of the Hungarian convert's poetic genius. Some of her poems, such as the beautiful, mystical "Psalm," remind one of Annette von Droste, the queen of German poetesses; others such as "They That Persecuted Me" and "Evening," of Francis Thompson. "In the Garden of Gethsemane" shows that the former Israelite has delved deep into the mysteries of our Redemption. "The Great Morning," a cycle of lyrics, is a touching description of

her conversion and reception into the Church. Every item of the Ritual is pregnant with meaning to her and has made an indelible impression on her soul; and what she thought and felt on that memorable morning, the "great morning" of her life has found expression in verses of surpassing beauty.

In all her poems the soul of Renée Erdoes stands clearly outlined before us: we see her groping about in the dark night of doubt, in the uncertain twilight; we feel her poignant remorse for her ill-spent youth, for her squandered talents; we rejoice with her at her stepping forth into the morning-light of faith. She has cast the past, so full of God forgetfulness, behind her; her new-found Saviour is her only Love, her all:

"Ich schmachte nur, o Herr, nach deinem Weine
Und nach dem Brot, das deine Hand gebrochen;
Ich sehn' mich nach dem Lichte, drin die Stroeme
O, deiner Liebe pochen."

When Renée Erdoes's conversion became known in her native land, but especially when she published her first Christian lyrics ("The Golden Vase," 1910), she was assailed with the vilest abuse from all sides. Those who had but a few years before extolled her to the skies as the greatest poetess of modern Hungary, now set her down as one who had outlived her greatness. The beautiful form, the rich, almost Oriental imagery, the boldness of diction, the pregnant description which they had admired so much when placed at the service of modern paganism, lost all its charm when dedicated to the glorification of Christianity. The frantic efforts made by her enemies to discredit her in the eyes of her countrymen are the best proof of the inestimable gain her conversion has been to Catholic letters.

GEORGE METLAKE.

Sex Hygiene in Chicago's Public Schools

The teaching of sex hygiene is, it appears, to be the established policy of the public school authorities in Chicago. Mainly through the influence of Mrs. Ella Flagg Young, Superintendent of Schools in that city, the School Board has set aside \$10,000 yearly to pay three physicians to give lectures on the subject. They who shall be selected for the delicate task will be persons of recognized character, understanding and pedagogical training, and they will be expected to impart the needed knowledge on the subject, first to pupils of high schools, and later, if the initial efforts promise good results, to introduce the teaching, modified as the ages might demand, to children of the lower school grades.

The project is not accepted with universal favor by the good people of the Lake City. There is by no means a unanimous consensus of opinion among them that sex hygiene should be taught in the public schools of their city, even in the modification proposed, that it enter the curriculum not as a separate and distinct subject, but correlated and interwoven with the education of the

child from its kindergarten days to its last days in high school. Probably because of the divergent views of the citizens of Chicago an opportunity was given quite lately, to those of them who wished to avail themselves of it, to listen to able defenders of the new scheme and of the doctrine opposed to it as well. On October 1, in Assembly Hall of the Northwestern University Building, under the patronage of the Chicago Medical Society, a meeting was held to discuss the subject become, during the past few months, the liveliest kind of a topic in the Western city. The hall was crowded by teachers, doctors, medical students and clergymen. Four speakers, the *Record-Herald* of the day following tells us, devoted nearly two hours to emphasizing the great need of teaching sex hygiene in the common schools and the enormous benefits to the nation that must accrue from such a course. The applause, it adds, that followed the last of them had hardly ceased when another speaker disrupted the harmony of the meeting by declaring that the teaching of the subject in the schools would inevitably induce more evil than it would allay, and that no good can come of handling from a standpoint of hygiene a question that is purely moral.

The promoters of the meeting were unquestionably ardent advocates of the campaign for sex instruction, which unhappily is sweeping the country like a prairie fire. Yet even their enthusiasm need not bring them to false statements regarding the practice hitherto prevalent in the training of children. Surely they know that there is a wide difference between the decent reticence modest men and women have favored and do favor regarding the topic they are now exploiting, and the total ignorance they affirm to prevail. It is quite untrue to assert, as the promoters of the Chicago meeting do, that "from time immemorial it has been the policy of educators the world over totally to ignore the sexual organization of the individual in the education of children, and that an edict of silence has reigned supreme." Because, out of reverent regard for the moral virtues most intimately associated with so delicate and dangerous a knowledge, the teachers of the earlier days appreciated the need of prudent measuring of occasion and time when such instruction should be given; because they realized how readily vicious curiosity might be aroused by topics apt to disturb and fully awaken dawning passions hard to check in immature souls, and therefore judged that such things should be dealt with not in the clatter of a public class-room but in the quiet of the home and by loving parents fully conscious of the need of certain knowledge but eager to defend their children from the evil easily flowing from that knowledge; because in a truer concept of the domain of school and home those teachers of the olden time attended strictly to their own affairs and meddled not with those of father and mother in the upbringing of the child, it does not follow that this all-important topic was neglected in the education of our little ones.

Something of this thought must have restrained the first speaker in the Chicago meeting, Prof. C. B. Henderson, of the University of Chicago. To him had been delegated the explanation of the aims and purposes of the Society of Social Hygiene, and, as we are assured, he spoke very sensibly. He maintained that students ought to be aware of the ruinous consequences of immoral practices, but when he touched the question of what should be done in practice he shrank from the nasty thought that young people's minds should be flooded with the phantasms sex instruction must induce. He dreaded the giving of direct information and pleaded for the imparting of high ideals of honor and virtue. A very Christian thought, be it observed, and one which happily, if indirectly, implies the cogent necessity of religious instruction, the one sure source of such ideals.

Dr. William Belfield, to whose rantings *AMERICA* has paid its compliments on a former occasion, spoke on "the Boy." The choice is a fair indication of the attitude the Society of Social Hygiene would be likely to hold should that body be consulted in the matter of appointments to the proposed lectureships. Dr. Belfield, in his utterances as reported at least, is a rank materialist, and how Christian men and women could listen to his words passeth understanding. He bluntly stood for the principle of the improvement of the human kind by the regulation of the animal instinct alone. He claimed, with seeming approval, that all nations except those of Indo-European stock have ever been polygamous. Even Christ, he presumed blasphemously to assert, did not teach monogomy; and—strange how reckless these self-sufficient teachers dare to be—public opinion in Europe did not frown upon promiscuous intercourse among the unmarried until the Puritans arose to condemn it. He ignobly pleaded for sex instruction of pupils on the ground that many dollars are spent yearly to improve the breed of stock, but nothing is done to improve the quality of children.

No doubt it is to stamp oneself an obscurant to express regret that women should have participated in such a discussion. It was the old-fashioned notion that the crowning glory of woman, her modesty, forbade her to enter into the arena where there is struggle, contention, heartburning, excitement, agitation, everything which is adverse to the true character of woman. Woman, it used to be affirmed, ruled by the sweet and noble influences of her character, and the sweetest and noblest of these was the reverent respect which that exquisite thing, womanly purity, claimed even from the most depraved among men. The world is changing all this, but it attempts an inconceivable miracle when it fancies that the beautiful reverence characteristic of the past is to survive the shock of open discussion by women of topics once prudently and properly reserved for the physician's consultation room. Has respectability gone vice mad? The spectacle of the virtuous housewife out with her student lamp trying to study the Social Evil

is a fearful commentary on the changed ways that mark our so-called progress.

Yet the Chicago audience heard two women, Doctor Rachelle Yarros and Mrs. Ella Flagg Young, pathetically pleading against the world-old rule forbidding prying reflection into certain of the deeper things of life, regarding which, especially in the case of the hot, passionate nature of young people, too much reflection is sure to prove an unwholesome and disturbing influence. Both of these admitted the danger of sex instruction in schools, both conceded its introduction into the Chicago public school curriculum to be something in the nature of a hazardous experiment, both protested their regard for the advocacy of high ideals of honor and virtue, yet both affirmed the experiment to be absolutely necessary. The necessity they drew from the devastating influence of immorality, which they argued, had reached such a pitch among us that no evil resulting from the plan they favored could be worse. There was a noteworthy inconsistency, by the way, between this claim and Mrs. Young's assertion that scarcely any vice existed in Chicago's schools. 'Why, then, proclaim the need, one might ask, of so desperate an expedient as sex instruction? They both ignored, apparently, the evident truth that the protection which our sexual natures most require is not protection from outside influences but from our own thoughts.

Fortunately there was present in the Assembly Hall one who would not permit this really dominant thought in the subject to be ignored. The Rev. J. W. Melody, Professor of Moral Theology in the Catholic University of Washington, had been selected to represent the views of those who oppose the "new thought" in our schools. And Dr. Melody fulfilled the trust admirably.

"The movement to introduce instruction in matters of sex into the curriculum of public schools," the Chicago *Tribune* reports him as saying, "is only another expression of a prevailing purpose to establish in the school a dumping ground for the discharge of duties and offices that tradition has heretofore restricted to the home. Leaving aside even the question regarding the place for the instruction, we do not hesitate to affirm that mental enlightenment, as such, is altogether inadequate to afford the moral check sought for by our hygienists. 'I see the better and follow the worse,' said Ovid. Yet we know what small measure of restraint is brought about by such instruction. It bestows light, but it does not impart power. And it is precisely an increase of moral potency that is essentially called for. We should teach the children that morality, not so much as hygiene, is the absolute essential for a chaste and happy marriage. We should teach them the commandments of God rather than the physiology of sex. But it is not morals but hygiene that is emphasized. It is argued that right information is required to counteract the misrepresentations which are so frequently imparted by vicious associates. But the subject of class-room discussion, though it be ever so delicately and skilfully presented, will be

later called upon by the depraved as a theme on which to exercise their scurrility and mischievous wit. What instruction is to be given to boys and girls should be given in the home and by the Church."

And with Dr. Melody's genuinely Christian handling of the topic AMERICA expresses its full and cordial assent.

M. J. O'CONNOR, S.J.

The Civic Theatre*

The Civic Theatre, as defined by the author of the book and of the idea, is "not merely the commercial theatre reformed; not an art theatre for art's sake alone; not the municipal theatre of Europe transferred to American soil; not an organization on the precedent of the New Theatre; not primarily a repertory theatre. A Civic Theatre is the efficient instrument of the recreative art of a community." As such it evidently becomes a place and a phase of organized leisure for recreative and cultural purposes. Such seems to have been, in great measure, the Greek ideal.

This, America, whose institutions would seem to be not out of harmony with the democratic ideal of the Greeks, might make its own. For the efficient instrument of the recreative art of a democracy must be democratic in its ideal and working system. Such an instrument must, moreover, be as permanent as the community whose recreative art it would express. Hence, it must be endowed. Endowment is the only guarantee of permanency, the only thing that makes an institution instead of an experiment. For a public institution, public endowment, aided, however much by private grants, is the only congruous form. With such a basis of operation, the imagination of a whole people, seeking its recreation in artistic expression, may be trusted to attain that goal which the commercial theatre so signally fails to reach (perhaps to aim at) but which would be the *raison d'être* of a Civic Theatre, namely, the elevation and education of the masses in their leisure hours and holidays.

Merry England has ceased to be, with its folk-wide system of healthful, tuneful recreation following after and preparing for a day of toil. The industrial revolution, not to mention the religious one, is an accomplished fact. The joy of toil is clouded over with the smoke of coal; the songs of labor are drowned by roar of wheels. To joyless toil spent on the endless reproduction of the parts of things, succeed hours of disorganized leisure eagerly exploited by the keeper of bar, or dive or garish "show." The millions of silver dollars so expended have been all tabulated by statisticians; the billions of golden hours so squandered, no man has numbered.

Let the people find themselves in permanent possession

* The Civic Theatre in Relation to the Redemption of Leisure; a Book of Suggestions. By Percy Mackaye. New York: Mitchell Kennerly.

of an efficient instrument for their recreative art, a Civic Theatre, not subsidized but endowed, and that publicly, and it takes no prophetic eye to see the diffusion of culture through every rank and caste, the nationalization of an art now confined to self-complacent culture centres, the adequate expression of a patriotism now seeking a voice in flag-waving and fire-crackers. Plying the actor's calling under the noblest auspices actors ennoble it and make it truly a profession; as Sophocles made it and as Demosthenes was not ashamed to practice it. The vital interest of an audience in a play for which they are themselves responsible and in which their friends are taking part, increases the educational function of the production. The producers, no longer merchants or hirelings, feel the dignity and responsibility of public functionaries and rank with the curators of public libraries and museums. Even the humblest of their aids, the craftsmen engaged on costumes, jewelry, armor, scenery and lights, bring to their labor a zest that makes for artistry and finish. But on none in his community more than on the poet and dramatist will the Civic Theatre react benignly, offering him a medium of expression that is large because it is civic, passionate because it is intensely local.

Such a constructive enterprise would seem no less worthy of civic enthusiasm and activity than are our park concerts, public libraries and museums, universities and institutes of study and research; nor any less possible of realization. For the bug-bear of politics and political influence which is so often invoked as the insurmountable obstacle to a Civic Theatre has been generally conspicuous by its absence from those other institutions and can be, with the exercise of like vigilance, excluded from the Civic Theatre.

Enlisting in its support a cultured group of responsible public officials, a corps of local artists devoted to its success, a host of citizen-actors, professional and amateur, joined in a rivalry, friendly but keen, a guild of producers endowed with business ability and technical skill, a Civic Theatre would fairly select "what the public wants" from the best of tragedy, comedy, masque, pageant, music and dance to grace its annual repertoire, inviting its audience to its spacious portals by its own architectural charm and beauty of location, rather than by lurid display of lights and bill-boards. It would not rely exclusively on the motive forces of local skill and artistry, but would render these forces efficient by an organization as thorough as those which govern our local libraries and other such educational projects. The local theatres rendered mutually helpful by the State organizations and these again coordinated though not dominated by a central board connected with the American Federation of Arts, and provided with a well-paid director to cooperate in organizing local civic theatre committees, and to initiate the civic theatre idea in all leading American communities. This is the form of organization approved by the Convention of the American

Federation of Arts. As frequent as are the recurring periods of nightly, weekly and holiday leisure, so frequent and incessant would be the appeal of the Civic Theatre "to fill time instead of to kill time."

Such an appeal was heard by the polished citizens of Periclean Athens, the ruder Medieval guildsmen and their townfolk were not deaf to it, English and American audiences that have gathered in thousands to witness the recent pageants and masques have shown a responsive chord, whether they gathered from the crowded streets of Boston to witness Father Kenzel's "Pilate's Daughter," or in the Redwood Groves of California to partake of the Bohemian "High Jinks," or assembled on Independence Day to enjoy some safer and saner expression of our joy in National Independence than can be afforded by a small boy and a big cracker.

We have endeavored to summarize this book in the fewest possible words, and those for the most part in the author's own. Its perusal and study we commend to all who are interested in the education of popular taste, or in the initiation of movements which are calculated to appeal to the great unguided mass of our fellow-citizens. Some of the author's suggestions may be impracticable—he is a poet. But before rejecting them we may remember that they merit a critical examination; for he is a young man that has succeeded not by lowering, but by maintaining his artistic ideal. Moreover, his ancestry and his training have kept him in practical contact with what is best in stage-craft. The powers he would arouse and organize are momentous. Well directed they might easily lead to an American renaissance. Neglected, their currents may easily turn aside into pagan sensualism, or be scattered and wasted on the shoals and flats of low commercialism.

MARK J. MCNEAL, S.J.

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An American who has any concern for his country may well be alarmed at the announcement in the daily press of what faces our judges as they open the fall term in New York. We are told that the first undefended divorce calendar for the new court year was called by Supreme Court Justice Giegerich, who found that he had 184 cases listed for trial, in all of which the defendants had failed to answer the charges against them.

The court found that many of the plaintiffs were German, Russian, Italian, Yiddish and French, and he sent these cases to Justice Donnelly for trial in order that the court interpreters might all be together.

Many of the cases on the calendar were adjourned, but the four Justices heard the majority of the matrimonial actions in the course of the day at the rate of about five an hour for each Judge.

The anarchists and socialists may now take a breathing spell in their efforts to batter down the present structure of society. The courts are doing the work for them; not wilfully, indeed, but compulsorily. They are merely carrying out what the laws of the land decree.

IN MISSION FIELDS

The Mission in the Caribbean Sea

The Rev. A. Stroebell writes, in *St. Joseph's Missionary Advocate*, of the Missions in the Caribbean Sea, now in charge of the Josephite Fathers of Mill Hill, England:

It was in the year 1900, when I had charge of the St. Augustine's Negro Mission in Louisville, Kentucky, that I read an article in the *German Messenger of the Sacred Heart*, edited in Cincinnati, about two little islands, St. Andrew's and Old Providence, belonging to Colombia, South America. It was stated in this article that in these islands, which were inhabited by English-speaking negroes, no attempt ever had been made by a Catholic priest to establish the Catholic religion.

I at once applied to my bishop for permission to go there. Coming to New York I was told that no steamships go to those islands. I therefore took the steamship to Jamaica, Cartagena, Colombia, Limon and Costa Rica. In the latter port I was told that occasionally small sailing boats set out for the islands. At Limon I was detained four weeks on account of the yellow fever prevailing there. At last a miserable little sailing boat set out for St. Andrew's, having four colored men as crew, I the only passenger. They told me that with a fair wind we would get over in about four days. Unfortunately, we had either no wind or contrary wind nearly all the time, and the consequence was that it took us fourteen days instead of four.

For fourteen days I lay on the bare deck of the little boat, day and night without the least comfort. The food the crew had, yuca and salted pork, my weak stomach could not digest, so I fasted fourteen days, and when we finally landed I was so weak that I could scarcely stand on my feet.

When we entered the harbor of St. Andrew's a fellow passing us in a canoe asked the crew of our boat who the stranger was they had on board, and when they said a priest, he replied, "We don't want no priest." This was the welcome. My first call was at the house of the Prefect of the Government, reaching there at about 11 A. M. I was still fasting, for in our troubles on sea I had promised to celebrate Mass in thanksgiving on the day of our arrival, if we should land before noon. With the consent of the Prefect I fulfilled this promise in his room.

After Mass I tried to get a lodging-place somewhere, there being no hotel or restaurant in the island. Everywhere I got the same answer: "No room." Sick and feeble as I was from the fatigue of the voyage and long fast, I tried to walk to the north end of the island, as I was told an ex-Captain Hoopman lived there and had a big house and small family and might give me lodging. On the way there I got so weak that I broke down and sat on a stump of a tree till somebody passed by who helped me to reach the ex-captain's house.

I found the owner sick in bed and unwilling to keep me. He told me that he was a strong Baptist and that he wanted no trouble with his pastor, and that I would have to get the latter's consent before he would keep me. So I had simply to submit to the condition, hunt up the important preacher, and then returning with the required permission, I got a room. On the following day the tropical fever threw me on my cot, on which I could not move for two weeks. The first good Samaritan that

called was not the Prefect nor any of the other officials of the Colombian Government, who were all (nominal) Catholics, but a Jew, Abraham by name. One of his boys I afterwards baptized, who later became my altar boy. It took me some months to regain my strength. I celebrated Mass daily on a little table in my room all alone. After six months, assisted by the offerings of friends in the United States, I put up a little frame building. Downstairs I used for divine service, up under the roof was my living and sleeping place.

Six months later I visited the island of Old Providence with some of the people, arriving on a Saturday. I went at once to see the head preacher of the three Baptist churches, Simon Howard by name, and introduced myself as a Catholic priest, and offered him my services for the following day.

He looked at me in surprise and said: "What can you, a Catholic priest, do for me?" I said, "I can preach for you," to which he replied, "I fear this might be dangerous"; still, after a moment's reflection, he consented. So I preached in the Baptist church on the following day. It was the first Sunday in Lent; naturally, I preached on Christ's passion and death and our redemption by Him.

After service Mr. Eusebius Howard, a half-brother of Simon, came up to me and invited me to preach the same sermon also in his church on the following Sunday, to which I consented. Eusebius formerly had worked with Simon, but a split in the flock made him start a church of his own. Something occurred during the week which prevented me from keeping my promise to preach in Eusebius' church, but I fulfilled my promise later on. I had made arrangements with Eusebius to come and stay a week or more and give a *revival*, or mission as we call it, to which he and his people consented. Instead of one week, it lasted three weeks, closing December 8th, 1902, with the conversion of Eusebius and nearly all of his flock. Thus the former Bethel Baptist church became the cradle of the Catholic Mission in Old Providence Island. Eusebius has since been called to his eternal reward. Rev. Father Timothy St. John (Connelly), whom I met in Philadelphia the following year, 1903, became my first successor, offering his services for the Mission in spite of his age, 61. He was a holy soul, and worked hard all alone after I went to Cuba. Before long he got up another chapel on the east side of the island. In 1910 his strength gave way, and he died in the hospital at Panama.

The colored Sisters of Divine Providence whom I had taken to the island from Baltimore in 1903, and who, for the short time they stayed, had done a great deal of good among the young girls, had no perseverance and left. During the past few years the Josephite Fathers of Baltimore had charge of the Mission, and two young priests, two brothers, the Fathers Albert, natives of Brooklyn, New York, had worked with great success, adding two more mission chapels, when all of a sudden the Colombian Government asked the Apostolic Delegate to have the Josephites of Baltimore replaced by other missionaries.

This is in short the history of the foundation of the first Catholic Mission in these islands. The present Josephite Fathers have a great work before them and deserve assistance, for more chapels are needed and Corn Island must also be looked after. My health being broken down, and having recently undergone a serious operation, I felt obliged to retire to my native place, and can only assist my successors by my humble prayers.

CORRESPONDENCE

The Religious Question in the French Provinces

In passing a judgment upon the religious condition of France, it is necessary to draw a line between Paris and the provinces; the aspect of things being absolutely and wholly different, according as we view them from the one or other standpoint.

Roughly speaking, it may be said that over a hundred years ago, at the end of the eighteenth century, the spirit of skepticism and revolt that was one of the causes of the Revolution of 1793, grew up and was fostered in Paris. The provinces were, at that time, comparatively untouched by the dangerous doctrines of the so-called philosophers, whereas, at Versailles and in Paris, they were looked upon as oracles, believed in and followed by the most intellectual society of the day.

Now, there is in Paris a distinct and most encouraging religious revival; this is a certain fact and one to be gratefully recognized by those who have at heart the welfare of the eldest daughter of "the Church." Since the separation of the Church and the State, the former has gained in influence and in vitality; even parishes have sprung up in the Paris suburbs and there the poverty of the Church, robbed by the State of her legitimate possessions, only seems to stimulate the generosity of the faithful. The Catholics have learnt to unite their forces and sink their individual preferences and sympathies in devotion to a higher ideal. Several important associations, that, at different times, have been presented to the readers of AMERICA, unite the "young men" of France, the Catholic railway employees, the Catholic workmen, etc. Clubs, guilds, athletic associations, "cercles d'études," where the leading questions of the day are studied and discussed, besides many other Catholic groups, too numerous to mention within the narrow limits of this paper, have sprung up and, in spite of obstacles and difficulties, are flourishing at the present moment.

True it is that in Paris, more than elsewhere, the evil powers are actively at work, but hostility acts as a stimulant and opposition breeds self defence.

In the provinces, things are different and after residing in the heart of a province and watching the religious movement from the standpoint either of a small town or of tiny village, it is impossible not to recognize that the Catholic workers in Paris have the better part.

In time, it is true, we may believe that the religious revival that has begun in Paris, will influence the provinces, just as, over a century ago, the skeptical spirit of the free thinking philosophers, spread from the French capital to the uttermost extremities of the kingdom, but, at present, the revival is too recent to have penetrated so far. In the provinces, the Catholic workers are hampered in many ways and they may be forgiven if occasionally they are discouraged by the apparent fruitlessness of their efforts.

The Government schoolmaster who, if he belongs to the younger generation of teachers, is generally, from policy, if not from conviction, an "anticlerical" and a socialist, has far more influence in a village than in a large town; in addition to his functions as a teacher, he occasionally acts as the legal adviser and secretary of the ignorant folk, who surround him, hence his influence not only over his scholars, but over their parents, who often claim his assistance.

Moreover, human respect, once so prevalent among all classes, is now considerably diminished, in all large

centres, but it still tyrannizes the Catholics of small towns and villages. In Paris, stress of business prevents interference with the private affairs of others, independence and freedom to follow one's own opinions, are admitted and the "espionage" that exists in the provinces, has no place. It is otherwise when the lack of interest and the fact that people have little to do and live close together, encourages mutual interference. We know of certain small towns, where a "fonctionnaire," a Government servant, however unimportant his functions, risks his position every time that he attends Mass on Sundays, owing to the rabid anti-clericalism of his chiefs. Added to this, there exists in most provinces a certain spirit of routine and indifference that has a depressing effect upon the endeavors of many ardent workers. Hostility may be faced and endured more easily than apathy. Then again small jealousies, mean motives and childish timidity have greater play, where intellectual life is less elevating and active. For all these reasons, to which many others might be added, the part played by the Catholic workers, priest or layman, in the provinces of France, is often a difficult and disheartening task; it needs zeal and tact, but above all it needs patience. Let us add that in speaking of the French provinces, we must make an exception for those of the Western region, Brittany and Anjou, where conditions are absolutely different and the spirit of the people has remained thoroughly Catholic.

Nevertheless, although, taken in the abstract, the religious revival that undoubtedly exists in Paris, has, as yet, incompletely influenced the provinces, there are hopeful symptoms ahead. The associations that have been founded in the capital, are gradually spreading throughout the country; the practice of frequent, even daily Communion, is slowly but surely gaining ground, even in places where a spirit of Jansenism lingered among the older generations; the custom of holding Catholic local meetings, is taking root and the advantage of these gatherings cannot be exaggerated. The congresses of the railway men, of the "Jeunesse Catholique," the "Congrès Eucharistiques," the "Congrès Diocésains," the "Séminaires Sociaux," and many other gatherings bring the scattered Catholics of a province or a diocese together on the common ground of religion and charity. These meetings are not successful always, they sometimes begin with a failure; the provincial Catholics, unaccustomed to public action, have to get used to the methods of their Parisian brethren. But in the long run, they reap the benefit of these public demonstrations, that, experience proves it, are infinitely useful. The younger men, especially there, learn to count their forces, to feel that they are not isolated workers, but members of a compact army; they must throw human respect to the winds and take their stand openly as practical Catholics, who are proud of the faith that they profess.

We write these lines from a little town of Northern France, where, some years ago, religion seemed almost dying out. There is no sensational or miraculous change, but a slow and steady progress. The excellent pastor, to whose care this difficult portion of the Lord's vineyard was entrusted only three years ago, had everything to rebuild, owing to a long period of stagnation that allowed decay to creep in everywhere. The spirit of his people is always indifferent, sometimes rebellious; the small tradespeople are, as a rule, ungenerous in their attitude towards the Church and its pastors and the officials distinctly hostile. Only two or three influential Catholics can be counted upon to help the lonely priest in his uphill progress. The place is poor and the Church has absolutely

nothing to depend upon except the voluntary gifts of the faithful, that are insufficient to meet its necessities. Yet a tiny, almost imperceptible new life is growing up; there are more Communions, more worshippers in the once empty church, more willing spirits to assist in the charitable works, whose existence is a constant struggle. A recent congress of la "Jeunesse Catholique," that took place within the walls of the little town, was an unqualified success and a "Congrès Eucharistique," in a neighboring village, is spoken of with wonder and admiration.

Let us add that in this case, the pastor of this hitherto barren soil, works on patiently and untiringly, without counting the results; these are bound to come, but given the conditions of religion in these little towns, it is wiser to put away all thoughts of a rapid transformation. That the members of the younger generation of intelligent Frenchmen are more keenly alive to their social and religious responsibilities than were their elders is perhaps one of the most encouraging symptoms of the future. It leads us to believe that in time the religious revival, whose existence is undeniable in the large centres, will penetrate to the remote and apathetic little cities, that lacking alike the simplicity of the country folk and the intellectual development of the capital are in consequence the most difficult to handle. B. DE C.

Norway Coming to Its Own

An old Norwegian legend tells us that in the times when Otho I was ruling in Germany from the year 936-973, an Irish princess, St. Sunniva, who was remarkable for her beauty and wealth, as well as for her fervent piety and charity to the poor, left the Emerald Isle to escape the tyrant who endeavored to take her prisoner and to seize her kingdom. With several faithful subjects she embarked in three ships and after a perilous voyage on a stormy sea arrived at Selja, an island on the coast of Norway. As a protection against the pagan inhabitants of the Norwegian continent they took refuge in the caves of the island. But the pagans under the leadership of Haakon Ladejarl set out to kill them. Anxious chiefly for their souls' salvation, they asked God to let the rocks of the cave fall on them, so as to protect them from the hands of their enemies. Their prayer was heard. The great rocks crumbled around them and formed an immense sepulchre, so that the pagans, in spite of all their efforts, found no victims upon whom to wreak their hate.

But when Olaf Tryggvason ascended the throne of Norway and propagated the faith with tireless zeal in all of his kingdom, miracles, so history says, began to take place at the tomb of the martyrs. The king himself went to Selja and succeeded in finding not only the bones of the martyrs, but discovered that the body of the saint, which exhaled a sweet perfume, was intact. A chapel was built on the island and in it were placed the relics of the saint. That was in the year 996. Later on in 1170 the bishop of Bergen translated them to his cathedral where they were placed in a magnificent shrine. At the time of the Protestant Reformation the shrine was destroyed, and Catholic worship along with the remembrance of the holy martyrs was buried in as great an oblivion as were the relics of St. Sunniva under the rocks of the Island of Selja. But just as in the time of Olaf Tryggvason there were miracles, so in our days remembrance of the martyrs is beginning to exercise its empire on the minds of the people of Norway. This is true not only for the Catholics of the country, but for Protestants, who in spite of themselves feel its influence. The excellent

little weekly review of the Catholics of Norway called the "St. Olaf" furnishes us with a striking example: On the feast of St. Peter and St. Paul a cross was erected at Drayseidet in commemoration of what Olaf Tryggvason had done in 997 when he introduced Christianity in those parts. After the ceremonies had been brought to a close, says the "Fjordenes Blad," the Protestant paper of Norway, some of those who took part in the festival went in motor boats to the rocks of the monastery of Selja, which is not far away. About two hundred people gathered on the rock which is called Sunnivahemmeren. At the entrance of what was once the choir of the church the celebrated singer, Kvalheim, described in a brief discourse the ancient buildings of Selja. After having drunk at the spring of St. Sunniva they met again at the church of St. Alban, which is so remarkable for its imposing tower. There the Pastor Hognestad standing before the main altar intoned the *Pater noster*, in Latin, using the old melody of the middle ages while the assembly listened respectfully with bowed heads and hands united in prayer. It is, says the "Olaf," a striking proof of how the recollections of the past exercise an unusual power on the national mind. Not only were the Catholics in that assembly so impressed, but Protestants as well, who know very little of the grandiose and solemn worship of the Middle Ages, yet who now feel themselves impelled to do what they can to revive the memory of their ancestors.

More powerful than the remembrance of St. Sunniva is the memory of St. Olaf, the holy king of Norway, whose relics in the Middle Ages reposed in the Cathedral of Trondhjem. The distinguished educator, Mr. Iverson, in a recent article written in Norwegian patois tells how the first impulse which he felt when he was on his way towards the faith came from the impressions he experienced in the Cathedral of Trondhjem, where the memories of St. Olaf and St. Halvord and many other holy personages still linger. In fact what is more natural than that the Norwegians should revive old Catholic memories there while they are celebrating the ancient glories of their kingdom. It was the Catholic, Olaf Tryggvason, who in the year 1000 brought Christianity not only to Norway, but also to the Orkneys, to the Faroe Islands and to Iceland. The one who carried on the work was king Olaf in the year 1030. He was the great king and the great saint of Norway the champion of Christianity, and at the same time the founder of national unity, the organizer of its laws and its government.

It is true that his work was destroyed when the Reformation was imposed on the country by royal decree in 1539, and that the Catholic Hierarchy, the strongest rampart of national independence, was overthrown. After that, Protestant superintendents who were tools in the hands of a foreign king ruled the land. The silver shrine of St. Olaf was melted down and sent out of the country. His work for the moment seemed to have perished. If he had been only a king, his countrymen would hardly have remembered him, but being a Catholic and a martyr his name has been kept in veneration through the centuries by millions of Catholics of all nationalities. To-day the royal martyr, just as he was victorious after his death at Stiklastad in 1030, is now reconquering his native land. The day of his death, the 29th of July, is becoming more and more the national holiday of Norway, just as it was in the Middle Ages, and St. Olaf crowned with the memories of the past and the hopes of the future, arises before us as Norway's immortal king.

BARON ARMFELT.

A M E R I C A

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The Two Assemblies

The great Episcopal Convention which inaugurated its proceedings on October 8, in the still far from finished cathedral on Morningside Heights, is at least an indication that the interests of religion have not vanished from the lives of great numbers of the American people. It was imposing; it was impressive; the social standing of the bishops and ministers and laymen who took part in it lending something to the effect produced on the public mind. But the disunion or dissension which immediately manifested itself in the opening session must be a matter of grave concern to those who are interested in its success, as it was jarring to those who read the account of the proceedings in the daily press. Its chief aim seems to be not so much to increase its power for good as to avert disaster. Whether it shall change its name from Protestant to Catholic, whether it shall recognize divorce for one reason or none, whether it shall permit the remarriage of divorced persons, whether its ritual is to be high or low, appear to the onlooker the main purpose of this great Convention.

It is in striking contrast with that other assembly which is to meet in Boston on October 19, under the auspices of His Eminence Cardinal O'Connell. That gathering is not a church convention, but a missionary congress. All, or nearly all, of the dignitaries of the Catholic Church in the United States, including the Apostolic Delegate, the three Cardinals of Boston, New York and Baltimore, and the bishops and archbishops of the various sees, with an unprecedentedly great multitude of priests from every part of the country, are to meet for the furtherance of one sole object, viz.: the extension of the Kingdom of Christ in the minds and hearts of their fellow countrymen. There is not nor can there be, inside or outside of that assembly, any dissension or division about doctrine or discipline or ritual or Sacraments. All that is unalterably fixed, and there can be

no doubt or hesitation or discussion in the heart or on the lips of any one of the delegates, from the highest to the lowest. The sole purpose of all those who participate in its deliberations is to devise new and more effectual means to teach the doctrine of Jesus Christ and to impart the strength that is given by the Sacraments He has established for the purpose of combating the supreme danger that now confronts us of ignorance, unconcern and contempt for the supernatural, and the utter absorption in worldly material and sensual things, both of which mean the ruin of our country.

Would that those who met on Morningside Heights had the same union in faith, in doctrine, and in Sacraments!

A Boy on Sanitary Reform

The disappearance from apothecaries' windows of cheerful advertisements of tan and freckle lotions, mosquito exterminators and ice-cold drinks, and the reappearance there of the saddening cough lozenges and grip and cold cure, tell us, though the sun may still be warm and the air may still be bland, that summer is over and that winter is drawing near.

As we were mourning summer lately, led thereto by our study of an apothecary's window display, we remembered how a few weeks before when the dog star was at its culmination, we had crossed the continent from San Francisco, and had noticed, as we came further and further East, ponds, streams and rivers crowded more and more with bathing boys. Much of the water was certainly unwholesome, and the bathers were running a risk of typhoid. Here we perceived a new field for the exhaustless energy of health reformers. Every boy in the land might be given an instantaneous microbe detector, and warned not to go in swimming until he had tested the water. But, in the first place, does such a detector exist; and, in the second, could a boy be trusted to use it—unless he were a boy scout? A better way occurred to us. Let an army of medical students be employed to inspect the bathing places and to certify the innocuous. The medical schools were in vacation, and the students would have been glad to get a little of the public funds. But would the average boy abstain from uncertified waters? On the whole, it seemed that a drastic method would be best, the more so as the health reformer has a peculiar love for drastic methods. Let such bathing be forbidden by law, and let a policeman watch every place where transgression is possible.

A bright looking lad was beside us, and we asked him what he thought of the plan. "Typhoid," he answered, "is no joke, especially as it is likely to cut one off in the bloom of his youth. But how many boys are bathing three or four times a day during the summer in unwholesome waters, and how many catch typhoid from doing so? Would it not be rather hard to deprive so large a number of their chief summer joy, in order to save comparatively

few? It seems to me that there ought to be a proportion in these things."

The boy was right. Sanitary reform in itself is good. The error of the sanitary reformers is, that they ignore all proportion in the matter. And proportion touches many other things than mere numbers.

School Survey in Ohio

The example given last year in the City of New York, where the Hanus Committee was empowered to make an exhaustive investigation of conditions existing in the common schools, is being followed in Ohio. During the last session of the General Assembly of that State a bill was passed, the Seward Act for a School Survey, to have the school system of the Commonwealth thoroughly examined. As in New York, impetus to this piece of school legislation came from the desire of many citizens to learn the reason of the apparent lack of correspondence between the results attained in the schools and the enormous increase in the public school taxes. The expenditures for educational purposes in Ohio have grown, it seems, from fifteen million dollars annually to thirty-two millions within the last decade.

The School Survey will be in charge of a Commission of three members appointed by Governor Cox. They work without pay and may expend \$10,000. The Governor has already announced his selections for the important work. They are all of a certain reputation in educational circles, and they will supervise the work of experts who will attend to the immediate details of the investigation under the directions furnished by the Municipal Bureau of the Sage Foundation of New York.

A writer in the Cincinnati *Telegraph* some time ago expressed his apprehension lest the vast work done by Catholics in the cause of education in Ohio, as elsewhere, may not be fairly judged and fairly appreciated in the coming work of the Survey. The Chairman of the Commission, Mr. Oliver J. Thatcher, known by the history text-books he has published, is not without bias and prejudice where he speaks of the organization and growth of the Catholic Church, and he may carry his superficial and unhistorical views and his injurious aspersions on the Church and the Papacy into the investigations and findings of the Survey.

One ventures to hope that the apprehension will prove to be without cause. The Catholics of Ohio are to-day supporting 370 parochial schools in which 93,393 children are enrolled. If to this number there be added the total registration of boys and girls now being trained in Catholic orphanages and other institutions we shall have a grand total of 103,684 pupils educated in the Commonwealth at Catholic expense and under Catholic auspices. Surely the members of the Survey Commission will not be so remiss as to fail to give fair consideration to the rights and example of self-sacrificing members of the community who, in bearing this burden, save the State

much money and perform a work meritorious in the highest sense. Using the liberty of education, which all of us claim, they seek to promote the temporal and the eternal welfare of their offspring, the coming generation, and at the same time they further the well-being of the State. For this, after all, must always rest on justice, obedience to law, and respect for authority, all of which are engendered only by the teaching and practice of religion, which instills in our children the fear and love of God and true charity for our neighbor.

The Penalty for Trespassing

In a paper entitled "A Nation's Neglect," Marcus A. Dow, General Safety Agent for the New York Central Lines, contributes to the *Outlook* of September 27, some sobering reflections suggested by the fact that 5,284 trespassers were killed on our railways during the year ending June 30, 1912, while the grim harvest of such accidents during the past twenty years yields a total of 86,733 dead and 94,646 injured. "A large number, that's true," the careless reader will say. "But they were tramps, for the most part, no doubt." By no means. Though 36,276 of these victims were tramps, 25,000 of the remainder were children or young people less than eighteen years of age, and about 120,000 were wage-earning citizens of the vicinity in which the accident occurred. Mr. Dow attributes this enormous list of killed and injured to the "happy-go-lucky recklessness and defiance of the natural law of prudence which is a largely prevalent trait of us Americans," and for the cure of the evil he prescribes a twofold remedy: education and legislation. Children must be taught at home and at school to keep away from the railway tracks, manufacturers ought to be constantly warning their employees of the danger of taking "short-cuts" across the tracks on the way to and from work, and laws should be passed and enforced making it a criminal offence to trespass on the roadbed. The accidents that befell those who walked on the railways of England and Ireland during ten given years were 5,754. In this country during the same period such casualties numbered 103,432. The marked difference in these figures is chiefly due to the fact that in Europe a living law forbids all trespassing on railways.

Aroused by this deplorable sacrifice of precious lives, our legislators, we hope, will make laws to protect such trespassers from their own folly, and railroad officials, police and judges will see that the violation of these laws shall be promptly and severely punished. Parents and teachers, too, will wisely take care that their boys and girls are taught how dangerous it is to play around cars or to walk on the railroad. The caution and vigilance school children in many places are now being trained to exercise regarding the perils of streets through which a stream of trolley cars, wagons and automobiles is constantly rushing, are quite as necessary, judging by Mr.

Dow's statistics, when there is question of railways and locomotives.

Catholic Courses of Social Philanthropy

Philanthropy, as now commonly understood, is the material side of charity. The complex civilization of our present day, the vast and heterogeneous populations of our large cities, and above all the restriction of the Church's influence, which alone was sufficient in happier days to solve the multiform problems of poverty and suffering in accordance with the spirit of Christ, are a few of the many reasons which have made of the civic ministration of charity a difficult and complicated problem. Schools of philanthropy have therefore naturally arisen to answer to the need of the times. In some of these institutions materialism is openly taught, in others materialistic tendencies constitute a serious danger for the pupil.

Since Catholics are rightly interested in the teaching of social experts upon these questions and many are already holding civic positions for which such a knowledge is imperative, it is plainly necessary that an opportunity be afforded them of attending courses of civics and philanthropy based upon Catholic principles. The first attempt to bring together leading Catholic specialists from juvenile courts, circuit courts, protectorates, working boys' homes, industrial commissions, public and private institutions, and municipal and State departments to satisfy this constantly increasing demand has now been made by the Loyola University Lecture Bureau of Chicago, under the direction of Rev. Frederic Siedenburg, S.J.

Two series of lectures, each covering a period of ten weeks, have been prepared. The first of these courses, to judge from the prospectus, is mainly concerned with general social principles and practical philanthropy; the second is purely economic, treating exclusively of industrial questions. Each course consists of twenty lectures. It is hoped that this first effort will be the beginning of a completely developed and permanent school of Catholic Philanthropy, affording opportunity to Catholic probation officers and other officials, as well as to social students, of acquiring the necessary scientific and technical knowledge combined with sound Catholic principles. It is a movement which we trust will likewise be taken up in other large cities.

Let us Learn from France

In the hope of stopping the steady decline in the birth-rate of France, Emile Borel, a statesman of that country, proposed some time ago that this offer be made to married couples: "Square the number of your children under twelve years of age and multiply by thirty; the result will be the number of francs the Government will pay you every year." The \$200,000,000 which the adop-

tion of this expedient would annually cost an already over-taxed population were to be raised, with admirable justice, chiefly from bachelors and small families. That M. Borel's measure would much retard the progress of "Neo-Malthusianism" in France is doubtful. The only effective remedy for that evil is, of course, the restoration of vital, practical Catholicism to all the people of the country. The very fact, however, that a subsidy of \$200,000,000 is proposed to encourage the rearing of large families indicates that French statesmen realize the perilous nature of their depopulation problem.

Yet with France's example before us, our legislators, as a contemporary points out, have framed an Income Tax law which puts a premium on raising, not large, but small families. "The exempted income," we read, "has been reduced to \$3,000; a man living with his wife is entitled to a further exemption of \$1,000 and an additional \$500 for each of *not more than two* minor children." In other words, the law makes very unwelcome the arrival of a third baby in a household of moderate means. But if the average American married couple are to bring up but two children, it is plain that before long we shall have a depopulation problem of our own. Indeed there is little enough encouragement being given nowadays to the rearing of large families without our legislators practically setting a tax on the third child. For employers favor men and women without families, no boys and girls are wanted in modern apartment houses, our present economic and industrial conditions keep thousands from marrying, and selfishness and love of ease keep other thousands who are already married from bringing up children. While France is subsidizing large families, we are penalizing them.

The Remedy for Poisoned Morals

Commenting upon the grave menace to public morals that lies in the evil literature so widely read nowadays, the *New York Times*' "Review of Books" has these words of wisdom:

Public opinion averse to the circulation of books of bad tendencies and magazine literature of an obnoxious sort can be exerted most effectually if the books are left unsold on the booksellers' hands and the magazine publishers are brought sharply to understand that filth does not pay. . . . The author of a book of immoral tendency is culpable, and the publisher shares his culpability. But blame also is the due of people who read the book, discuss it, and encourage others to read it. He who touches pitch is defiled, and the idea that some of us are immune from defilement is erroneous.

To the foregoing AMERICA utters a fervent Amen. We do not agree, however, with the writer's contention that the prosecution of those who publish and distribute filthy books and periodicals is unwise and inexpedient. The general public, we maintain, should not find it easy to buy such works. The young and innocent should not be

exposed to the temptation of reading them. But while the salacious magazine and the unclean novel are advertised, exhibited and sold on every news-stand and in every book store, shall good men do nothing but refrain from buying the poison? Shall the weak and curious, however, be invited to infect themselves with it as freely as they desire?

The chemist who sells dangerous drugs to irresponsible people is sent to jail. The publishers and distributors of literary poison should be dealt with similarly. With the least notoriety possible let the objectionable magazine or book be completely withdrawn from circulation and then let those who publish it be prosecuted for corrupting the public morals.

The *Times'* writer entertains the hope that there will soon be a "healthy reaction from the baneful influence of so-called realism," of which there is just now such a disgusting orgy, and for our comfort calls attention to the fact that the American literature that has stood the test of time is free from all indecency. Grateful for the reminder, we share his hope that present conditions will speedily improve. The most effective means for bringing about this change the *Times'* reviewer tells us when he writes with uncompromising courage: "What is needed more than anything else to restore the social equilibrium is a revival of the religious spirit."

Excellent! Nothing truer was ever said. If the American people could only be made to believe sincerely and practically that the publishing, selling and reading of filthy literature is a serious sin of scandal and impurity which a just God will surely punish, bad books and periodicals would largely cease to be printed, circulated and read.

Europe's Preparations for "Peace"

There has lately been published in France a startling article dealing with the stupendous growth of armies and navies in Europe. The article is from the pen of Senator Gervais, a recognized authority on military matters. He points out how "at the very moment when all nations profess the strongest aspirations toward universal peace, Europe is in a perfect frenzy over military preparations." And the rapid sketch he gives of the situation across the seas admirably justifies the strong words he uses. Aside from the Balkan troubles, he points out, and the new French and German service legislation which summons 1,500,000 men to the flag yearly, there is scarcely a European parliament in which projects for military reorganization and reinforcement are not discussed.

England has its campaign in favor of compulsory service and a stronger territorial force; Spain is trying to settle the problem of recruits for her new navy; Belgium has her militia question and the ever-present discussion of how best to insure the country's neutrality in case of continental war; Italy's Chamber of Deputies has passed and sent to the Upper House a bill to increase the peace

standing of the army by 25,000; Austria's War Minister is preparing a measure to increase the number of recruits from 197,000 to 220,000 in 1918, and to raise the total peace standing from 464,000 to 600,000. Last year, Mr. Gervais informs us, the world's expenditure for the upkeep of armaments was \$1,000,000,000, of which immense sum France paid out one-fifth. He adds that the army budget for this year calls for \$240,000,000, exactly the same amount in these days of peace as France expended in the great war year, 1871.

.....

The Hansa League, a powerful semi-political organization in Germany, made up of bankers, merchants, manufacturers and shippers, has begun a movement to bring into activity a long smoldering crusade against the American Tobacco Company's influence in that country. This League, it will be remembered, which came into being in 1910 to counterbalance the autocratic powers wielded by the Farmers' Alliance, was especially active last year in prosecuting the plan to throttle American competition in the petroleum industry. The present movement takes the form just now of a vigorous appeal from the League to the Government for repressive measures against the Tobacco Company. The petition sets forth that a large number of German cigarette factories, either partially or entirely, have come under the control of the American Tobacco Trust. So the peril is imminent that still a larger number of the independent concerns will succumb to the transatlantic octopus. "The independence of a very flourishing branch of German industry," says the appeal, "is thus menaced, and an incalculable injury will be done to our economic life." It is also pointed out that the German cigarette manufacturers have hitherto been trying to defend their own interests by a mutual protective association formed for the special purpose of fighting the American invasion, but that this has proved powerless. The hope is therefore expressed that the Government will intervene officially and forthwith institute a thoroughgoing investigation.

.....

The zeal of the French politicians in seizing church property may be explained by the following bit of real estate news taken from *La Croix*. The Grand Lodge de France (Scottish Rite) has just installed itself in a new establishment in the *Ville Lumière*, otherwise Paris. The new Masonic Home is an old convent appropriated or expropriated a few years ago. It cost originally 1,400,000 francs to build. M. Duez the ill-famed liquidator sold it for 350,000 francs to an individual with the French name of Bernheim, who in turn sold it to the Lodge. They are thus in a cuckoo's nest. Moreover, attached to the convent, is a chapel which rents at 128,000 francs a year for a moving-picture show. In three years the Masons will have that also and can listen at their ease to their vociferous and gesticulating Grand Master, M. Mesureur, who likewise occupies the lucrative office of Chief of the Public Charities. His charity evidently begins at home.

LITERATURE

The Story of Waitstill Baxter. By KATE DOUGLAS WIGGIN. Boston: Houghton, Mifflin Co. \$1.30.

The story, too, of Patience Baxter, her half-sister, and of their triumphant lovers, Ivory and Mark. The scene of the novel is down in Maine, and the time the early part of the last century, when the local sect of Cochranites started. The story abounds in those faithful descriptions of New England farm life for which the author is justly famous, and also contains some good character sketches. There is the serene Uncle Bart, for instance, who appraises his shrewish wife thus:

"Your mother's gen'ally credited with an onsartin temper, but folks does her great injustice in so thinkin', for in a long experience I've seldom come across a temper less onsartin than your mother's. You know exactly where to find her every mornin' at sun-up and every night at sundown. There ain't nothin' you can do to put her out of temper, 'cause she's all out aforehand. You can jest go about your reg'lar business 'thout any fear of disturbin' her any further than she's disturbed a'ready, which is considerable."

Waity and Patty are amiable heroines, but their father is too cruel and miserly and the girls too patient and submissive to be altogether lifelike. But unless all three had acted as Mrs. Wiggin describes, Waitstill of course would have had no "story."

Ozanam. Livre du Centenaire. Par MM. GEORGES GOYAU, LÉON DE LANZAC DE LABORIS, HENRI COCHIN, EDOUARD JORDAN, EUGÈNE DUTHOIT, MGR. ALFRED BAUDRILLART. Preface de M. RENÉ DOUMIC, de l'Académie Française. Paris: Gabriel Beauchesne. 6 Fr.

The present Ozanam centenary volume is a monument worthy of the man to whose memory it is dedicated. The many-sided genius of the great French layman of the nineteenth century could have been interpreted in no better way than by the method followed here. The work before us is the product of the intelligent collaboration of a company of noted French Catholic writers and specialists, each of whom has treated that phase of Ozanam's activities which entered into his own particular sphere of work. Each contribution may therefore be considered as a monograph study, perfect and complete in itself. The preface is written by M. René Doumic, of the French Academy. It is brilliant in style and full of sympathy and admiration for the man from whose lips came that glorious appeal which may well be repeated to our own generation: "The earth has grown cold. We Catholics have the duty to revive its vital warmth which has died away; we must bring back the age of martyrs."

Literature, history, philosophy, science, languages, law and economics were all made contributory by him to one sole purpose, the demonstration of the truth of the Catholic Faith. He combined in a rare degree exact scientific knowledge with popular eloquence and possessed that rare and precious gift, a poet's soul which could pour forth its thoughts in glowing words. When only eighteen years of age he had already laid down the plan and purpose of his entire life: "To know a dozen languages in order to consult original sources and documents, to obtain a sufficient understanding of geology and astronomy in order to be able to discuss the various national and scientific systems of chronology and cosmogony, to study in fine universal history in its full compass and the history of religious creeds in its profound significance—all this I must accomplish to arrive at the expression of my idea." This idea, which he was to give to the world enhanced with the charm of poetry and substantiated by the facts of science and history, is, he tells us, "the perpetuity and Catholicism of religious thought, the truth, excellence and beauty of Christianity."

His lectures had therefore, as M. Doumic remarks, what in the jargon of our day would be called "*leur caractère tendancieux ou confessionnel*." This Ozanam admitted with pride; for why should not the Catholic teacher use every opportunity to defend the truth, when the godless lecturer makes it his purpose to attack it, no matter what branch of knowledge he may discuss. "Those," says Ozanam, "who do not wish to see religious profession made in a scientific work accuse me of a want of independence; but I know nothing more honorable than such a reproach. I can not imagine a true-hearted man putting his hand to the hard task of writing without being moved by a supreme conviction, on which he consequently depends."

It is well therefore that Ozanam should be studied from many points of view, as is done in the present work. M. Georges Goyau is especially fitted to treat of his college and student years, his intellectual apostolate. M. de Lanzac de Laborie, historian and a leading official in that society which remains as the greatest work of Ozanam, describes from original sources the foundation itself of the Society of Saint Vincent de Paul. M. Edouard Jordan, Professor of the *Faculté de Lettres* at Rennes, devotes a special critical study to Ozanam as a historian. M. Henri Cochin, in his popular literary style, deals with Ozanam as a fellow man of letters whose purely literary value and often poetic language will continue to engage the attention of the literary world. A no less interesting article follows treating of the social and economic ideas of Ozanam. It is from the pen of Eugène Duthoit, Professor of Political Economy at the Catholic University of Lille. Most characteristic, finally, of the supreme aim of the great Catholic leader is the concluding section of the book, *L'apologiste*, by Mgr. Alfred Baudrillart. A highly valuable appendix is added to the work in the extensive chronological bibliography compiled by M. l'Abbé Corbierre.

For all the disciples and admirers of Ozanam this ably edited and handsomely printed volume will prove a delight.

J. H.

The Seventh Wave and Other Soul Stories. By CONSTANCE E. BISHOP. London: Washburne. 3s. 6d. net.

A remarkable series of psychological tales, original in conception, Catholic in thought and tendency, and told in a distinctive style with exceptional power. "The Seventh Wave," which occupies nearly half the 228 pages, takes its name from the supposed fact that every seventh breaker is the largest, and in this and some of the succeeding stories one may detect other inaccuracies, more apparent than real, occasioned by the author's eagerness to stress the particular purpose in view at the expense of minor issues; but the purpose is always healthy and stimulating, and if the form is sometimes in conflict with convention, the central principle is soundly Catholic and hedged all around with many beautiful flowers of piety and poesy. The symbolism of "Lachryma Sancti"—in which the physical injection of holy tears is used to soften souls—will escape many readers, but they will understand that the intercession of the saints and personal sacrifice are important aids to conversion. "The Professor's Awakening" is an extraordinarily striking picture of skepticism, its causes, processes and cure; one that lingers in the memory and convinces mind and heart together. The book is a valuable contribution to Catholic literature.

M. K.

One Hundred Years of Peace. By HENRY CABOT LODGE. New York: The Macmillan Company. \$1.25.

This is a very interesting book of some hundred and fifty pages, in which the author gives briefly but clearly the history of Anglo-American relations during the hundred years of peace. He shows very plainly that the hundred years of peace were not a hundred

years of amity by any means. Perhaps England was superior to America in culture and refinement during the greater part of the period—Americans who visited England and saw its rural and slum population; Americans who did not visit England, but who saw the Irish coming to their shores in the state to which English rule had reduced a people who needed only bare tolerance to reach the position commensurate with their natural gifts, had their own ideas on the subject—but it was hardly good manners to be insisting on it so pertinaciously, as Mr. Lodge says without much circumlocution. He shows, too, how near war was a good many times during the hundred years of peace, and that, with the single exception of the Trent affair, it was averted only by England's backing down.

We can hardly pretend that this book is a contribution to peace literature. In fact, it reminds us a good deal of the cry familiar fifty years ago, and even later: "We've whipped you once, we've whipped you twice, and we'll whip you again." But we do not think the less of it on that account. We may take it as a testimony that sentimentality is not going to ensure peace, but strict honesty and the renunciation of jealousy on both sides. So long as England and America are unable to control jealousy, and each counts it a triumph to gain some petty advantage at the other's expense, the peace between them must be that of the last hundred years, unstable and in danger of a breach at any time. H. W.

In the October *Atlantic* there is a very noteworthy article entitled "Science and Mystery," by Harry Emerson Fosdick, which waives aside with contempt "the ultimatum in the concluding paragraph of one of our well-known books" that "mysteries must give way to facts"; in other words, that religion must be supplanted by science. This nonsensical claim, he points out, is based on the delusion that science has penetrated all the mysteries of the universe and that nothing more remains to be known, whereas the very reverse is the case. According to Edison: "No one knows one-seventh billion of one per cent. about anything," which is a rough and ready way of expressing what Job had said long ago: "We are but of yesterday and know nothing." St. Paul tells us, "We now see through a glass darkly"; and Socrates, "One thing I know, that I know nothing." Or taking men of a different stamp, Herbert Spencer assures us that "in its ultimate nature, life is incomprehensible," and Professor William James admits that "in the whole subject of immortality science must confess her imagination to be bankrupt." Even Hackel grants that "essence and substance become more mysterious and enigmatic the deeper we penetrate into the knowledge of nature." Indeed, far from removing mysteries, science multiplies them, and the agnostic Huxley declares that "whoso appreciates all that is involved in the falling of a stone can have no difficulty about any doctrine simply on account of its marvelousness."

"Science," says the author of the article, "has wrought many achievements, but it has not cleared up a single elemental mystery, and it has created a thousand lesser mysteries that never were imagined until science came. Even science starts with faith; a hypothesis ventured first and then defended. The materialist who plants in the vast flower-pot of chaos his primal seed of matter and, like a gigantic master of legerdemain, waves his wand of words over it until the whole flowering universe grows from the dirt, is exercising faith as evidently as is the Christian when he rejoices in God, the Father Almighty, the Maker of heaven and earth."

The purpose of the writer is to show that, contrary to the prevailing clamor of the unthinking, "religion is an inevitable element in human life," and though "the mourners have gathered many times to give her remains a decent burial, the obsequies have always been indefinitely postponed." It is all very true and exquisitely said, but there is an utterance at the end of the paper that is unfortunate. "Religion," he says, "is life, of which theology is the theoretic formulation. Religion puts on creeds like

garments, and wears them, as science does hypotheses, until, worn out, they must be thrown aside for better." But, it may be asked, what about those creeds that are not "hypotheses," but are the clear, categorical, unqualified affirmations of Christ? They surely can never be "outworn and cast aside for a better." Nor can it be said, as he urges further on, that religion is a warm confidence in the testimony of man's best hours that the spiritual life is real. "Warm confidence" may easily grow cold, and the memory of "one's best moments" is not a solid foundation in the shock of life's storms. Something more stable is needed. Nor is "the witness of the world's greatest souls that God is good" sufficient. Even the world's greatest souls may testify something false. St. Paul supposes the possibility of even an angel doing so, and warned the first Christians not to hearken to him if anything were said contrary to the doctrine of the Apostles. In brief, the true religion is one based not on our own feelings or the testimony of men, but on the word of the Son of God; and its "theoretic formulation," its creed, can never be outworn. It was meant for all peoples and all circumstances, and all times, and it has the divine promise of unchangeableness until faith gives way to vision.

"The Forty-ninth Annual Report of the Carney Hospital, South Boston, Mass., for the Year 1912," has been issued as the Golden Jubilee Number, for last June that institution celebrated its fiftieth birthday. The attractive booklet we have received contains a short history of the hospital founded by Andrew Carney in 1863, and announces, together with many other interesting facts, that since that time more than 70,000 patients have been received and 1,593,000 have had help from the Out-Patient Department. The Sisters of Charity, in whose efficient charge the institution has been from the beginning, deserve hearty congratulations for its continuous success and high reputation, as do all the doctors, nurses and benefactors, too, who have helped to make Carney Hospital what it is.

The Rev. A. Ailing, S.J., Professor of Latin, St. Xavier's College, Bombay, has out a pamphlet which John Murray publishes, entitled "Why Not Latin? or Latin, the Future Esperanto of the Cultured World." The author makes a strong plea for the restoration of that ancient tongue to its former place of eminence in learned circles, and sees no good reason why an educated Englishman, before ten years are past, should not be carrying on "an easy conversation in Latin with an educated German, Frenchman or Italian." However bright the prospect of such a consummation may be in India, here in the United States certainly it is not good. Though there is a commendable movement among us to make Latin a living language in the class-room, the number of young people who care to study the tongue at all is growing steadily less. Esperanto also has evoked little interest over here. As English is now, to a large extent, the commercial language of the world, no doubt it will eventually be the learned one too.

Just as Elinor F. Kelly's "Our Lady Intercedes" has for its object the increase of the reader's confidence in the Blessed Virgin's power in Heaven, the purpose of the same author's "Blind Maureen, and Other Stories" (Benziger Bros., 60 cents), seems to be the winning of clients for St. Anthony of Padua. He does not figure, however, in all the ten edifying tales in this book, for there is a ghost story among them, for instance, and another about the priest-hunting days in Ireland. Miss Kelly has so strong a sense of poetic justice that her tales never fail to end properly, though sometimes at the sacrifice of literary art.

"Behind the Garden Wall" (Paul Elder & Co., San Francisco, \$1.00) is a book of "magic verses on the under side of things," written for the nursery by Robert Wallace. Little children will probably enjoy Elsinore Robinson Crowell's clever pictures more

than the author's rhymes. The same house is publishing "The Social Rubáiyát of a Bud," by Mrs. Ambrose Madison Willis (75 cents). The booklet is more daintily printed and illustrated than the flippant parody deserves.

As a sort of companion volume to Mgr. Robert Hugh Benson's "A Child's Rule of Life," a Longmans book which we favorably noticed in our issue of November 2, 1912, P. J. Kenedy & Sons now have out "The Children's Hour of Heaven on Earth, with Pictures by Lindsay D. Symington, and a Talk, with Tales and Texts, by Fr. Vincent McNabb, O.P." (45 cents). Six little poems are selected from the writings of Francis Thompson, S. Baring-Gould, Katherine Tynan Hinkson, Wilfrid Meynell and Father Tabb. Thompson's "Ex Ore Infantium," here entitled "Little Jesus," is the poem that small children will probably understand and enjoy the most. Father McNabb's explanatory talks are good and in several instances quite necessary, if the verses are to be intelligible to tiny hearers. But all will like the pictures.

"The Promises of the Sacred Heart," a new book by the Rev. Joseph McDonnell, S.J., the editor of the *Irish Messenger*, is similar in plan and treatment to his "Litany of the Sacred Heart," which was commended in our issue of June 29, 1912. The preface of the present volume establishes the genuineness and credibility of the famous revelations Blessed Margaret Mary had, and then follow twelve chapters containing a good commentary and meditation on each of the twelve "Promises." Religious and those who have June or First Friday devotions to conduct will be glad to know of this book. Instead of 90 cents the price should be about 60.

The *North American Review* of October tells us that to understand Croce's "Philosophy of the Spirit," the reader should imagine himself standing like *bold Pizarro*, on his peak of Darien, surveying at a great distance the vast outline of a New World. The "peak" is becoming crowded, for does not Keats assure us that it was "the stout Cortez," who "with eagle eyes stared at the Pacific, silent upon a peak in Darien"? And do not most people know that it was Balboa who posed on the "peak"? Of course, Pizarro was with Balboa on that occasion, but was not "staring at the Pacific." He with the rest of the men, if we are to believe the poet, "looked at each other in wild surmise." Possibly this avoidance of the correct is the claim to distinction of the "Philosophy of the Spirit," which insists that "we only err because we wish to do so," and perhaps that is why the article in the *North American Review* informs us that "Michael Angelo built the Vatican."

BOOKS RECEIVED

Longmans, Green & Co., New York:

Paradoxes of Catholicism. By Robert Hugh Benson. \$1.25; Spiritual Gleanings for Marian Sodalis. By Madame Cecilia. \$1.00; Essentials in Early European History. By Samuel Burnett Howe, A.M. Second Edition. \$1.50.

American Book Co., New York:

New Medieval and Modern History. By Samuel Bannister Harding, Ph.D. \$1.50.

Macmillan Co., New York:

One Hundred Years of Peace. By Henry Cabot Lodge. \$1.25.

Dodd, Mead & Co., New York:

The Honor of the House. By Mrs. Hugh Fraser and J. I. Stahlmann. \$1.30.

Ave Maria Press, Notre Dame, Indiana:

Billy Boy. By Mary T. Waggaman. \$0.75; The Silence of Sebastian. By Anna T. Sadlier. \$1.25.

German Publication:

F. Pustet, New York:

Die Tonsur und die Kirchlichen Weißen. Von Christian Kunz. \$0.30.

Latin Publication:

F. Pustet, New York:

Rituale Romanum, Pauli V. Pontificis Maximi Jussu Editum, a Benedicto XIV et a Pio X, Castigatum et Auctum Cui Accedunt Benedictionum et Instructionum Appendices Duæ. \$2.75.

THE DRAMA

"Sweethearts"

In Kathleen O'Meara's "Life of Ozanam" an incident occurs somewhat germane to our present theatrical troubles. Young Ozanam had left home to begin his studies in Paris. Having previously met Chateaubriand at Lyons, he made up his mind to call upon the great man, who was just then in all the splendor of his literary and diplomatic career. It was Sunday morning. Chateaubriand, who had just returned home from Mass, received the young man with the greatest cordiality, inquiring solicitously about his studies, his projects, his surroundings, etc. Finally, fixing his eyes intently on his visitor, he inquired: "Have you visited any of the theatres?" Ozanam hesitated. He had promised his mother to shun them, but for a moment he feared that this distinguished man of the world might regard him somewhat as an oddity or a curiosity. However, the struggle was brief, and he answered in a straightforward fashion that he had not yet seen any play and did not intend to see any in the future. "You are right, young man," said Chateaubriand, "the theatre will do you no good, and may do you incalculable harm."

Possibly we may all have to follow the same course of abstention, at least for some theatres. In which case we shall not be worse off than the primitive Christians, who could go to none, so universally indecent were the plays in those days. How far their paganism was removed from some of our modern productions it would be difficult to say. Perhaps, however, the Parochial Movement which, we are informed, has been successfully inaugurated in the diocese of Grand Rapids, may have some effect in bringing about a revolution in stage morality. A circular has been sent out broadcast to excite interest in the crusade, but the document was too prolix to reproduce, and we are not sure that we quite grasp the tactics to be employed. However, we wish the undertaking the fullest success, and will further it with all our power, once we master the methods to be followed.

Meantime, while this army is forming—and we trust that nothing may interfere with its speedy mobilization—there is no reason why individuals may not wage a guerilla warfare of their own. That mode of fighting is often most effective in worrying the foe. Thus, for instance, one of our subscribers, of his own initiative, took to task the managers of a great theatre in New York on account of the characters that appeared on the boards in the play of "Sweethearts." Part of the play was enjoyable, he wrote, "only to be marred in the second act by a representation of four ridiculous monks. Our party happened to be all of Irish descent, and the Irish are generally known to be good-natured and able to see a joke, even, I think, when it is on them, but this was too much. The actions of these pseudo-monks were offensive to us, imitating, as they did, in a rather lengthy song, a Litany of the Catholic Church, and deporting themselves in a way totally unbecoming the monastic habit they wore. We went to your play because it was recommended by a Protestant, but under the circumstances we could not possibly recommend it to any of our Catholic friends. A few Catholics will attend it as we did; but, as you know, there are many thousand Catholics in New York who will hear something unfavorable about "Sweethearts." The writer also threatened to tell AMERICA.

The management immediately took alarm and wrote to us protesting that under no circumstances would they sanction "anything that could give the slightest offense to your great cause." They communicated at the same time with the objector, saying "they would feel regretful if the Catholic community shared his criticism of the Monks' Quartette in the production of 'Sweethearts.'" Our greatest ambition has been from the very formation of the firm to promote only wholesome and welcome amusement, free from any offence, suggestiveness and class or religious distinction."

"The composer of the musical number," continued the managers, "is Victor Herbert, himself a Catholic; and in *Falka*, one of the greatest of all French Opera Comique, by Chassaigne, a Roman Catholic himself, and produced in a Catholic Republic, an incident similar to that in 'Sweethearts' passed unchallenged. In literature the jovial, genial, characteristic and convivial spirit of the monk has been the inspiration for many a classic volume, notably those of Boccaccio."

In this amazing palliation of the passage objected to is the explanation of how many of the present day abominations find their way to the stage. It is the result of the dense ignorance of managers and playwrights about the commonest facts of both literature and history, even the most modern, as well as an inability to appreciate or even suspect Catholic sensibilities in the fundamentals of religion and morality.

In the first place, to tell me that I ought not to mind these roystering monks because a Catholic wrote the music, is to suppose that Victor Herbert was a costumer and stage-setter as well as a musical composer. Secondly, to attempt to soothe me by saying that "the convivial spirit of the monks was the inspiration of many a classic volume" is to presume that when I have been insulted already by poets I would not mind being treated in the same way by play actors; but to add that such was "the inspiration chiefly of Boccaccio" reveals the fact that the apologists are unaware that Boccaccio was one of the most unclean writers that ever defiled a page. Thirdly, it is no consolation for us or condonation for Chassaigne, composer for the Paris Opera Comique, that he is a Catholic. If that be so, we heartily wish him distinction in a better place than the Opera Comique. But to describe France as a *Catholic Republic* is to make the sardonic old Clemenceau and Briand and Combes, and the rest of the band of atheists who rule France and hate Catholicity as the devil hates holy water, grin with delight. France a Catholic Republic forsooth!

The managers' apology reveals the fact that at least some of the purveyors of public amusement are not bad at heart, but need a university extension course. Meantime the letter of the offended theatregoer may suggest similar target practice for other sharpshooters.

EDUCATION

Daughters of America, Ohio State Council and the Public Schools—Carnegie Endowment Fund Again Repudiated

One whose particular charge in life makes it necessary for him daily to skim through a number of the newspapers published in this land of ours can not but marvel at the inconsistency in the life of our people which even a hurried reading of the day's spread brings to his attention. Theory and practice are so pointedly at variance at times that one is curious to know whether such old-fashioned things as "principles of right conduct" and straightforward honesty have place in the lives of some men and women who aspire to leadership among their fellows. An incident in the chronicle of recent happenings in Cincinnati, as sketched in the *Enquirer* of that city, on September 4 last, may serve as an illustration. The twentieth annual convention of the Ohio State Council, Daughters of America, was in session in the Queen City on that date, and one of its "big" features was a grand mass meeting held in famous Music Hall, at which P. P. Claxton, of Washington, D. C., United States Commissioner of Education, was the principal speaker.

The writer cannot boast of any extended knowledge of the aims and purposes of this organization of Daughters, but the fact that one speaker at the mass meeting coupled its name with that of the Junior Order, United American Mechanics, in his tribute of hearty praise for its achievements is not soothing to Catholic sentiment. It was the national Secretary of this body, a Mrs. Julia T. Roth, of

Toledo, Ohio, whose speech suggests our wonder. She spoke on the "Daughters of America and the Public Schools," and in the course of her address explained quite frankly how the Daughters work in various communities for the good of the public schools and *for the placing of good members on school boards*. She warned her hearers against the dangers of having any particular religion taught in the schools, and against permitting public funds to be used for the maintenance of religious schools. "We believe," said she, "the Bible should be read in our public schools, not to teach sectarianism, but to inculcate morality. It is the recognized standard of all moral and civil law. We therefore believe our children should be educated in its teachings, but that no dogma or creed should be taught at the same time."

We quote the words not to comment on the outrageous inconsistency of the speaker in rejecting what she is pleased to term "sectarianism," while in practically the same breath she proclaims her accord with a "sectarianism" that is quite as pronounced as any fashion of the thing she denounces. To teach pure morality untouched by the "corrupting" influence of defined dogmatic teaching has ever been the avowed party cry of a body more fanatical in its creedless creed than any Christian denomination the country has known. Of course the inconsistency of insisting that men and women, no matter what their religious belief, must accept with minds content the lifeless thing these "neutrals" in religious faith propose to put upon them escapes the attention of such as presume thus to insist; that is just what is to be expected from would-be leaders who deliberately avow their faith in a morality which, despite the obvious truth of existing relations, would prescind from every reference to God's revelation to man with all that this implies.

We refer to the address of the National Secretary of the Daughters for another reason. Last September there assembled in Milwaukee a magnificent gathering of Catholic men and women, representatives of the Federation of Catholic Societies in the United States. That body spoke for millions of worthy citizens of the country. Suppose some one, in the course of its sessions, had uttered the words the *Enquirer* reports as having been addressed to the Cincinnati meeting. Suppose some delegate had explained just how they "were working to place good members on the school boards." He would have been strictly within his rights, had he as an American citizen of good standing been prompted to such action. He would have represented men interested in the public schools as a national institution, if for no other reason than that of the burden of tax the school system lays upon them. He would have stood forth as one claiming the full freedom of a citizen to discuss the needs and prospects of an institution intimately connected with the welfare of the people. He would have exercised his admitted right to suggest proper means and measures to further the interests of that institution. He would have used the privilege of every free American voter to urge the adoption of the policy which appealed to him. Yet had such words been spoken from the platform of the Federation what a torrent of condemnation would have swept in upon the body with the rising of the next day's sun! Why is it that what is virtue in one is vice in another? Why must Catholics refrain from all expression of candid opinion regarding the system and management and courses of study and supervision of the common schools, under penalty of the odious charge that they seek to dominate and control for their own special, selfish purpose? Is it not within the possibilities that Catholics are quite as proud of their country, quite as enthusiastic over the stupendous example their country is showing to the world in its generous outlay for educational purposes as are these self-assertive declaimers who, with a cocksure-

ness that amazes one, proclaim the absolute supremacy of the neutral or non-religious school idea among us? Perhaps the time will come when men and women who fear God and revere His law will not endure in placid patience the off-hand throttling of their holiest feelings, simply because the loud-voiced clatter of men and women who scarcely understand the terms they use decry the religious school among us. "Without any beating about the bush, religion must have a place in the school," writes Father Hudson in his "Notes and Remarks" of a recent issue of the always interesting *Ave Maria*, "or godlessness will grow from less to more in the life of the republic." He had just quoted the words of the Rev. Mr. Radcliffe, a New York Presbyterian minister, who surprised his congregation a while ago with this new expression of an old truth:

"The Godless school ordains an immoral citizenship. It is not enough to make edged tools: the hand should be trained to use them. Culture unsanctified prepares for guilt and graft. . . . Our common schools can not afford to ignore the functions of conscience. As the conscience is, so is the individual. There is nothing morally beneficent in mere knowledge; chemistry can not reform a drunkard, nor can botany make a thief an honest man. It is a popular fallacy just now that vice springs from ignorance and poverty, and virtue grows from knowledge and competence. We must restore the ideals of our school system, or prepare for the barricade and the riot."

And, just as a remark by the way, the *Enquirer* notes that Dr. Claxton, the United States Commissioner of Education, was the principal speaker on the occasion we refer to. He told of the great strides that have been made both in democratic freedom and in education during the past hundred years, and showed by figures that the number of pupils and the amount of money spent for our public school system have doubled within a brief span of years. He spoke of the many criticisms made against the public schools, and strove to show that they were not founded on fact. May we assure him that one criticism is founded on fact, that, as the Rev. Mr. Radcliffe affirmed, the "non-religious school ordains an immoral citizenship," and strive as he may, he will never prove that it is quite "enough to make edged tools: the hand should be trained to use them."

From Cleveland, Tenn., early in this month, came the news that the Holston Conference of the Methodist Episcopal Church South unanimously voted to indorse the action of the College of Bishops and the minority of the board of trustees of Vanderbilt University in declining to accept an offer of \$1,000,000 by Andrew Carnegie for Vanderbilt University's medical school. The resolutions express regret "that the terms of said gift, as set forth in Mr. Carnegie's letter, were such that it could not be accepted with honor."

M. J. O'C.

SOCIOLOGY

Social Constitution and Social Reform

Zeal for others' welfare is praiseworthy. Hence one cannot but have a kindly feeling for those who busy themselves in social reform. Whatever criticism we express in the matter touches their methods, not the underlying motives. The methods are often wrong because the knowledge of the nature of human society is wanting. One must know the construction of a machine before he is allowed to undertake its repair or its improvement. A physician must understand the nature and the functions of the human body before he is licensed to practise. This rule is followed in every profession and trade; but when it comes to human society, anyone seems to be a competent legislator or a sufficient reformer. Hence we shall

say a few words on the nature of that society and draw a few conclusions.

Human society is the union of individuals in order to obtain the common good. It contains two elements: the active principle, authority, and the passive principle, the individuals. The former binds the latter together, directing them to the common good; the latter, united by the former, attain the common good under its direction. Human society is a divine institution in the sense that it comes necessarily from human nature created by God, who has made man necessarily sociable. Its two elements, with their functions, therefore are of divine institution. Submission to authority is a divine law: the due exercise of authority is an obligation of which a strict account is to be rendered. The social bond of union is not physical force, but moral. It is not to ensure merely exterior union of effort, but an interior union of minds and wills. The end of society is the common good, about which there are not a few misconceptions.

One misconception is that the common good means the greatest happiness of the greatest number. This is a contradiction in terms. It implies that the happiness of each individual in society is impossible of attainment, whereas the common good must be of its very nature the good of each one. Its logical consequence is that to procure the maximum of happiness for the maximum of individuals, the members of the minority may be used as means, their happiness sacrificed, their rights ignored. It is, moreover, a rule impossible of application. Who can decide on that course of action which will attain it absolutely? Yet, supposing it to be the true rule of social action, only such a clear and absolute conception could justify the infringement of the rights of the meanest individual. Hence its practical application would involve a multitude of injustices. We may note, too, that it restricts the idea of happiness to mere material enjoyment, to the exclusion of the highest good of man.

Another misconception is that the common good is the perfection of society in itself, apart from the individual good of the members that compose it. Those who take this view represent concrete society, the State, the Municipality, and so forth, as a machine; the individuals, as its wheels, rods, pistons, cylinders, springs, cogs, etc., whose only function is to cooperate in the perfect action of the machine, finding in this their perfection. This is the modern idea of the absolute supremacy of the State and is the complete inversion of the relations between society and the individual. It makes the individual and his rights mere instruments in the hands of the State to be used by this to attain its ends; whereas the State is for the individual. The only reason for its existence is that man needs organized society to attain the end of his creation. This is the last end of man; and the State is but one of the means God has given him to reach it.

The common good of society, then, is not distinct from the sum of the individual good of its members. God has put man in this world primarily, not as a race, a nation, a class, but as an individual with an individual end to attain, with individual rights and duties, by the exercise or performance of which he is to attain it. But He has made man a social being. His rights and duties are mixed up with the rights and duties of his fellow man; and, therefore, are not to be considered independently of them. In presence of these duties he may acquire new rights; in presence of these rights he may be bound by new duties. His individual rights may, in collision with higher rights of others, become suspended, or even extinguished; in which case it is no longer his good even as an individual to exercise them. The rights that he may acquire from relations with others, become his individual rights and the exercise of them appertains to his individual good. The function of authority is to coordinate and to subordinate all

these rights and duties of the individual members of society according to justice, to facilitate and protect the exercise of what may be justly exercised, to determine according to justice between rights in collision; and the individuals who claim by right its protection must also submit to its determination and direction. Thus, according to divine institution, social authority binds together the individuals, uniting their minds and wills to attain the common good.

This should be well understood by social reformers, especially when they begin to speak of certain afflicted individuals as a "menace to society." Too often they do so with some of the false social ideas we have pointed out, and thus run the risk of committing grave injustice. Above all, they must remember that they are but individuals, however earnest they may be, and that above them is authority to which they must submit.

H. W.

ECCLESIASTICAL NEWS

We have already called attention to the battle which Bishop Busch of Lead, South Dakota, is waging for Sunday observance in that mining town. Its latest phase occurred when Father Thill left for Belgium. The bishop's opponents sent out the following despatch from Lead on September 27:

"Pope Pius will be asked to use his office in the local controversy between Bishop Joseph F. Busch and the Homestake Mining Company, which the bishop maintains is entirely due to his efforts to force Sunday observance here. Father Thill, pastor of the cathedral here, after several conferences with Bishop Busch, departed for St. Paul, where he will confer with Archbishop Ireland and then proceed to Rome to lay the matter of the status of the Roman Catholic Church here before the Vatican. It is believed that a way out of the present difficulties will be found by the papal authorities."

To this the bishop replied:

"The above dispatch is wholly and absolutely false. Father Thill goes to Belgium with my permission to attend to private business matters. The attitude of the Church authorities toward the Lead situation is amply shown in the following letter to those who recently signed a protest against myself.

✠ Jos. F. BUSCH,
"Bishop of Lead."

Following up the telegram a certain number of Catholics of Lead thought they would help the bishop's opponents by appealing to His Excellency the Apostolic Delegate, from whom they received the following letter, which we trust will recall them to their senses. It is addressed to Mr. Jas. L. Curran:

"Dear Sir:

"Herewith enclosed, I am sending back the protest that you and your friends sent me against the Right Rev. Jos. F. Busch, Bishop of Lead, because it is full of disrespect for him and is unbecoming Catholics.

"The bishop in his address before the convention of the Federation of Catholic Societies in Milwaukee, and in his circular letter treating of Sunday inobservance in Lead, amply acknowledged the liberality of the Homestake Mining Company toward its employees in general and towards the Catholic Church in particular.

"If you had only carefully read these two documents, you would not have felt the need of sounding the company's praises as if the bishop had not already fully lauded its generosity.

"The bishop denounced, as contrary to the laws of God and of the State, the habitual inobservance of Sunday in Lead, placing the greater part of the responsibility for it on the Homestake Mining Company.

"And thus far this has not been denied by anyone, not even by the friends of the Company, when they formed their resolutions in their meeting of the 6th inst. This fact of Sunday inobservance being once established, it was not only a right of the bishop, but it was also a duty for him, to protest, which he did precisely in virtue of those 'religious prerogatives' that you attack in your protest, and yet at the same time, say you, 'are not in any manner attempting to interfere with.' You similarly disregard these religious prerogatives when you haughtily declare that 'you are opposed to the formation of any Catholic Working Men's Union in the diocese,' as if it belonged to you and not to the bishop to look after the welfare of the faithful. And withal you boast of the fact that you are Catholics.

"You say you are true and loyal friends of the Homestake Mining Company, and of this I have nothing to say, provided your friendship for the company does not cause you to grieve and offend a bishop of whose apostolic zeal and courage you should be proud.

"I am sending enclosed in this letter the copy of an editorial taken from the *Telegram*, a paper of Deadwood, South Dakota, that will enlighten you about the true situation in Lead.

"A copy of this letter will be sent to the Right Rev. Bishop.

"I am, yours respectfully,

✠ JOHN BONZANO,

"Archbishop of Melitene, Apostolic Delegate."

The following letter will throw much light on the spiritual condition of the Philippines, whose independence has now been formally promised by the new Governor-General, Mr. Francis Burton Harrison:

The Bishop's House, Zamboanga, P. I.

I respectfully invite your attention to the following facts regarding the lately erected Diocese of Zamboanga:

1. It is one of the largest and newest dioceses under the U. S. A. flag, its first bishop having taken possession in September, 1912.
2. It is one-third of the Philippines in area, 600 miles from north to south, 600 miles from east to west, and includes 300 different islands.
3. Local history is, three centuries of bloody encounters with the Moros or Mohammedans; nor is travelling alone universally safe, even at the present day.
4. This diocese includes all the warlike Moros of Sulu, etc., and most of the pagans of the whole Philippine Islands.
5. Our Catholics are generally poor: they have been more interested in protecting their lives than in amassing wealth.
6. We have only 70 priests to cover an area of 40,000 square miles, and this cut up into 300 separate islands, in typhoon-swept seas.
7. We have not sufficient priests to attend the Catholics (300,000) much less to reach all the pagans, though our priests are most anxious to give up their parishes and go into the mountains, if I can get other priests to replace them.
8. Some parishes, formerly of ten to fifteen thousand souls, have been without permanent priests since 1898: as a result I found, when I came here, that some 50,000 Catholics had become Aglipayan heretics, for want of priests to sustain and instruct them.
9. Under American rule, many settlers from the northern Philippine Islands are pouring into this diocese, but we have no priests to send them.
10. We have many American planters of hemp, cocoanuts, etc., but the majority are non-Catholic.
11. We have not a single diocesan institution: no hospital, seminary, college, high school, or asylum of any kind.
12. Half of the children die before the age of five, for

want of care, though the land is fertile and the climate excellent.

13. We are dependent on the charity of Protestant Missionaries for Hospitals, who, it must be confessed, are most anxious to have Catholics go to their institutions.

14. In time we shall have descendants of many Americans and millions of Filipinos. Now we can decide what religion shall be theirs.

15. Help us in the beginning, and then, please God, we shall be able to take care of ourselves; send us a subscription to repair our churches, put up a few dispensaries and get homes for poor children; above all, speak to apostolic men to relieve our greatest need, that of priests who will give spiritual food to the many souls that are perishing through lack of it.

Yours faithfully in Christ,

✠ M. J. O'DOHERTY, D.D.,

Bishop of Zamboanga.

July 21, 1913.

In the August issue of *Pax*, the quarterly published by the Benedictine Community of the Isle of Caldey, the Right Rev. Francis J. Mostyn, Bishop of Menevia, tells the arrangements finally made by the Holy See in regard to Caldey Abbey and its Community, who were received into the Church during the present year. In his statement Bishop Mostyn says:

"As regards the Abbey itself, the Holy See now recognizes it as a canonically established Benedictine Monastery with a novitiate. The observance hitherto followed at Caldey, being in accordance with the holy rule of St. Benedict, has been approved by the Supreme Authority, and therefore in this regard all will continue as before. The principal question, which I had to submit to Rome, was whether the Community might for the future include among the choir monks those who do not aspire to the priesthood, since it is the ordinary rule of the Church that only those are admitted to profession to the choir who are either priests or fitted for the sacerdotal dignity. This concession, I am pleased to say, has been granted, although it is an innovation on existing Benedictine custom, by which those who do not study for the priesthood are accepted as lay brothers only and do not attend the choir.

The people of Florissant, Mo., a primitive little village not far from St. Louis, during the last week of September united in the celebration of the one hundred and twentieth anniversary of the dedication of St. Ferdinand's Church. The church, a landmark in St. Louis County and perhaps the oldest religious edifice in the West, has had a most interesting history. Originally the monastic temple of a Community of Trappists, who later removed their establishment to Gethsemane, Kentucky, early in the nineteenth century, it was handed over to the little band of Jesuits who journeyed from Whitmarsh, Maryland, to begin in the then Indian country the missionary enterprises which developed into the Missouri Province of the Society, with the notable establishments it controls. In those early years the Religious of the Sacred Heart had a convent near the little church, one of the first foundations of the Community in the West, and for years the Venerable Mother Duchesne, whose process for beatification is happily progressing, was a worshipper before its primitive altar. Chief among the attractions during the anniversary week was the half pound rusty key used to open the church door at the dedication in 1792. At the time the sacred edifice was built heavy bolts and massive keys were needed to keep off the Indians.

OBITUARY

Canon Patrick Sheehan, D.D., died at his pastoral residence, County Cork, October 8. Born in Mallow, 1852, and educated at St. Colman's College, Fermoy, and Maynooth, he was ordained

in 1875, and having served two years in the English mission, where his eloquence and fine personality were highly appreciated, he returned to his native diocese of Cloyne. He spent his curacy at Queenstown and Mallow and in 1895 was made pastor of Doneraile. His poems and essays in the *Irish Monthly* had brought him into notice in the eighties, but it was not till 1894 that his first book "Geoffrey Austin, Student," was published. This was followed quickly by "The Triumph of Failure," his own favorite book and judged by many his greatest, and in 1898 "My New Curate," gave him an international reputation. In quick succession appeared "Cithara Mea," a volume of poems; "The Lost Angel," a drama; "Parerga" and "Under the Cedars and Stars," essays; "Glenanaar," "Lisheen," "The Blindness of Dr. Gray," "The Intellectuals" and "Miriam Lucas," novels and studies of Irish life; a book of sermons and lectures, and "The Queen's Fillet," his sole but very successful venture into a foreign field. Canon Barry's appraisal of "The Triumph of Failure," is true of most of his works: "With learning in plenty, secular and sacred; with flashes and gleams undoubtedly of genius; in a language always touching, often exquisite; and deeper than all these fine qualities of an eloquent style is the austere mood, Celtic and none other, that seemed to be falling out of a world not worthy of it." A delightful humor, deep insight into Irish character, and the genuine story-writer's gift of narration, enabled him to popularize with his pen many lofty thoughts and ideals. His books are said to be among those most in demand in English lending libraries, particularly "My New Curate," and several of them have been translated into most European languages. He was made Canon of Cloyne Cathedral in 1903, and Leo XIII created him a Doctor of Divinity and sent him a special medal in recognition of the services his writings had rendered to religion. Canon Sheehan was, moreover, an exemplary and efficient pastor, finding time to organize and thoroughly to instruct his people, particularly the school children, to whom he devoted an hour daily. Father Phelan, S.J., wrote recently in an extended review of his writings, that his personal piety and scrupulous devotedness to his priestly duties were fully on a par with his great literary power and achievements. Though he had suffered long from the cancerous disease of which he died, he continued to the last at the post of duty.

LETTER TO THE EDITOR

To the Editor of AMERICA:

Here is another who dislikes the term "non-Catholic," and never uses the same unless cornered thereto by practical necessity. Please urge the Curia to reprobate *non-Catholic* among the inexpedient shifts for *dissident*: "One who dissents, or separates from the established religion" (Webster). Dissenter is already committed to its particular application; but there seems to be nothing either too much or too little in the scope of *dissident*, to define those who reject St. Peter's established primacy. Even a compound phrase, such as *Church aliens*, would seem preferable to the barbarism "non-Catholic." *Item*, a descriptive term like *unreclaimed*, or *unreconciled*, or *outpaled* (*unecumenic*, perhaps, were a trifle too bookish). *Extern* or *extrane* might not come amiss, if one had sufficient influence to float them in this desired direction.

For the matter of repugnant words, I personally beg also to dislike two that have gained reputable currency: superfluous currency, to my humble thinking. These are "alleluiatic" and "cardinalitial." *Alleluia* sequence, bears the stamp of poetry and rapture; *alleluiatic* sequence puts clogs to angelic wings, and *sabots* on their feet. Then why *cardinalitial*, when already *cardinal* has fully accredited adjective potency? Or if anyhow *cardinalitial*, add likewise *animalitial* heat and *capitalitial* sentence, *collateralitial* evidence, *initialitial* forms!

Very respectfully,

GUILLIEMUS PAULUS.

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CHRONICLE

Mexican President Warned.—The State Department sent instructions to Nelson O'Shaughnessy, the American Chargé d'Affairs in Mexico City, directing him to inform the Huerta government that the United States would view with grave displeasure any harm that might come to the Deputies of the Mexican Government that have been imprisoned. These instructions were followed up with a second note couched in more severe terms, in which the Mexican Government was notified that any new Administration set up as a result of the election on October 26, would not be recognized by the United States. President Wilson's note regarding the immediate situation says: "The President is shocked at the lawless methods employed by General Huerta, and as a sincere friend of Mexico is deeply distressed at the situation which has arisen. He finds it impossible to regard otherwise than as an act of bad faith toward the United States General Huerta's course in dissolving Congress and arresting the Deputies. It is not only a violation of constitutional guarantees, but it destroys all possibility of free and fair elections. The President believes that an election held at this time and under conditions as they now exist would have none of that sanction with which the law surrounds the ballot, and that its result, therefore, could not be regarded as representing the will of the people. The President would not feel justified in accepting the result of such an election or in recognizing the President so chosen."

Philippines.—President Wilson and Mr. Garrison, Secretary of War, selected on October 15 four Filipinos as members of the Philippine Commission. This gives the

natives a majority in the Commission, the fifth native Commissioner, Rafael Palma, being a member of that body since 1908. The four newly appointed are Victorius Mapa, Vincente Singson, Jaimo C. de Veyra and Vincente Illustre. Mr. Mapa will be Secretary of Finance and Justice for the Philippines.—Carrying out the policy of the Administration to extend to the Filipinos the greatest measure of home rule, thirty-seven of the eighty-five American employees of the Bureau of Internal Revenue in the islands have been replaced by native collectors within six months, according to the annual report of William T. Nolting, Revenue Collector, received by the Bureau of Insular Affairs on October 13. "The results," Mr. Nolting says, "have been better than was hoped for." Incidentally, in the fiscal year ending June 30 last, the receipts from internal revenue were \$11,392,382, an increase of more than \$800,000 over the previous fiscal year.

Governor Sulzer Guilty.—In the highest court of the State's judicial system, William Sulzer, Governor of New York, was on October 16, found guilty on three out of four of the eight Articles of Impeachment, brought by the Assembly two months ago. On Article I, charging the Governor with filing a false statement of campaign receipts and payments, the court voted guilty, 39 to 18. On Article II, charging him with perjury in swearing that the statement was true, the verdict was guilty by a vote of 39 to 18. On Article III, charging him with bribing witnesses to withhold testimony from the Frawley committee, the defendant was acquitted by unanimous vote. On Article IV, alleging that the Governor suppressed evidence by means of threats to witnesses summoned by the Frawley Committee, the verdict of guilty

was rendered by a vote of 43 to 14. Chief Judge Cullen voted for Mr. Sulzer on all four articles. Judge Cullen's position was that whatever moral unfitness Mr. Sulzer's acts before assuming the office of Governor may have shown, the power of impeachment does not reach them, but applies to misconduct only when the accused was actually in office. When the high court convened on October 17 a vote was first taken on the remaining articles of the impeachment, but on all these charges there was a unanimous verdict of not guilty. The vote on Mr. Sulzer's removal from office stood 43 to 12, but the court voted unanimously not to disqualify Mr. Sulzer from holding office in future. On these two questions Presiding Judge Cullen refrained from voting. Interest now centres in the coming administration of Martin H. Glynn, to whom the oath of office was administered on the removal of Mr. Sulzer. Before he was sworn Mr. Glynn made public a statement in which he pledged himself to the people's service, and promised the State an economical, clean, orderly and efficient administration.

Burned at Sea.—Another was added to the long list of disasters in mid-ocean when the steamship *Volturmo* of the Uranium Line, bound from Rotterdam for New York, was burned at sea on October 9, with the loss of 136 lives. There were 657 persons on board the doomed ship, including 24 cabin and 540 steerage passengers, and 93 in the crew. Most of those who perished were drowned by the capsizing of two of the life boats. All the accounts indicate that there was no cowardice—only exhibitions of courage, skill and brave seamanship on the part of Captain Inch, of the *Volturmo*, and his crew. The value of the wireless was again demonstrated; had it not been for the help rendered by a fleet of eleven ships which hurried to the rescue, few, if any, might have been saved.

Mr. Altman's Munificence.—The will of Benjamin Altman, the New York merchant, which was filed for probate on October 14, gives the Metropolitan Museum his entire collection of paintings, Chinese porcelains, tapestries, Persian and Indian rugs, Limoges enamels, crystals, marbles and bronzes, all estimated to be worth \$12,000,000. Among the paintings are several by Rembrandt and Velasquez, those of the latter including portraits of Philip IV of Spain, and his Minister Olivares. It is the largest gift ever made outright to the Metropolitan Museum. The Morgan collection, which is much larger than Mr. Altman's, was not presented to the Museum, but loaned for temporary exhibition, the final disposition being left to the present J. P. Morgan. Mr. Altman imposed on the Museum certain conditions which must be agreed to by the directors in the form of a contract with the executors of the will, who shall be judges as to whether these conditions have been carried out. The will shows a deep regard for the welfare of his employees and a determination to reward them for their

part in the conduct of the business of B. Altman & Co. Besides \$50,000 to the Mutual Benefit Association of the Employees of the firm, Mr. Altman gives to several employees blocks of stock, and to 500 others sums ranging from \$5,000 to \$1,000 each, according to the length of service of the recipient. A large part of his fortune was thus distributed with princely munificence.

Canada.—The Conservatives have won the bye-election in Chateauguay by a majority of 144. Since confederation it had been a Liberal constituency; but the majority had been falling for some time, and at the general election was only 40. The Government is greatly elated, claiming the victory to mean the approval of the Naval Bill. The Liberals attribute it to machine politics and corruption.—Mr. Herbert Samuel, British Postmaster-General, has been touring Canada, speaking in various places. In Winnipeg he took the liberty of interfering in the school question, telling his hearers how pained he was at finding no system of compulsory public education in Manitoba.—The Canadian Federation of Labor met in annual convention at Brockville, and proceeded to express saner views than those of the Trades Congress of Montreal. The President spoke strongly against Internationalism, declaring that Canadian unions should have the Canadian national spirit; and he congratulated the Dominion Government and the Government of British Columbia on their stand against the attempt of the Mine Workers of America to dictate from Indianapolis and Seattle the course to be followed in the Nonaimo collieries. He then stated that the Federation is growing steadily in influence, and that in Nova Scotia it has complete control in the coal mines.

Great Britain.—Mr. Lloyd George has announced his new land campaign. The end he proposes is clear enough, the abolition of landlordism and the transfer of land to the people. The means are not so clear. Hence, it is argued that whatever measure of land reform he has in his mind is not supported by his colleagues.—The displacing of the horse by the motor makes the question of cavalry remounts a difficult one, and its difficulty is increased by the fact that continental powers have been buying every available animal they could obtain in England. It is, therefore, proposed to draw the necessary supply from Canada, especially from the immense ranch of the Canadian National Bureau of Breeding in Alberta.—A shocking coal mine explosion has occurred near Cardiff. Over 900 men were at work at the time, and of these some 200 perished.—There is talk now of a combined Australian, Canadian and New Zealand fleet in the Pacific as a practical solution of the colonial contribution problem. It was suggested by a writer in *AMERICA* four years ago.—A prisoner is dead in prison as the result of a hunger strike. No attempt at forcible feeding was made, and consequently the prison authorities did not feel bound to report the case to the Government. But he

was a mere man, Davis by name, sentenced to eighteen months for theft only.—The Government has decided not to release suffragists convicted of arson, who take up the hunger strike, but to resume forcible feeding. Annie Kenný and Christabel Pankhurst, having proved by their violence that they are able to continue their sentences, have been rearrested. Mrs. Pankhurst finds the idea that the United States authorities will treat her as an undesirable, "unthinkable." She must have a very inactive mind. Nevertheless, she has resolved to come to America in disguise. That she will thus succeed in passing the immigration officers is a little more "unthinkable" than that these will send her to Ellis Island for a season.

Ireland.—Mr. Winston Churchill's pronouncement offering special treatment for Northeast Ulster, and possibly its exclusion from the Irish Parliament's control, has been promptly negatived by Mr. Redmond. Ireland is one nation and there can be no question of dividing it. He is willing to make any concession short of betrayal of the fundamental principle: One parliament for a united country, with an Executive responsible to it. Statesmen should not be swayed or moved by the empty bluster of the selfish champions of ascendancy, and for the Irish Party the word is, till their ship reaches port: "Full steam ahead." Mr. McKenna, another Cabinet minister, has spoken to the same effect, and it appears that Mr. Churchill was speaking for himself only. Lloyd George, it is said, is now anxious to have the Home Rule Bill passed at once, so as to have a free field for his land campaign, and to prevent this the Unionists interested are fostering the Carsonite proceedings. In the four counties that Sir Edward Carson claims as his appanage, the Catholics and Nationalists are forty per cent., and to yield to his threats would be, said Mr. McKenna, the destruction both of the rights of minorities and the authority of Parliament.—A Commission of Enquiry by the British Board of Trade into the Dublin strikes has failed to effect a settlement. Sir George Askwith, the chairman, declared that the sympathetic strike, which the British labor leader, Larkin, had incited, was disastrous to all concerned, and advised mutual agreement. But the employers showed that all previous agreements made with Larkin's organization had been broken, and that as Larkin held himself free as a Syndicalist to break agreements when he found it expedient, they could have no dealings with him or the union he controlled. The employers are resolute in excluding all workers who will not agree to accept their orders only in the discharge of the work, and public opinion supports this attitude. Meanwhile some twenty thousand men are out of work, and there is extreme suffering in Dublin.—A memorial has been erected at Tubrid, near Cahir, in Tipperary, to Dr. Geoffrey Keating, the famous Irish priest, scholar, poet and historian, who was born there, and preached and suffered for the faith, in the sixteenth century, and in a cave of the neighboring Galtees, whither he had to fly from the priest-hunters, wrote, in classic

Gaelic, his "History of Ireland," "The Three Shafts of Death," "The Key-shield of the Mass," and other patriotic and devotional works in prose and poetry. During the Mass, which was celebrated in the open air, Rev. Dr. Power of University College, Cork, and Rev. Dr. Sheehan of Maynooth, delivered addresses in Gaelic and English on the permanent influence of his work and character.

Rome.—The new editor of the *Civiltà Cattolica* is Father Chiaudano. He succeeds Father Brandi, who has been for some months past in Naples, suffering from a stroke of apoplexy. The appointment of Father Chiaudano came from the Sovereign Pontiff himself, but he was the natural successor of Father Brandi. He was prominent lately in the controversy over the five Italian newspapers whose views were a cause of anxiety to Catholics. His pamphlet on the rights and duties of the Catholic journalist was solemnly approved and recommended by the Holy Father. He is prominent as a theologian and philosopher. The loss of Father Brandi will be greatly felt by the *Civiltà*. While wielding a trenchant pen and always uncompromising in matters of principles, he was nevertheless conspicuous for his kindness and courtesy. Perhaps one of the most remarkable facts in Father Brandi's career is that although during almost all his youth and young manhood he lived in countries where he scarcely ever spoke Italian, yet when summoned from his chair of theology at Woodstock to the *Civiltà* staff his writings immediately attracted attention. Only a short time after his arrival he was made Editor-in-Chief. One or two of the Italian papers professed to see in the retirement of Father Brandi and the appointment of Father Chiaudano an internal crisis in the Society of Jesus. The new appointment was said to be a victory over Liberalism. That, of course, is the veriest nonsense, and nothing but newspaper stuff to create a sensation.—Singularly enough, Riciotti Garibaldi, son of the famous Garibaldi, cannot, it is said, be elected Deputy from one of the four constituencies in Rome because of his Clerical tendencies. He is opposed not only by anti-Clericals, but by Socialists, Democrats and even Republicans. Garibaldi explains that his Clerical sympathies are based on the electoral platform of the Catholic candidates.

France.—Americans who purchase Rodin's sculptures will be interested to know that one hundred "fake" works have been sold to rich Americans. The artist is instituting legal proceedings to prevent the fraud from continuing.—Poincaré's visit to Spain is announced as having fulfilled all the expectations hoped for by the President and the public, and is even announced as epoch making in its establishment of an English-French-Spanish alliance. Romanones said in an official note that the principles of the various Franco-Spanish agreements in the affairs of Morocco will be applied in a more general way in the politics of the two Governments.—The authorities are raiding the infamous district of Montmartre to suppress, if possible, the sale of opium. Its victims are many, and

the drug is obtainable at a lower price than absinthe.—Despite the glowing tributes paid to the army by foreign visitors for its brilliant manoeuvres, the Minister of War has placed on the retired list for incapacity two Generals of Division, three Brigadiers and five Colonels.—On Sunday, October 12, eighteen balloons representing eight nations started on a race from the Tuilleries Gardens in Paris, in presence of 500,000 spectators. An American aeronaut was the winner.

Spain.—General Weyler is still to the fore in his native country. He is one of the three Liberals who are making a fight for the Presidency of the Senate; the other two are Salvador and Sevester. The Radicals and their allies in Parliament and elsewhere threaten all sorts of trouble if Maura is called to power. Even revolution is hinted at.—Estimates for educational purposes have risen from 18,000,000 pesetas in 1900 to 65,000,000 in 1913, and a further increase of 20,000,000 is talked of, but it is said in the press that in spite of it all the character of the education imparted in the primary schools has not improved. In the colleges and universities conditions are better.—In the matter of public decency the Acting Governor of Barcelona has been waging fierce war against immoral books, post cards, shows, etc.

Germany.—The great event of the day was the centenary celebration at Leipzig of the "Battle of Nations." The festivities began at Möckern, a suburb of Leipzig, where General Blücher, on October 16, 1813, won the first of the succession of victories which ended in the final downfall of Napoleon. The enthusiasm was boundless. Especially solemn was the transference of the remains of four Russian generals who had fallen in the battle of Leipzig. The coffins of the generals, as well as of soldiers buried in the Johannis churchyard, were conveyed to the Russian memorial chapel in the presence of the Russian Grand Prince Kyrill and a great number of Russian officers. The ceremonies were conducted by Russian popes, while a choir sent by the Czar sang during the services. The placards hung up by the Socialists in protest against the celebration were removed by the police, and a counter celebration arranged by the Poles for their hero, General Poniatowski, who was drowned in the Elster while fighting for Napoleon, was forbidden. On Friday, October 17, took place the magnificent parade of the students, provided with weapons and marching like a vast army. Saturday was the day set for the main ceremony, the dedication of the centenary memorial at Leipzig, which was to be the culminating event of the many celebrations held in the various parts of the Empire. Present with the Emperor were twenty-three Princes of the Federated States, army societies from every part of Germany, delegates from all the schools of higher learning, and countless representatives from Russia, Austria and Sweden whose ancestors had participated in the great battles of a century ago. Emperor Franz Josef of Austria, whose years pre-

vented him from being personally present, had sent the heir to the Austrian throne with a cortège of fifty persons, many of whom were of the highest nobility. A special memorial was unveiled on the battlefield of Leipzig in honor of the Austrian heroes. At the same time celebrations and solemn religious services took place in every part of the Empire, and all the cities were magnificently decorated and illuminated in honor of the occasion.—The latest Zeppelin naval airship, "L 2," was wrecked by a series of explosions on her trial flight at Johannisthal. Twenty-eight lives were lost.—A new sensation has been created in Germany by the interference of the Crown Prince in the question of succession to the Brunswick throne. His views, as in the Morocco crisis, were in direct opposition to the Emperor's policy.

Austria-Hungary.—The centenary of the great *Völkerschlacht* at Leipzig, the "Battle of Nations," was splendidly commemorated at Vienna in the Schwarzenberger Place, named after the commander in chief of the allied forces, Prince Karl Philipp von Schwarzenberg. The Emperor, Franz Josef, with the nobility and all the active generals and State officials, came to review the parade. The banners which had been carried to victory a hundred years ago were borne by a company of honor, before the first rank of which the Emperor passed and laid a large laurel wreath at the foot of the Schwarzenberg memorial. He then addressed the representatives of the Schwarzenberg and Radetzky families, both of which were noted for their active participation in the war. A jubilant ovation was given to the Emperor by the vast multitude gathered for the celebration. A visit of Emperor William of Germany to the ancient monarch, who is now in his eighty-fourth year, is expected soon to take place at Schönbrunn. It will be another of the countless public demonstrations of the firm friendship that binds together Germany and Austria-Hungary.

Balkans.—Prince William Frederick of Wied has decided to accept the nomination to the throne of the independent State of Albania. The decision was reached after a conference with the King of Rumania. The unrest in Macedonia is said to have originated in Constantinople. The peace arrangements are being purposely delayed, and Turkey is credited with demanding as an indispensable preliminary the return of the Islands of Chios and Mitylene, and even with preparing an army to seize them. The success in recovering Adrianople has prompted the Young Turks who rule in Constantinople to play politics for the seizure of more territory, though as a matter of fact Adrianople fell back under Turkish control through the folly of Bulgaria, and not because of any action in Constantinople.

China.—Yuan Shi-kai, now "Constitutional President" of the Chinese Republic, was inaugurated at Peking, October 11, in the interior of the Tai-ho palace, where many an emperor has been crowned.

QUESTIONS OF THE DAY

"Schools Blamed for Lax Morals"

In an editorial of its issue of September 25 some one of the New York *Independent* staff presumes to enter the lists in favor of creedless or neutral schools, those schools, that is, in which the direct teaching of religion does not form an essential part of the course of study followed. One may question whether it is worth the while to go out to meet such an adversary. The reasons compelling assent to the necessity of religious instruction as a detail of the program of studies in a child's proper formation have been urged a thousand times and in a thousand fashions. If one will not or cannot see the force of these, why urge the old-time argument once again? The *Independent* writer admits the need of moral training in the schools. Conceding this, as conceded it must be, he certainly cannot deny that this moral training implies a something more than the mere learning of what is good and what is evil. He must grant that moral training ought to include the power and inspiration to do the good and to avoid the evil. Underlying that power and inspiration, however, there must be incentive and motive and compelling authority, and where is the teacher to find these if, in the precepts of the classroom, he is debarred from all reference to the last end of the moral order, God; to the final criterion, whence the moral law derives alike its necessity and its knowableness, God's absolutely perfect being; to the reason of that law's obligatory force and sanction, God's supreme will? It is as difficult to comprehend how the ethical principles involved in the moral law can be taught without an explanation of these relations, as it is impossible to conceive how these relations, the very foundation of the moral law, can be intelligently discussed by a teacher whose duty it is to abstain from everything that savors of positive religious teaching.

These are first principles; and no matter how jauntily the writer in the *Independent* may juggle terms, no matter how easy the flippancy with which he presumes to brush aside age-old truths, the word of Archbishop Ireland is unassailable,—“the common schools of the land,” if those who direct them be loyal to the dominant characteristic of their teaching program, “do in fact consecrate secularism as the religion of America.” That the decay of morals, which must eventuate from a school training in which religious formation is perforce debarred, is not making more rapid headway among us is due precisely to the fact that many of the boys and girls whose days are spent within its poisonous atmosphere, as the *Independent* editorial rather coarsely suggests, “get their religion in other ways, if they do not get it in school.”

Unfortunately, too many young Americans “get it” in no way whatever. Our day is one in which laxity in the matter of church attendance and of religious practice has grown to be very common, and it was not a Catholic, by

the way, but the Calvinist Guizot, who stated that “primary education to be truly good and socially useful must be given in the midst of a religious atmosphere.”

Of course it is no task at all for the *Independent* writer to “insist that the output, the product of the teaching in public schools is quite as moral, quite as religious, quite as decent and honorable as that taught by the method of enforced religion.” But one may be allowed to insinuate that his insistence, backed up by no convincing proof, and by no authoritative force other than his mere word, will have little weight against what a vast and daily increasing number of men and women of the country affirm emphatically to be the verdict alike of reason and experience. It is easy sneeringly to claim that “boy for boy and girl for girl the young people trained in non-religious schools will bear comparison with those that are taught by ‘brothers’ and ‘sisters’”; but mere words, after all, are mere words, and fair-minded people will recognize the prejudiced animus of the scoffer, and they will, as well, look for more substantial evidence than a sneer.

Little more than a year ago, on April 21, 1912, to be exact, there appeared in the New York *Times*, a full-page interview with Hon. Lewis I. Fawcett, County Judge in Brooklyn, a man whose long experience with the erring and criminal classes gives him the right to be heard in the question of how our young people ought to be trained. “Every little while we have a report in the papers of lax morals in the public schools,” says the writer in the *Independent*, but this interview was one that was exceedingly worth while, coming, as it did, from one who finds a basis for his judgment not in sentiment, but in the cold, hard facts of human nature as they are revealed to him in an important criminal court. “Are morals given enough attention in the schools?” Judge Fawcett was asked. “No,” he answered, “and I regret exceedingly the elimination of religious teaching from the schools.” And then in remarkably straightforward terms he stated that much could be done to stem the ever-growing tide of criminality among the youth of the country were greater zeal to be manifested in their religious training. By strange coincidence it was a similar figure of the “flood-tide of Niagara,” used by Archbishop Ireland to express a like line of thought, which among other things gave bitterness to the pen of the *Independent* writer.

The Brooklyn jurist does not “orate” simply; he draws his arguments out of his daily dealings with the evil-doers who appear before him. And it may be well to remember as one reads his words that only those accused of felonies are taken into his court for trial.

“Approximately,” says Judge Fawcett, “2,700 cases have been brought before me in my five and a half years of service on the bench, and of these prisoners 42 per cent. have been between the ages of 16 and 21, which, by the way, is somewhat startling, isn't it?”

“I have asked each young defendant if he was a member of or an attendant at a Sunday school, and I never have been answered, ‘yes.’ Many have at-

tended Sunday school at some period in their lives, but investigations show that they have been out of such worthy influences for long periods before yielding to the temptation to turn to crime."

The Brooklyn jurist's testimony might be amplified a hundredfold were one to care to repeat anew similar statements of thoughtful men which have become trite through the frequent rehearsing of them. Moreover, what would be the use? A man capable of penning these ridiculous words: "A nation can have no religion,—only people individually can have religion," needs something more than right material on which to exercise his reasoning faculty. He were a tyro, indeed, in philosophical study who could not prick the bubble of conceit of the *Independent* writer who used that poor old sophism. Yet he rashly assumes to quash by a simple "I tell you so" the daily developing demand that our schools do the supremely needful thing in the formation of our boys and girls.

Or does he deem himself safe because his sneer is directed against what he fancies to be a declaration of rights by Catholics only. It was not a Catholic, he should know, who affirmed a few years ago in San Francisco, at the great gathering of the National Education Association, a body made up largely of the public school teachers of this country: "Civic sloth and depravity are general throughout the country because the schools fail to train for citizenship." It was not a Catholic, but a prominent non-Catholic professor of education at a great State University, who there protested: "The present pressing need in education is to arouse in the life of each person dealing with children the conviction that the *moral and religious* development of the child is an immediate necessity." It was not a Catholic, but the distinguished Protestant Chief Magistrate for the first division of the Municipal Court in Greater New York, who, in the first report issued by the Board of which Mr. McAdoo is the head, wrote that New York is menaced by an army of young men and boys, who, devoid of respect for the law, terrorize, shoot and rob without regard for police restraint. "These make the most troublesome element we have to deal with," declared the Chief Magistrate in a remarkable sketch of conditions as they came under the observation of himself and his brother judges. "Without reverence for anything, subject to no parental control, cynical, viciously wise beyond their years, utterly regardless of the rights of others, firmly determined not to work for a living, terrorizing the occupants of public vehicles, and disturbing the peace of neighborhoods, they have no regard for common decency. From the ranks of these lawless rowdies . . . come the so-called gunmen and dangerous characters."

When testimony such as this is laid before us,—not the testimony of unthinking impulse, nor that of unreasoning enthusiasm,—are we to ignore it, and ignore, too, the only conclusion to which it leads, simply because the *Independent* editorial writer tells us: "We dissent." Even did we not know of old the lack of logic and the strength

of bitter prejudice that used to mark much of the criticism of that weekly magazine, our common sense would bid us pay little heed to the farrago spread before us in the "Schools Blamed for Lax Morals" article of its issue of September 25.

Happily the new management which took over the *Independent* a week or two after the appearance of that article promises better things. Surely in the large spirit that marks the policy announced by those now in control, they will scarcely permit to teach, with the authority of their venerable review, one who, in the face of the scandalized protest of even the daily press against the smut and filth now so common in the world's life, presumes to pen such stuff as this: "Has any old man ever lived at a time when the decencies of morality were more honored, when temperance was more taught and practised, when a greater effort was made to close vile resorts, and when profanity was more eschewed?"

M. J. O'CONNOR, S.J.

Some Points Arising Out of the Gould-Castellane Case

The enemies of the Church are always on the lookout for ways and means to revile it. Such persons are using the Gould-Castellane marriage case for that purpose. The case has been fully explained in Catholic periodicals, and were the enemies the only ones professing to be troubled by it, we should say no more on the subject.

But they are not the only ones. There are others, even Catholics, who in good faith feel upset over the affair, and we have been trying to see what the reason is. We think the fundamental difficulty is a misapprehension of the attitude of the Church with regard to the marriage contract. Suppose a couple before getting married had drawn up an agreement that their union was to be terminable at pleasure, and that whatever promises they should make would be under this condition. Should one of them afterwards plead this agreement in a secular court as the grounds for a declaration of nullity, the answer would be most probably: "You have been married according to the forms of the law. The court refuses to recognize a previous agreement that would make a mockery of them." The civil power assumes a jurisdiction over all contracts, and holds that a couple legally capable and going through all the prescribed legal forms are legally married. The Catholic Church, on the contrary, holds that the essential marriage contract is of divine institution. It is the free mutual promise according to God's ordinance, duly made and accepted, of a man and woman capable of contracting. Hence, unless the promises exchanged have for their matter the matrimonial society ordained by God, no power, ecclesiastical or civil, can make the contract a real marriage. In such cases, therefore, as the Gould-Castellane there is no question of nullifying marriage. The whole investigation is to discover whether the marriage is, or is not, void in itself by reason of an essential defect in the contract.

Hence, a declaration of nullity by an ecclesiastical tribunal does not make the marriage null and void, but merely states that the evidence adduced proves its nullity *in foro externo*. Yet the tribunal is not infallible. It uses every means to test the credibility of the witnesses; but should these impose upon it by perjury or conspiracy, the guilt rests on them and on the party to the suit that suborned them, and any marriage the parties may afterwards attempt will be null and void in conscience. So, too, should the marriage have been really null, still, if this cannot be proved before the tribunal, the judgment that nullity has not been established does not make it a good marriage in conscience, and the parties must govern themselves by this in their mutual relations, though their failure to establish it *in foro externo* forbids them to contract new alliances.

Others find difficulty in the constitution of the Rota and its mode of procedure. The object of every court is to do justice; and we should guard against the idea that this cannot be safeguarded except by the English method, or by methods derived from it. The procedure of the French courts differs radically from that of the English. There are some so utterly prejudiced as to think that justice cannot be obtained in them; but we do not count such among our readers. If one considers the procedure of the Rota carefully and impartially he will see that it is eminently calculated to secure justice. Three judges try a case and give their decision. Three others then take it up and give theirs. If they disagree a third set of three sit on it, and to gain a decision of nullity one must have two trials in his favor. This is equivalent to a provision for two appeals; and it has this advantage, that the appeal belongs not to the extraordinary, but to the ordinary procedure. One may object that the appeals are not from a single judge to the full bench, or from a lower to a higher court, as in our practice; but any one will see that this is a mere matter of detail. Virtually the second and the third sittings have the essentials of the appeal to the full bench, or to the higher court.

A third difficulty is found in this, that the status of the children is affected. A little reflection will show that whatever affects their status comes from the original fact, for which the parents are responsible, not from the judgment of the court upon that fact. If the parents contracted a marriage null in itself the children are illegitimate; and such cases may come up in our secular courts at any time. Suppose a woman who has not heard of her husband for years, thinking him dead, attempts another marriage in good faith. After ten years the husband turns up. The courts would hold the second marriage null, and as a necessary consequence its offspring illegitimate. We have just had a similar example of English justice in the matter. The late Lord De Freyne was not the eldest son. His parents were Catholics and married before a Catholic priest. After three or four children had been born they discovered that their marriage was not legal, because it had not been contracted

before a minister of the Established Church of Ireland. They remedied the legal defect; but the children remained illegitimate in the eye of the law, and the late Lord, the first to be born after the remedy had been applied was their eldest legitimate son, and consequently the heir.

Some complain that on account of the prevalence of divorce, final decision against the validity of the Gould-Castellane marriage will upset any number of others. Suppose this to be true, the responsibility rests entirely on those who legalize divorce and those who practice it. Even if it were in the power of the Catholic Church to change its law on the subject, one would be presumptuous to ask this. The Catholic Church is older than any modern state, and viewing things from a merely natural standpoint one is justified in holding that it will survive them all. The matrimonial law of the Church was the law of every Christian state. If the states of Christendom have abandoned that law, this hardly gives them a title to demand the same from the Church. But in this the Church cannot conform to the modern world. Marriage as established by God, as raised by Christ to the status of a sacrament, has been given into her keeping by her divine Founder, and the Church must protect that deposit until He returns to take account of her stewardship.

Nevertheless, the danger is not so great as some think. As we have pointed out, a mere intellectual error regarding the possibility of divorce does not necessarily pass over into the act of the will which makes the contract. It is quite likely to do so in such marriage as the one that has stirred up the discussion, in which a title on the one side and a fortune on the other are too often the sole motives. But ordinarily speaking, the young man and the young woman, whatever may be their erroneous ideas, have no other intention than to contract marriage as marriage is rightly understood. If they introduce into their consent a formal intention of divorce, should things not turn out well, that is their own affair, and the sooner they retract it and give the proper consent the better. But the cases in which such a malicious intention can be proved *in foro externo* are as yet extremely rare; and in all others the rule holds: we must stand for the validity of the exterior act. If a man and woman say, "till death do us part," we must assume that they mean it, unless they can prove the contrary. Should society deteriorate still farther until it is generally accepted that those words mean: "till death, or the divorce court, do us part," society must be responsible for the consequences. As yet, however, it is far from that.

HENRY WOODS, S.J.

Ozanam on Poverty and Wealth

"Back to the masses!" was the cry with which Ozanam startled the generation in which he lived. We shall not convert Attila and Genseric, we can do nothing with the men who are misleading the people, but with God's help we shall convert the people themselves. We may do little

with the luxurious rich and the men of letters and science, inflated with their importance and centred in their own conceit. We may do little even with the classes of self-indulgent Catholics who have lost the spirit of their faith, and who perhaps pose as leaders within the Church while they are sending their sons and daughters to non-Catholic schools and exposing them to all the dangers of the new paganism. We build little hope upon them. "Since the fifth century," says Ozanam, "a vast number of saints had a greater liking for the Goths and Vandals, the Arian and idolatrous Franks, than for the effeminate Catholics of the Roman cities."

Of all nature's gifts, learning was dearest to Ozanam, nor was wealth ever attacked by him when justly gotten and rightly used. Both are meant to be of invaluable service to the Church as well as to humanity in all its needs. But it was the poor above all others whom Christ sought out, it was in the hordes of the barbarians that the Church wisely saw the hope of the future. It is upon the masses that the strength of Catholicity must be built in our age as in the days of the Cæsars and in the days of the barbarian invasion. To this latter Ozanam figuratively alludes when he gives us the watchword of the future: *Passons aux barbares*. Spend yourselves upon the masses. If we can hope nothing from these, he argues, "then are we at the end of the world, and so at the end of all controversy." (*Lettres*, II, p. 224.)

"Are we not," he writes in another letter, "like the Christians of the early ages, cast into the midst of a civilization which is corrupt and a society which is decadent? Cast your eyes upon the world which encompasses you. Are the rich and the happy of our time much better than those who answered Saint Paul, 'We will hear you another time'? Are the poor and the people much more enlightened? Are they more well-to-do than the men to whom the Apostle preached? For the same evil the same remedy is needed. The earth has grown cold. It depends upon us to rekindle the vital spark which is being extinguished." (*Lettres*, I, p. 148.)

Education has greatly advanced, wages have been increased, but the same dissatisfaction remains among large classes of the people. What, then, is to be done? Teach generosity to the rich, that social conditions may be more equalized, but Christianize the masses. The only magic that can unlock their hearts is charity. "My children," said Pope Pius IX in 1855 to the Vincentians gathered about him at Rome. "I consecrate you Knights of Jesus Christ. The world does not believe in preaching or in priesthood, but it still believes in charity. Let us advance to the conquest of the world by the love of the poor." What are these words but an echo of the great cry of Ozanam.

In urging generosity upon the rich he reminds them that while our Lord taught us to ask for our daily bread, He never counselled that we should make provision for ten years of luxury. The great value of wealth, he says, is the possibility it affords of making sacrifices. We

know of no more beautiful words upon this subject than those which occur in his defence of property against Socialism:

"Christianity," he writes, "does not weaken property; on the contrary, it preserves it, as the material itself of sacrifice, as the condition of self-despoilment, as a part of that liberty without which man can not merit. . . . If it has made a crime of theft, it makes a duty of almsgiving, a counsel of the abandonment of worldly possessions, and a state of perfection of that community life whose attainment has been more or less realized in all ranks of Catholic society." (*Les Origines du Socialisme*.)

His sharpest lance is leveled at the doctrine of Socialism which, in opposition to the direct teaching of the Sacred Scriptures, condemns the giving of alms. How little Socialism has changed in spirit is evident from the opening statement of his article *De L'Aumône*, published in *L'Ere Nouvelle*, December, 1848. The words which occur there might have been written to-day with equal truth: "It is a set thesis of Socialists to denounce almsgiving as one of the detestable abuses of Christian society." Human pride resents the dependence which it implies. Yet dependence is the very law of our being. The child depends upon its mother, as the mother in turn depends upon the love of the child. In a thousand things we daily must depend upon our fellow-man. Seen from a spiritual vantage point, the dependence of the rich upon the poor is far greater than that of the poor upon the rich. It is not merely that the poor afford to us the blessed opportunity of charity, but they perform a ministry of expiation, a sacrifice whose merit returns as a blessing upon society. There can be no comparison between the gift of the rich and the gift of the poor. The latter is unspeakably more precious. But these are truths which can be fathomed only by a Christian soul.

"Do not say," he argues to forestall a difficulty, "that because we look upon misery as a priesthood we wish to perpetuate it. The authority which assures us that we shall always have the poor with us is the same which bids us to do all we can that poverty may no longer exist. It is precisely 'that eminent dignity of the poor in the Church of God,' as Bossuet says, which places us at their feet."

Those who know the road to the homes of the poor, who have brushed the dust from their narrow stairs, never knock at their door without a feeling of respect. "They know that the poor man, in receiving his bread from them as he receives the light from God, bestows an honor upon them. They know that men can buy admission to the theatre and public fêtes, but that nothing can ever pay for two tears of joy in the eyes of a poor mother or for the handclasp of an honest man whose return to work they have made possible."

Charity, therefore, is for Ozanam the great solution of the social problem. Charity must bridge over the chasm that yawns between the rich and poor. Charity must overleap the difference between men, the distinction of

rank and fortune and learning, to unite all men in one true brotherhood. This is possible only through Christianity. It is, therefore, the first duty to look to the souls of men in attending to their temporal needs. Charity will chasten those who give and will make those who receive susceptible to the lessons of divine truth and love. Justice will thus be brought back to earth. Nor is charity to be extended only to those who are in need of alms. There is still the immense class of those who need not alms, but institutions, as Ozanam wisely says. Charity impels us to provide for these by the necessary organizations. "If a great number of Christians, and above all, of priests," he wrote with apostolic fervor, "had but occupied themselves with the working class these last ten years, we should be more secure of the future. All our hope rests upon the little that has been done in this direction." A prudent warning this for the Church in our own country, which is so slow to appreciate the need of Catholic Workingmen's Associations. Such organizations are not intended to replace the labor unions, but to supplement them by a sound social, economic and religious education, connected with wholesome entertainment and mutual benefit foundations.

Allusion is frequently made by modern reformers to the parable of the Good Samaritan in order to point out that the great need of our day is not so much the cure of those who have fallen among robbers as the proper lighting and policing of the roads in order to prevent future outrages and provide safety for passengers—in a word, that we must strike directly at the causes of our economic evils, rather than concern ourselves too greatly with the victims of them. Socialists even look upon the lesson of the parable as entirely debasing and opposed to revolutionary ideals, since their principles oblige them to combat Christian charity under every form, except where it can be made the means of revolutionary propaganda. Thus they are willing to advertise their cause by ostentatiously transporting the children of poor striking laborers into large cities, there to parade them for political purposes.

More wise than either of these classes, and deeply versed in the wisdom of the Scriptures, Ozanam correctly read the parable. "Charity," he says, referring to the obligations of the State, "is the Samaritan who pours oil into the wounds of the traveler who has fallen among robbers. It is the duty of justice to prevent the attack." (*Mélanges*, II, p. 586.)

No less than the most ardent modern reformer he insists upon the claims of justice and the supreme obligation of jealously watching over their maintenance. Charity and justice have both their place, and neither can ever, even for a time, render unnecessary the other. As long as human nature exists, with its physical and spiritual ailments, it must still be athirst for the milk of human kindness, and depend upon human help, nor can the sword of justice ever be sheathed. A great fact there is which will always remain and with which we must

always reckon, no matter what social order the world may accept, and that is Original Sin. It is therefore the duty of the Christian to see that just wages, sanitary conditions, reasonable hours of work and all the many other demands of justice be duly enforced. But in the meantime the work of charity must continue, bridging over the social chasm and bringing together rich and poor into one Christian brotherhood, looking to the soul even more than to the body.

It is society itself, as Ozanam wisely says, which has fallen among robbers and is bleeding from her many wounds. Priest and Levite do not now pass by unheeding; but in her frenzy she rejects their service. The laity must, therefore, come to their aid and help to staunch the flowing blood, and pour the oil and balsam into the wide-open wounds, and gently bring her to that divine hostelry of the Church where her wounds may be healed and she may be fed with the bread of immortal life. To sum up, we conclude with the following forcible words from *Les Origines du Socialisme*:

"In deciding in favor of property for well-weighed reasons, Saint Thomas did not renounce the strong maxims of the Fathers, he did not hesitate to quote the words of Saint Basil and Saint Ambrose: 'The bread which you hold back belongs to the hungry, the garment which you lock up belongs to the needy who are left naked, the shoes which are rotting in your mansion belong to those who go unshod, and it is the money of the poor which you are hiding away in the earth.' These texts are familiar to Socialists, who abuse them. But Saint Thomas explains their true meaning by completing their sense with those other words from Saint Basil, not to be separated from the preceding: 'Why, then, have you an abundance while another goes begging, if it is not in order that you may gain merit by the good use you make of it, and that he may gain the crown of patience?' And he concludes that, according to natural right, the superfluity of the rich should be devoted to the necessities of the poor; but because there are many necessities and because the goods of one can not suffice for all, the economy of Providence leaves to each one the free dispensation of his own goods." Here, therefore, is Ozanam's solution of the problem of our modern unrest: "Voluntary despoilment in place of spoliation, sacrifice in place of theft."

JOSEPH HUSSLEIN, S.J.

Modern Preferences in Poetry

Poetry, in the opinion of many, is not so much read now as formerly. "Problem novels" and works on sociology interest the public more. Though magazine editors still pay a moderate price for whatever verse is required, whether three, seven, or ten inches, for filling a page that the end of a prose article leaves partly bare, if the minor poet would gather these verses into a book he has to guarantee the publisher against loss. On the other hand, the works of poets who long have held a place of honor

in the Muses' temple are constantly appearing in expensive, popular and "pocket" editions, and anthologies of verse, or bouquets made by men of taste and discernment out of the sweetest flowers in the garden of poesy, are warmly welcomed nowadays and widely discussed. Poetasters and versifiers we doubtless admire no more than have other ages, but the true poets we are eager to know and love.

When Francis Turner Palgrave compiled, some fifty years ago, "The Golden Treasury of the Best Songs and Lyrical Poems in the English Language" (Macmillan), he gave the world an anthology of so high and distinct a quality that the book has long been regarded as a sort of original classic. The volume has been time and again reprinted, widely adopted as a text-book in schools and colleges, two generations of successful verse-writers have made it their *vade mecum*, and, probably to a greater extent than any other book, the "Golden Treasury" has formed in its readers a correct taste in English poetry. In preparing the work, Mr. Palgrave considered "carefully and repeatedly," he tells us, both the "pieces chosen and the far larger number rejected." Throughout the task he was assisted by Tennyson's counsel and that of two other friends of "independent and exercised judgment." He kept steadily before him, he says, canons of criticism like these: A poem must be worthy of the writer's genius; it must reach a perfection commensurate with its aim; passion, color and originality cannot atone for serious imperfections in clearness, unity or truth; a few good lines do not make a good poem; popular estimate is serviceable as a guide-post more than as a compass; and above all, excellence should be looked for rather in the whole than in the parts.

The admirable result of all this labor, discrimination and counsel was the "Golden Treasury." Notwithstanding all its excellencies, however, Palgrave's anthology, as good critics have not failed to point out, suffers from certain remarkable omissions, and somewhat also from the insertion of other verses that would have been excluded by a none too rigid application of the rules he himself laid down. Like many of his Victorian contemporaries, Palgrave was swept along so violently by the Romantic Movement in poetry that he seemed unable to discern the true worth of seventeenth century poets like Donne, Crashaw, Vaughan, Cowley and Herbert. Their best work is not adequately represented in the "Golden Treasury." No doubt the compiler found them too "metaphysical." Yet there have been no English poets who have more feelingly and sweetly expressed the hunger of the soul for holiness, and the pathos of the never-ending battle between the spirit and the flesh, than have Crashaw, Herbert and Vaughan.

When the first edition of the "Treasury" appeared, Palgrave, strange to say, had not discovered Blake, though that poet's work is now represented in the anthology. Some of the eighteenth century poets, on the other hand, with Scott, Moore and Byron, were treated

more generously, some would say, than the quality of their verse deserves. In their case, perhaps, Palgrave made popular estimate a compass rather than a guide-post. The compiler, moreover, seems to have held in such reverence the name of Wordsworth, some ten years dead when the "Treasury" was published, that the canon, "a few good lines do not make a good poem," was more than once violated. There are now forty-three selections from Wordsworth in the anthology, but they include "Simon Lee," with his most unpoetical ankles so "swollen and thick," and his no less prosy legs so "thin and dry." No room was found in the "Treasury," however, for the thoroughly Wordsworthian "Stepping Westward." But these are mild criticisms, after all, and largely rest on vague, uncritical personal preferences, which also had their influence, no doubt, even with so consummate an anthologist as Francis Turner Palgrave.

Whoever is appreciatively familiar with the writings of Alice Meynell could feel sure that any collection of English lyrics she should make would be of exceptional poetical value; and after examining her "Flower of the Mind, a Choice Among the Best Poems" (Herder), would find his expectations thoroughly fulfilled. The compiler calls the book "a general anthology gathered from the whole of English Literature—the whole, from Chaucer to Wordsworth—by a gatherer intent upon nothing but the quality of poetry." Her selections number in all only 247 poems. Some authors that are quite well represented in Palgrave scarcely appear in Mrs. Meynell's anthology. Gray, Rogers, Southey and Moore are wholly absent, Burns is saved only by his "To a Mouse" and "The Farewell," and Byron by his "Isles of Greece," which Palgrave, by the by, leaves out. Mrs. Meynell has aimed, she says, "to gather nothing that did not overpass a certain boundary line of genius." Gray's "Elegy" is one of the poems that, in her opinion, falls just below the mark. But so close to genius, she explains, is his masterpiece that it "almost deserves that Shakespeare himself should defeat it. Mediocrity said its own true word in the 'Elegy':

"Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

But greatness had said its own word also in a sonnet:

"The summer flower is to the summer sweet,
Though to itself it only live and die."

Shakespeare, Herrick, Herbert, Milton, Crashaw, Lovelace, Marvell, Vaughan, Blake, Wordsworth, Shelly and Keats are the poets from whom Mrs. Meynell gathers her richest harvests. She is very exacting in her requirements. In the preface and notes of "The Flower of the Mind" will be found some of her reasons for the rejection of certain poems that the reader would naturally expect an anthology to contain, and for the inclusion of other pieces that he never considered poetry of the highest excellence. But no one can study carefully Mrs. Meynell's collection of English lyrics without gaining a

keener appreciation of the best poetry and a remarkable chastening of his literary taste. She is a severe critic, but a just one.

Wider in its range and less exacting in its tests than are the two preceding anthologies is Sir Arthur T. Quiller-Couch's "Oxford Book of English Verse" (Frowde). Mr. Palgrave's "Golden Treasury" (First Series), and Mrs. Meynell's "Flower of the Mind" cover a period beginning no earlier than the middle of the sixteenth century and ending about 1850. But our third anthology opens with a lyric from an anonymous singer of the year 1250 and comes down to 1900 with the work of living poets like Robert Bridges and Rudyard Kipling. Nor is it in the British Isles alone that Oxford's Professor of Poetry has sought for the best English verse. He tells us that he has pushed his quest "wheresoever the Muse has followed the tongue which among living tongues she most delights to honor." The thick volume of nearly 1,100 pages contains 883 selections, representing 270 known authors, besides a good number of anonymous ones.

As Sir Arthur T. Quiller-Couch allows us to range more widely and freely in his garden of verses than do our two other anthologists in theirs, of course we shall wonder all the more why this poem was let in and that kept out. Why is Longfellow, for example, represented solely by "My Lost Youth"? and how does Richard Le Gallienne or Austin Dobson manage to slip into the book at all? Why are so many of Matthew Prior's trifles included, while we find nothing of Francis Thompson but "The Poppy"? Every compiler of poems, however, must be prepared to meet objections of this kind. Sir Arthur T. Quiller-Couch assures us that he has worked hard to make his volume a collection of what he considers the best English verse that has been written, and begs us to believe that "the anthologist's is not quite the *dilettante* business for which it is too often and too ignorantly derided." In the "Oxford Book of English Verse" can be found many a beautiful poem that is excluded by the narrower scope or stricter exactions of the other two anthologies. For in this volume we can read, for instance, the anonymous "Hymn to the Virgin," written about the year 1300, Mrs. Meynell's "Lady of the Lambs," composed only yesterday, and hundreds of sweet lyrics that were sung during the long interval between these periods.

All three anthologies might be fittingly the possession of every lover of true poetry. Those who from their early childhood have been storing the memory with masterpieces of the deathless bards will here find new riches to acquire; those who wisely devote a portion even of their busiest days to the cultivation of their taste will be glad to have in convenient form a collection of those poems the world's keenest critics have judged to be the best ever written, and readers who have already trained themselves to appreciate thoroughly a perfect lyric will rejoice to be brought again and again by Mr. Palgrave,

Mrs. Meynell and Sir Arthur Quiller-Couch beneath the spell of the world's "music makers," who can justly sing of themselves:

"We are the music-makers,
And we are the dreamers of dreams,
Wandering by lone sea-breakers,
And singing by desolate streams;
World-losers and world-forsakers,
On whom the pale moon gleams:
Yet we are the movers and shakers
Of the world forever, it seems.

With wonderful, deathless ditties
We build up the world's great cities;
And out of a fabulous story
We fashion an empire's glory:
One man with a dream, at pleasure,
Shall go forth and conquer a crown;
And three with a new song's measure
Can trample an empire down."

WALTER DWIGHT, S.J.

"Americans have but a vague idea of the conditions in South America," said Dr. Rosalie S. Morton, of the Polyclinic Hospital staff, New York, on her recent return from a four-months' tour of the Latin-American Republics.

"I was very pleasantly surprised," she continued, "to find such excellent work being done in the hospitals of the countries I visited. Most of us have an idea that if we were in South America and needed an operation we would have to come to this country, but this is not so. . . . I was particularly anxious to see what philanthropic work was being done for the blind, deaf and dumb, and orphans. Naturally I could not visit every city, but in Buenos Aires I found some very excellent treatment of the blind, and in Lima splendid work is being done for children. There they have nurseries such as exist here, where mothers who work during the day may leave their babies, knowing that they will receive proper care."

The light is spreading. If such disclosures go on, the average American citizen will actually begin to believe that those benighted, papistical South Americans are occupied now and then with something besides siestas, bull fights and revolutions. But the old Protestant tradition will die hard.

Mayor Fitzgerald, of Boston, has made and promulgated some excellent regulations for public dance halls. At such places a matron and a policeman must be on hand to see that indecent movements are not danced, boys and girls under seventeen years of age, unless accompanied by a parent or guardian, are not allowed to enter these halls, no dancing party may continue after 2 a. m.

without the Mayor's special permission, and on Saturday night all dancing must cease at 11.45. If similar regulations were made and enforced in all our large cities much of the evil now associated with public dance halls would disappear.

CORRESPONDENCE

Catholicism and the London Stage

CLAPHAM, LONDON, ENGLAND.

A London theatrical season of surpassing interest and importance is by this time barely a month old. With one notable exception—Mr. Henry Arthur Jones—it is conspicuous for the silence of the "Old Guard" among British dramatic authors, e. g., Sir Arthur Pinero, Mr. Carton, Mr. Sydney Grundy, and Mr. Haddon Chambers, though I understand that the latter's adaptation of Miss Anne Douglas Sedgwick's "Tante" is earmarked for early production at the Haymarket. On the other hand, those authors of distinction whose triumphs in the field of essentially dramatic art have been of more recent years—as Sir J. M. Barrie, Mr. Bernard Shaw, Mr. John Galsworthy and Mr. Arnold Bennett—are all represented by new works.

A Catholic critic of the London theatre at once finds himself asking the question, what is the general trend, as affecting my religion, of all this vast output of "new and original" plays? The answer must necessarily be very much of a negative character. Almost wherever Catholic thought and faith and ideals are touched by the writer for the modern stage, the result is hopelessly poor, unconvincing and inadequate—"beaucoup de bruit, pas de mal."

And the worst sinner is Bernard Shaw. If the late Wilson Barrett's "Sign of the Cross" was rightly stigmatized as "a religious pantomime," Mr. Shaw's much-advertised "fable play" at the St. James's Theatre, on the subject of Androcles and the lion, is worse. It is the feeblest fable play I remember to have seen, and it is conspicuously lacking in that vaunted mystical quality cheaply known as Shavian wit. Most of Mr. Shaw's jokes are in detestable taste, and his so-called Christian martyrdom scene consists of one long sneer at the Catholic religion. There is a pantomime lion who declines to attack the Christian Androcles in the arena because he identifies in him the individual who has extracted a thorn from his (the lion's) paw; there is a pantomime Cæsar; and there are pantomime Christian martyrs (?) of both sexes who, as they are led away to execution, opine that they will be the lion's "*hors d'œuvres*," his "soup," his "fish," his "roast," etc. This sickening drivel has been denounced by the ministers of all denominations who have, at the instigation of Mr. Shaw and his coadjutors, been induced to go and see it. I am happy to say that this silly and blasphemous twaddle is a dire failure, and will doubtless have vanished from the bill at the St. James's ere these lines are in print. I only hope that the lion will survive to play a fitter rôle in one or other of the Christian pantomimes!

Turn we now from the puerilities of Bernard Shaw's nauseating piece to Arnold Bennett's clever comedy, "The Great Adventure," in which Henry Ainley and Wish Wynne are still scoring a great personal triumph at the Kingsway. The author treats whimsically and well of

the great adventure of life—and death; and it is surely the greatest of pities that he has stooped to the introduction of a Catholic priest (played by Acton Bond) who is a decided travesty. It is true that this individual figures in only one scene of an otherwise delightful and diverting comedy, but while on the stage the reverend (?) gentleman has his full share of grotesque things to say. It is only fair to Mr. Arnold Bennett to add that the pair of young Anglican clergymen, twin brothers, whom he introduces in another scene, are more impossible and egregiously silly figures even than his Catholic priest. But the effect generally is not good, and is wholly unnecessary, detracting as it does from a comedy replete with little human touches and "truth to life." It seems a pity that this playwright should have gone out of his way to wallow, if only for a few minutes, in a welter of Shawesque agnosticism and anti-clerical banalities.

Altogether about a score of new plays have been produced in West London since the middle of August. Under the suggestive title of "The Ever Open Door," that well-known melodramatist, George R. Sims, ('Dagonet') has staged at the Aldwych a drama of slum life in Westminster, in which the treatment of our priesthood is quite sympathetic and the portraiture reverent and not unrefined, the author having evidently drawn on his own first-hand knowledge of the underworld of our nation city. At the older established home of melodrama, the Lyceum, "The Beggar Girl's Wedding," similarly does no outrage to the conventions of the Anglican Church. And ministers of religion have been induced to give their testimony in favor of the somewhat lurid and blasé humors of "Years of Discretion," in which Miss Ethel Irving scored a big personal success at the Globe, though the play itself has failed to attract.

Charles Hawtrey has withdrawn from the Apollo, "General John Regan," the work of an Irish Protestant clergyman, Canon Hannay, who has written successful novels under his *nom de guerre* of "George A. Birmingham." "General Regan" contains one of the worst travesties of a Catholic parish priest in the Green Isle that has ever disgraced the prejudiced pen of a Protestant partisan. Mr. Hawtrey has now replaced it with a rollicking farce, "Never Say Die," which includes an ideal rôle in which to exploit his own peculiar gifts as actor, contains no gross errors against good taste, and is said already to have sold upwards of fifty thousand dollars' worth of advance bookings.

At the moment of writing Sir Henry Irving's two talented sons are both extremely busy. Lawrence Irving has enjoyed the singular experience of transferring to four different theatres in succession that brilliantly bizarre tragedy of Japanese life in London, "Typhoon," and is still playing it to packed houses. H. B. Irving is rehearsing at the Savoy "The Grand Seigneur," a French Revolutionary play, in which he will have the accomplished Marie Löhr as his leading lady. "The Grand Seigneur," I undertsand, does ample justice to the Catholic priesthood under the Terror. I have no doubt that it does, for whenever he handles a play touching a Catholic theme, Mr. Irving approaches it with a becoming reverence, modesty and consummate artistry. This was notably the case with his production here, a year or two ago, of A. E. W. Mason's "Princess Clementina," embodying certain vivid episodes in the romance of the Polish Princess, who wedded James Stuart, the "Old Pretender." Irving himself enacted the Prince's faithful friend, Charles Wogan, and one of the most striking scenes had an essentially Catholic setting—the marriage

by proxy of the Princess Clementina Sobieski, Wogan acting in behalf of his Royal master.

Sir Herbert Tree's gorgeously beautiful production of a biblical pageant play, "Joseph and His Brethren," calls for little comment here. Neither does Henry Arthur Jones's witty "Mary Goes First," in which the veteran dramatist breaks a long silence with a comedy of very light, almost farcical, texture, and in which he wisely refrains from tilting at sects and creeds. It was not ever thus with "Mr. H. A. Jones, whose "Judah" and "Saints and Sinners" long ago fluttered many a Church of England dovecote. For this playwright dearly loves to break a lance, and he has been the bitter opponent of shams and "isms" all his life.

At the Duke of York's the delicate craftsmanship of Sir J. M. Barrie is nicely expressed in a long and a short comedy, wherein the veteran, Sir John Hare and Mrs. Patrick Campbell—a rare combination of talent this—are starring. That virile drama, "Within the Law," continues to pack the Haymarket, but poor Oscar Wilde's "Picture of Dorian Grey" has failed at the Vaudeville. The autumn drama at Drury Lane, "Sealed Orders," has even more than the wonted quota of thrills, ranging from jewel robberies to airship disasters. The residue of current theatrical output is mainly compact of the farrago freely styled "musical comedy" and "revue." Shakespear and Ibsen are not represented at all, but Mr. Johns Galsworthy's "The Fugitive," appears to have caught on at the Prince of Wales's. It is a strong piece of work.

In fine, if we Catholics have nothing so revolting as "The Sacrament of Judas" to try our susceptibilities this season, we have also nothing as human and tender as Mr. J. D. Beveridge's delightful old Monsignor in "The Turning Point." It may be recalled that "The Sacrament of Judas" was translated for Mr. (now Sir) J. Forbes-Robertson, by Louis Napoleon Parker, from the French of Louis Tiercelin. As I write there lies before me a criticism of this poignant Revolutionary tragedy from the pen of a well-known but non-Catholic critic, in which I find the following illuminating passage: "It initiates laymen into the fascinations and gigantic power of the Catholic Church, since it shows us how heavily the hand of Rome weighs on those who adopt priesthood (!) . . . Forbes-Robertson is the ideal representative of the struggle of conscience, and of the man who forsakes the world, takes the vow, and then vacillates between the mundane and the divine." Surely our "earnest critic of the drama" does not seriously suppose that a priest of the Church of God enters upon his priesthood in that kind of spirit of lightheartedness which, *par exemple*, animated the late Emile Olivier when he entered upon the Franco-German war?

PERCY CROSS STANDING.

Kevelear

Where is it? How many readers of AMERICA know where it is, and yet it is one of the hallowed spots of Mother Earth. There multitudes of souls are strengthened and consoled; there the Mother of God is honored and appealed to, and there Our Lady responds to thousands of hearts.

The little, miraculous picture of the place has a long history. It is a small wood cut of Our Blessed Lady *Consolatrix Afflictorum*. The chapel, which was built in 1654, contains only one simple altar, and consequently

Mass is often said there at 2 a. m. in order to give the many priests a chance to officiate. It is noteworthy that pilgrims do not go to the Shrine for the cure of bodily ailments, but for spiritual blessings. Their faith and their devotion is marvelous. From daybreak till nightfall one hears the *Ave Maria* sung or said. In pouring rain or sunshine, the pilgrims, led by their parish priests, arrive by thousands, coming from long distances on foot or by train, with their bands of music playing, and the people always accompanying them in song. The churches are crowded. The communicants are so numerous on feast days during the summer that seven priests begin at 3 o'clock in the morning and continue for several hours giving Holy Communion. The Communion rail is about 110 feet long, and is most beautifully carved with representations of the Last Supper and other subjects of the Life of Our Lord. The miners from the Rhine come in their working attire, the fishermen and fisherwomen in their distinctive dress, and mingling among them are seen the Kaiser's uniforms. Besides the great procession, which is formed on the arrival of the pilgrims, there are other smaller ones, in which the participants are in gala dress and national costume, and which are as effective as they are touching. If the pilgrims reach Kevelear in the morning they enter the church at once, so as to assist at the Mass and listen to the sermon. Those who come in the afternoon have benediction and a sermon, and when the weather permits the sermons are preached in the open air.

But where is Kevelear? It is in the northwest part of Germany, near the Dutch frontier. It is a neat and clean little town, and has a population of 8,000, and traces its history back to the thirteenth century. It has good streets and four large churches. The new parish church is very spacious, and is proud of its beautiful stained glass windows. The Marien Kirche, a pure Gothic structure, was built in 1858; and holds a vast number of people. It rejoices in excellent stained glass windows, and parts of the wall and pillars are covered with exquisite frescoes, equal to the best seen in Italy. The church of the poor Clares is also open to the public. Finally, there is the "Grosse Kapelle," which was erected in 1645. It holds 1,000 people. In this "Kapelle" the pilgrims meet to get their last benediction before leaving for their home, and one notices a look of sadness on the faces of those good folk as they bid good-by to the *Consolatrix Afflictorum*. In this "Kapelle" is placed the large wax candle which each pilgrimage brings annually. It bears the date of their coming and also the shield of their guild. In this "Kapelle," Frederick William I of Prussia, once offered a candle and promised his protection to Our Lady's chapel; a promise which he faithfully kept. He bought many rosaries also, saying that they were for his Catholic soldiers. At Potsdam, just outside the town, are the twelve Stations of the Cross, handsomely carved in gray stone, fixed in beautiful little Gothic chapels, and all along the way are lines of trees, with rose gardens on every side, for flowers are much cultivated in this little town. Near the eleventh Station is an immense oak, under which a pulpit has been erected. Here a sermon is preached for those who are making the Stations. There are torchlight processions also, which are very impressive, as the pilgrims march along they sing the *Ave Maria*, that re-echoes all over the town. Surely God must send many blessings on the little town where so many prayers ascend to Heaven. The pilgrims are Germans, Dutch and Belgians. Such is Kevelear, which I have had the privilege of visiting this year.

C. DE F.-S.

A M E R I C A

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The Unvarnished Truth

While the Episcopalian Convention was in session in New York one of the delegates, Bishop Weller, of Fond du Lac, preached in the Church of St. Mary the Virgin, which is so imitative in its ritual that simple people often mistake it for a Catholic church. According to the New York *Sun* of October 6, Bishop Weller announced that an entire congregation of Catholics in the part of the country in which he officiates had been received into the Episcopal Church.

Naturally, the Catholics of New York and elsewhere were somewhat startled by this apparently wholesale apostasy, and a letter was immediately despatched to the ecclesiastical authorities of Green Bay, Wis., to inquire about the facts.

The Chancellor of the diocese, Rev. Joseph A. Marx, informs us that the "*congregation*" which Bishop Weller boasts of having received consists all told of *seven families*. They belong to a small mission of Bohemians. When the bishop of the diocese determined to unite that mission and two others, which were about a mile apart, into one central parish, these seven families, yielding to the persuasion of a saloon keeper whose business the change would injure, refused their consent to the new arrangement, although all the other families of the mission made no objection. The move was made; a common site was selected and the three missions were united into one parish, under the pastorship of the Rev. J. Rous.

The pastor of the three united churches, who also writes us, adds the further detail, that two of the seven families went over because they were convinced that Bishop Weller was a Catholic. They refused to believe the priest, but now that it has got into the papers they are about to rejoin their brethren.

Thus Bishop Weller's triumph consists in the capture of five poor Bohemian families under the spiritual

guidance of a saloon keeper. He might have been more candid in explaining the real state of the case to the admiring congregation of St. Mary the Virgin.

Bishop Greer's "Common Ground"

AMERICA is glad to put itself on record as agreeing heart and soul with some of the utterances heard during one of the meetings of the general convention of the Protestant Episcopal Church last week gathered on Morningside Heights. The House of Bishops and the House of Deputies, in a joint session, listened, the press reports of October 15 inform us, "to a scathing criticism of the present-day system of education, in which the schools were charged with lack of religious instruction and disregard of true character building."

Bishop Thomas F. Gailor, of Tennessee; Bishop Greer, of New York, and George Wharton Pepper, of Philadelphia, a member of the Religious Board of Education, were the speakers. This last was particularly severe, declaring that the system followed in our schools to-day was founded upon a misconception of what true education is, and describing the curricula of most of our colleges as "intellectual bills of fare," composed for the most part of "half-baked" items. And he gave grave reason for the faith that is in him:

"There are two theories of education," he said. "One of them is that religious education is one department of education at large and more or less supplementary to secular education. The other theory is that there is just education and that if you neglect the religious side of it you not only dwarf religion, but make a mess of the whole business."

"This country is obsessed with the idea that education is the imparting information and vocational training, whereas the chief value of education is to draw out a man's capacity, and man's highest capacity is to be able to find God. If an educational system makes no attempt to examine the relations of man to the Unseen, then I dare assert that it is not a scientific system."

Mr. Pepper spoke of the lack of thoroughness now so notable in educational work; he instanced "our young teachers in colleges who are constantly asserting their convictions in respect of matters to which they have not given sufficient thought." He meant, he said, those so-called scientists who make hasty, and consequently false, assertions of the discovery of cures of great evils founded upon superficial research and insufficient experience. They are not intellectually deficient, said Mr. Pepper, but they are victims of wrong methods in education; they lack thoroughness, which after all, is not so much a matter of intellectual operation as it is of character. "They do not know that to deceive people by the false announcement of a great cure of some of the world's evils is to do an irreligious and an un-Christian act."

"In our colleges," he went on, "we are not suffering from the elective system, but from an irreligious

use of that system. The young men and the young women drop the subjects they find difficult, notwithstanding their disciplinary value, and proceed to take those which will fit them to make a living. Our universities by their feverish efforts to increase their registration and their prosperity are now offering to the young men and young women of this country a vast intellectual bill of fare of miscellaneous courses, scarcely any of which may be said to be more than half baked.

"The points I wish to leave with you are that true education is impossible without religious training, and that this church has peculiar responsibilities in the matter because of its great opportunity."

Evidently the speaker is not of the number of those intellectually great men who, as Dr. Eliot, late of Harvard, assures us, have cast away from them the old view of religion and its responsibilities.

Dr. Gailor, Bishop of Tennessee, was even sharper in his criticism. He held that the "greatest battle of this Church and of Christianity is the battle among those who have been educated and are being educated in our colleges, and unfortunately the class of people who are able to send their sons and daughters to college have not been setting us a very high example of Christianity during the last few years."

And the Tennessee prelate was not afraid to give pointed reason why this battle is the greatest. He said:

"The 80,000 students who attend the State universities of this country each year must get their instruction in religion and in morality founded on religion outside of the curriculum, and less than one-third of them are reached by the message of the Gospel.

"Eight States forbid by law any religious reading in the public schools. Fifteen have no moral instruction based on religion, and only nine of them have legislative provisions for such instruction.

"Much dependence is placed on the personal influence of the teachers, but this is not so true as it was thirty years ago, when all of our teachers came from Christian homes and were God-fearing men and women themselves. According to the figures I have only 194,000 of the 817,340 school children in New York attend Sunday school. No religious instruction is provided for 623,340 children in New York city.

"I am informed that of the 104 bribe takers who were convicted out in Ohio only eight had not been educated in the public schools, and therefore I say that unless the public schools supplement the work of our Sunday schools the outlook is not very bright in this country."

Bishop Greer, of New York, was more worldly wise than either of these two speakers. He agreed that "the justification of taxation for the support of public schools is not that they should teach reading, writing, arithmetic and other scholastic things, but that they should train and qualify the children in character—such character as will fit them to discharge the duties of American citizenship." Character training to merit the name, as the worthy Manhattan Churchman is surely aware, is not to be thought

of without religious formation, but here he faltered and evaded the question. The flag of distress, "Sectarianism," was flung to the breeze. Bishop Greer would resist, he said, any attempt to make the schools sectarian, but he thought there was a common ground on which all people, whether Roman Catholic or non-Roman Catholic, could unite to the end that religious education in the public schools might not be neglected. Of course, he knew the answer Roman Catholics would make to his "thought." If he means what the so-called Liberals of Continental Europe term "fundamental Christianity" and which pre-scinds from everything that savors of positive dogmatic teaching, we Catholics say there is no such "common ground." If he means a common ground which, without any feature of possible proselytism, will provide for the definite training of every child in the religion he professes, we are eager to work with him. And such a common ground it is not impossible to find.

Aggrieved Anglo-Catholics

In Victoria, British Columbia, as in many other places, there are people calling themselves Anglo-Catholics. They feel that they are slighted. The Protestant branch of the local Episcopal Church is well provided for, while the Anglo-Catholic is left unfed. Several of them held a meeting lately, preparatory to putting their case before the bishop; and from its proceedings we learn that they are not modest in their demands. They want a *Missa Cantata* with incense every Sunday, wafer-bread, vestments, the mixed chalice, lights of various kinds, a pastor who will not only hear their confession but also go to confession himself—this may be difficult in Victoria—and other things as yet unspecified.

The chairman of the meeting confessed naively that he did not know whether there are enough Anglo-Catholics in Victoria to support the church they desire and its clergyman. When they go to the bishop they will learn that upon this everything must hinge. The Church of England in the colonies is liberal enough. One may have almost anything he pleases in the way of doctrine and practice, provided he be willing to pay for it, either directly, or indirectly by means of subscriptions from England. If the Anglo-Catholics build a church, furnish it, and provide the clergyman they want, the bishop will bless them and their work as readily as he blesses their Low Church and Broad Church brethren. If they cannot look out for themselves, they must not expect him to do so.

Are the things demanded by the Victoria Anglo-Catholics essentials of Christian worship? Whether they get them or not in the Church of England, they will never be in that denomination anything more than luxuries, used because the congregation likes them, just as in the next church there are hearty services and undogmatic preaching, and in the next but one, fine music and doctrine heretical. If the Anglo-Catholics are in earnest,

there is a bishop in Victoria who will give them the Holy Sacrifice of the Mass, and what is still better, compel them to attend it. But if they go to him, they will be Anglo-Catholics no longer. They will become Catholics pure and simple, which will be a change for the better.

St. Paul's Bewilderment

The dissensions which characterized the meetings of the great Church Congress on Morningside Heights, in New York, are only a reproduction of another similar meeting which has just closed its sessions in Southampton, England. The Archbishop of Canterbury, who presided, expressed his opinion that "if St. Paul visited Southampton he would hear a recital in which he could join without bewilderment and without reserve." And yet the Rev. C. W. Emmet assured the Congress that "the belief in an infallible Church was obviously impossible under present conditions, while modern studies had shown that the belief in an infallible Bible was equally untenable, for it was pretty generally agreed that the mass of Our Lord's teaching came from the hypothetical document which scholars called Q. Even in the Lord's Prayer and the Sermon on the Mount they could not be absolutely certain of the exact words used." Ordinary people will naturally ask if St. Paul at Southampton would accept "this recital without bewilderment and without reserve"?

Again, the Dean of Christ's Church, Dr. T. B. Strong, who read a paper on "The Historic Christ," informed his hearers that "*the Apostles selected the Resurrection as the main features of their witness,*" but he added "it was sometimes maintained (1) that they were themselves deceived as to the actual facts at the tomb and afterwards; (2) that the relation of their teaching to the facts alleged to have happened was accidental. The difference between truths proclaimed on these grounds and the historic form of Christianity was a difference between two conceptions of religion." Would St. Paul "accept this recital without bewilderment and without reserve"?

Dr. Henson, the Dean of Durham, with his usual audacity, declared that "the modern State avowedly non-religious might have a clearer vision of the right application of Christian principles to the ancient problem of marriage than the Christian society itself, and they might not wisely attach too much authority to ecclesiastical decisions which, in point of fact, ignored some of the factors of the problem with which they dealt, and it was fairly arguable that there was no Christian law of marriage." Would "St. Paul have listened to that recital without bewilderment and without reserve"?

One of the speakers at this Congress was Mrs. H. Luke Paget, wife of the Bishop of Stepney. Would St. Paul have listened to the recital of that amiable lady at an ecclesiastical conference "without bewilderment and without reserve"?

Omitting many other subjects that were discussed in

this wonderful fashion, one of the speakers, in treating of the relative superiority of the sexes, was moved to say that "the view needed to-day was the man and the woman on the horse, and the man in the front, but both moving on together, side by side." Possibly this contortionist attitude might describe the proceedings of the Southampton Church Congress.

"Lying to One's Husband"

Scribner's of October, in an article, entitled "The New Republic," informs its readers that ever since "St. Elizabeth, the consort of King Diniz," told her husband that she was carrying roses instead of loaves of bread in her apron, "a wife's lie to her husband is justified by the Roman Church, if uttered in the cause of charity."

The writer who formulated this charge apparently confounds St. Elizabeth of Portugal with St. Elizabeth of Hungary, though we must admit being puzzled by his reference in the same paragraph to "the revered Princess of Prussia, who had statues and pictures in her honor." We were not aware that there were any princesses of Prussia until it was Protestant, and then there were no saints. Again in Butler's "Lives of the Saints" there is nothing about "roses" in connection with St. Elizabeth of Portugal, but as she was a relative of the dear little saint of Hungary, perhaps the magazine writer regarded the flowers as a family heirloom. It is true that Elizabeth of Portugal was a lover of the poor, but she is honored more as a peacemaker than as an alms-giver. Hence, it is more than probable that it is St. Elizabeth of Hungary who got the Church into this difficulty about canonizing a lie. However, she can be acquitted.

There is no difficulty in doing so, for it is simply not true, even if *Scribner's* vouches for it, that "the benevolent queen was forbidden by her husband," who by the way was not Diniz nor Denis, but Ludwig, "to give alms to the poor," or that he *suspiciously demanded* what she was carrying; and that "*in trepidation she answered: 'Roses,'*" or that "*roughly he insisted upon seeing for himself.*"

The whole indictment is false. She was not a queen; she was only the wife of a landgrave; he did not forbid her to give to the poor; he was almost as lavish himself in alms-giving; she did not answer in trepidation; she did not answer at all; he did not roughly insist; he was a gentleman and a saint and an adoring husband, and he told his courtiers that he would give her his dominions to help the needy.

Whether this beautiful story of the roses is a legend, springing from the popular fancy in its endeavor to describe picturesquely for intelligent people the fragrance of charity that clung, as it were, to the robes of "dear St. Elizabeth," as she is still affectionately called, or whether it is a historical fact, it matters very little; but to proclaim, in a popular magazine, that it is an *ex-cathedra* pronouncement by which "a wife's lie to her

husband is justified by the Roman Church, if uttered in the cause of charity," is not only a falsehood, but an outrageous calumny. The "Roman Church" does not allow anyone to lie, even a magazine writer. *Scribner's* ought to remember that it has some Catholic readers; or does it want to lose them?

"The Live Issue"

All the sacrifices made in support of the *Common Cause*, the monthly magazine of the Social Reform Press, have seemingly been futile. Sufficient encouragement was not given to render its continuance possible. But there is often a triumph even in failure. Whatever opinions may have been formed of it, no one will deny that during its brief existence it has helped greatly to awaken a wider and more intelligent interest in the social questions of the time. This in itself was a service not to be underestimated.

The editors have acted wisely, however, in withdrawing from a project which would too greatly deplete their resources, and in concentrating their efforts upon the *Live Issue*, which is the remaining publication of the same press. "As the *Common Cause* was a tremendous drain upon the receipts of the Social Reform Press," they tell us, "we concluded that the same money could be more effectually used in developing the *Live Issue*." This, they believe, "strikes a more responsive chord in the campaign against socialism and in behalf of social reform."

The *Live Issue* has been alert in following the movements of socialism and keen in answering their arguments. It is written in the popular manner and sold at the popular price of the papers against which it has entered the lists. It constantly advocates, moreover, the interests of social reform. In sections where socialism is rife it should be a good antidote against the poisonous influences of the radical literature which is certain to be scattered broadcast there. The inexpensive little paper, devoted mainly to this purpose, is written throughout in a style which will appeal to the very men among whom Socialists carry on their effective propaganda. There is more enthusiasm, it is true, in attacking than defending. It is easier to tear down than to build. In so far Socialists will always have the advantage. But the final victory must lie with truth and progress. There is room and reason for the *Live Issue*, and every hope of success.

Modern Marks of Catholicity

In one of his recent lectures in England Father Bernard Vaughan said he had been in districts of America where Catholic sermons were preached in twenty-five different languages, but all agreeing on one faith and one authority. He might have added that in the same districts Protestant sermons were preached uttering twenty-five or more different faiths in one language, and agreeing only in accepting no authority whatsoever. We notice in the

paper reporting Father Vaughan's lecture that the President of the English Church Union told the delegates of that body at Southampton that Protestantism as a religious organization was passing, and that the great truths of the Redemption and the Atonement, and the Holy Scripture itself, were secure only behind the bulwarks of Rome. In the same connection a declaration of Mr. William J. Bryan before the Knights of Columbus at Philadelphia is pertinent:

"I am proud of what the Catholic Church has accomplished. Having traveled in many countries, I have not found one that has not been reached by the missionaries of your faith."

All of which is up-to-date testimony that at home and abroad the Catholic Church alone is carrying out exactly the commission Christ gave it: "Go ye into the whole world and preach the Gospel to every creature."

Figures obtained from the statistical office of the Hamburg Senate regarding the business done in that port and quoted by the *New York Times* seem to show that the record of the German city for 1912 is probably the largest of any port in the world. Roughly, the Port of Hamburg cleared in imports and exports nearly 25,000,000 tons, valued at over \$2,000,000,000. A comparison of these enormous figures with the latest available figures of the Port of London Authority, covering the period to March 31, 1912 only, makes it clear that Hamburg's record exceeds that of the English port hitherto conceded to be the busiest in the world. The London figures for the year ending March 31 last have not yet been published, but the statistics of the preceding twelve months show the entire paid tonnage in that period to have been 29,395,636. This, however, includes the Port of Queensborough, at the mouth of the Thames, and also the Port of Leigh, both of which are under the Port of London Authority. The total value of exports and imports was nearly \$150,000,000 under the German figures.

Hamburg's success, says the *Times* correspondent, is due to the fact that it is a free port where goods may be reshipped without incurring customs duties. The free port extends over 2,000 acres, half of which is water surface. Quays fitted with loading and unloading apparatus run for thirteen miles; mooring places on open water are eleven miles in length, and the shed warehouses eight miles, and the space under roof measures nearly 100 acres.

America and England were the best customers, America leading in imports, valued at \$170,000,000, as against \$166,250,000 worth from Great Britain. The export figures credit Great Britain with \$130,500,000 and America with \$106,000,000. These figures, adds the *Times*, merit the attention of those who believe that with the opening of the Panama Canal, the establishment of a free port at New York would be conducive to the prosperity of the Empire City.

LITERATURE

Ethiopian Studies in Rome

In a recent *Literary Supplement* of the *Kölnische Volkszeitung* (Sept. 11) Professor Sebastian Enringer draws attention to the fact that just four hundred years ago the first Ethiopian book was printed in Rome and thus the first impulse given to the study of the Ethiopian language and literature. There is a bit of most interesting Abyssinian Church history connected with this publication.

At Florence, on February 4, 1442, a delegation of monks from the Abyssinian monastery at Jerusalem, in the name of Zara-Yacob, the negus of Abyssinia, of their abbot, Nicodemus, and their fellow-monks, declared their submission to the Holy See. Since this auspicious event the Popes spared no effort to make the reunion of the Ethiopian Church with Western Christendom a lasting one. A favorable occasion, however, of communicating directly with the Abyssinian rulers did not present itself until many years after the Council of Florence. In 1478 the Negus Escander (Alexander) had succeeded Baëda-Marjam, the son of the famous Zara-Yacob, on the Abyssinian throne. In the same year he sent ambassadors into various parts "to discover," as he formulated their instructions, "the most excellent priest of the Ethiopian Church to perform the coronation rite," which the Metropolitan of Axum had probably refused to do. One of these embassies also came to Jerusalem, where there was an ancient Abyssinian monastery. Becoming acquainted with the Latin Franciscan monks, the ambassadors thought they had at last come upon the most excellent priests and proposed to the Custodian of the Holy Sepulchre to send one of his monks to Abyssinia for the sacring of their king. The Franciscans, however, directed them to the Eternal City. So to Rome our ambassadors, with their strange petition, went, and were kindly received by Sixtus IV. It was resolved to send twelve Franciscans, together with an archbishop and a number of bishops, to Abyssinia to carry out the Florentine Union. Nothing, however, came of this plan. As a token of his affection for the Abyssinians, or Indians, as they were then styled, the Pope gave them the old Church of St. Stephen, behind St. Peter's, as their national church, and the adjoining building as a monastery and hospice for pilgrims. Hence this little church is called to this day: San Stefano dei Mori. The dark-skinned Ethiopians have long since ceased to frequent the church and hospice of San Stefano and the Latin rite has superseded the Coptic, but the inscriptions on the tombstones, in Latin, Arabic and Ethiopian, carry us back to the sixteenth century, when apostolic men like St. Ignatius visited the humble temple to pray for the conversion of the most distant daughter of the Church, and Western scholars came to the Abyssinian monks in order to learn their language.

The first successful attempt to fathom the mysteries of the sacred, or Ethiopian, and vulgar, or Anchorian, language of the Abyssinians was made by John Potken, called Poccanus, Provost of St. George's Church in Cologne. Potken was an Orientalist, and when he came to Rome in 1511 one of his first visits was to the Church of St. Stefano dei Mori. During the divine service he thought he could distinguish the names of the Blessed Virgin, the Apostles and other Saints. By the aid of these and other clues he concluded that the language he heard was some branch of the Semitic family, related to the Chaldean. His interest being thus awakened, he tried to find some one who could act as interpreter. But not even amongst the cosmopolitan Jews of the Eternal City could he discover any one possessed of even a smattering of Ethiopian. Nothing daunted, he applied to the monks themselves, and after two years of incessant application he had made such progress in the Abyssinian language and writing that he ventured on the publication,

in 1513, of the whole Psalter, the biblical canticles and the Canticle of Canticles, together with a short treatise on the Ethiopian syllabic script. He received especially valuable assistance in his arduous undertaking from the Abyssinian monk and pilgrim Thomas, the son of Samuel. The letters, cut in Rome by Marcellus Silber, compare favorably with the best modern letter-press type. One of the few extant copies of this first Ethiopian print is preserved in the Court Library at Munich.

On his return to Germany Potken published, in 1518, the Psalter in four languages, Hebrew, Greek, Latin and Chaldean, that is, Ethiopian, in four parallel columns, the prototype of the future polyglots. It was from the Potken editions that Castellus took the Abyssinian texts of the Psalms and the Canticle of Canticles for the London Polyglot Bible of 1657.

Other Catholic priests followed in the footsteps of the Cologne Provost. The Italian Mariano Vittorio Reatino published the first Ethiopian Grammar (Rome, 1552), and the Belgian Carmelite Jacob Wemmers, of Antwerp, is the author of the first Ethiopian Dictionary (1638). These were the pathfinders and pioneers who opened up the land since then so successfully cultivated by a Ludolf and a Dillmann.

Perhaps some reader, on his first, or on his next, visit to Rome, will follow the advice of Professor Enringer and step into the Church of San Stefano dei Mori and pause before the tombstones of the pilgrims "from the confines of the earth" who have found their last resting-place within the shadow of St. Peter's Dome. On the right-hand wall, as he enters the church, he will read the epitaph of Tesfa Sion, also called Petrus Ethiops, who wrote in the epilogue to his edition of the Ethiopian New Testament (Rome, 1548-49) these beautiful words:

"Nowhere did I find rest for the body or for the soul except in Rome. The repose of the soul is the true faith of Peter; the repose of the body is the successor of Peter, Paul III, full of gentleness and wisdom, together with all his sons (the faithful) and his (spiritual) daughter Hieronyma (Farnese), who served the Church in humility and is the delight of the Saints."

G. M.

The Northern Iron. By GEORGE A. BIRMINGHAM. Baltimore: Norman, Remington & Co. \$1.20.

Rev. Canon Hannay, though an Irish Protestant clergyman, is not one "who fears to speak of Ninety-Eight" or "blushes at the name." His former books showed more of the genuine Irish ring than was expected of his class, but here he stands square on every issue with the most fervid of Irish patriots, singing out with heart and voice every note and sentiment of the "Wearin' of the Green," and with a force and skill that few romancers of that centuried theme have surpassed. He had been on a trip through Antrim with Francis J. Bigger, of Belfast, and that learned archeologist and patriotic Irishman took care to lead him to every spot that was glorified by Irish sacrifice and distinguished service, whether of the pagans or saints of old, the Catholic soldiers of O'Neill, or the Protestant farmers and artisans who fought stubbornly in '98 for Irish freedom and Catholic rights. The latter is his theme, and he enters into it whole-heartedly with all his feelings on the Irish side, and with all his experience and power as a story writer supplemented and vivified by an earnestness he had not known before. There is a thread of love, and it is strong and fine, but the main story is of the wrackings and burnings inflicted by the Government and the bold resistance and unselfish patriotism of the victims, all of which found place as markedly among the Protestants of Antrim as the Catholics of Wexford. And the air they marched to was the same—"Brian Boromhe's March, a tune which sends the battle fever through men's veins," and reawakens to-day the feelings of Brian's warriors a thousand years ago. Whether the inspiration was the tune's or Mr.

Bigger's, it has made Mr. Hannay an Irishman, and his book will doubtless help to react likewise on those of the Protestant men of Antrim who are now marching, or threatening to march, in the opposite direction to their forbears. One could find fault with a Yankee Captain whose traditional boastings are taken from Dickens rather than fact, but he is balanced by a good type of American revolutionary soldier, and the whole story is so satisfactory that minor faults are negligible. M. K.

The Honor of the House. By MRS. HUGH FRASER and J. I. STAHLMANN. New York: Dodd, Mead & Co. \$1.30.

The house in question is that of Prince Bordelacqua, who lived in Rome about the year 1696, when Innocent XII was reigning. Honor is the subject of the story because the Prince has killed his unfaithful wife but charges with the crime his fourteen-year-old son Giacinto, and then with the consent of a remarkably unsuspicious Pope he imprisons the boy as a maniac; all to preserve, of course, "the honor of the house." Giacinto had been married not long before to his cousin Fiordelisa, aged ten, who was whisked off to a convent after the wedding, to be educated by her aunt Olimpia, the lady abbess. On the girl's return to the Palazzo Bordelacqua, seven years later, she succeeds in discovering her husband's place of detention, sets him free and off they run, the Prince in hot pursuit. The fugitives then fall into the clutches of Charles IV, Duke of Mantua, who is disposed to hand over Giacinto to Prince Bordelacqua, but the resourceful Fiordelisa again saves the situation and the story ends happily. The vividly described murder of the Princess is too horrible, and the development of the story's plot calls now and then, as is not uncommon in romances, for some straining of probabilities. "The Honor of the House" is not the equal of the authors' "Golden Rose." But the atmosphere of the book is Catholic, excellent sketches of Italian life and character abound, for which Mrs. Fraser is doubtless responsible, and all who begin the novel are pretty sure to read it with interest to the end. W. D.

The Marriage of Mademoiselle Gimel. By RENÉ BAZIN. Translated by EDNA K. KNOTT. New York: Scribner's Sons. \$1.25 net.

This is a book of five short stories, the first, from which it takes its title, occupying nearly half of its 270 pages. They are all eminently readable, betraying in their limpid simplicity the light and easy touch of a master hand, but the longest are the best. Bazin like John Ayscough, the writer of English romance who most nearly resembles him in deftness of style, needs elbow-room to do himself justice, but even without that liberty he knows how to get along. At first sight one would hardly classify these tales as definitely Catholic. They are just stories of French folk whom you know from their faults and virtues and tastes and ways to be just French and nothing else; but gradually it is borne in on you incidentally, and seemingly accidentally, that their inherited virtues are a Catholic heirloom, and the acquisition of new ones, and the conquest of their faults are the outcome of Catholic faith and practice. "The Little Sisters of the Poor" is the only title that has a religious implication, and this is worked out only in the delicate, cunning charity of the Sisters that by good-humored patience moulds an irreligious old soldier into a loyal Christian without his ever becoming cognizant of the process. There are many lessons in the Gimel story, notably in the visit of the worldly-minded city girl to the old French mother in the country, but the teachings are always an essential part of the story, not one of them obtruded, and therefore all the more effective. This is not among the most striking of M. Bazin's books; it is good and pleasing rather than great, and therefore, perhaps, has something of greatness. The translator has coped very well with the difficulties of the original. M. K.

Paradoxes of Catholicism. By ROBERT HUGH BENSON. New York: Longmans, Green & Co. \$1.25.

Mgr. Benson has probably been told more than once by the reviewers that he is "indefatigable." He must own they are right. For last January "Come Rack! Come Rope!" appeared; last March, "Confessions of a Convert"; in September, "An Average Man," and now here is a new book of sermons. They were preached in Rome, the author tells us, last Lent, though some of them had been previously given in New York. The eleven discourses in the volume are applications and developments of the truths that the Church is an extension of the Incarnation, and that she too, like her Founder, has a divine and a human nature. Therefore her history and doctrine are as full of paradoxes as were Our Lord's own life and teaching.

So she is attacked by both the Pagan and the Puritan, but for wholly opposite reasons. She is too "other-worldly" says the one, she is too worldly, protests the other; she is too hard on sin, objects the one, she is too indulgent to sinners, maintains the other; she is too meek, observes the one, she is too overbearing, remarks the other. But these were just the charges, as Mgr. Benson shows, that were made against our Saviour by His enemies. As the author's method is to put an objection very forcibly and then meet it with a satisfactory and conclusive answer, "The Paradoxes of Catholicism" makes a good apologetic. The sermons, however, are so short and pithy that they often seem to be little more than outlines or well articulated skeletons. The reader will wish that these discourses had been more fully developed, and that he had received a bigger book for the price asked for this one.

The Way Home. By BASIL KING. New York: Harper & Bros. \$1.35.

The art of this popular author is deteriorating. Many will read the early part of his latest novel with the same interest with which they followed to the end "The Inner Shrine" or "The Street Called Straight," but long before the 547th page, or rather stage, of "The Way Home" is reached most readers will probably be thoroughly tired of silly Hilda and unfaithful Charlie. The latter, when a boy, promised his mother to be a minister, but on growing older determines to be a "rich man" instead, and when his father, the Rector of St. David's, is forced by the church's trustees to resign, all his years of service being forgotten, Charlie is so disgusted that he promptly renounces Christianity altogether, which shows, of course, what a deep nature and logical mind he had. He grows wealthy, marries Hilda, but still runs after two other women, one of whom is a friend's mistress, and behaves, on the whole, quite like the "hero" of a modern novel, except that when he learns that he has but two years to live, he recovers with remarkable ease and suddenness his vague faith in revealed religion. There are some good character sketches in the book: Dr. Grace and his wife, for instance; Remnant, the sexton, and Mrs. Legrand. The "exclusiveness" of the Episcopalian Church is gently satirized, and the social changes that have taken place in New York during the past forty years are cleverly indicated.

W. D.

In "Saints and Festivals" (Benziger Bros., \$1.25) Mother Mary Salome has made from the *Acta Sanctorum* a "Cycle of the Year" for children. The Bishop of Northampton in his preface observes that "Without heroic virtue—without Saints—God's work stands still. In the history of the Church the Saints head every movement that can justly be called Catholic." This is what the author undertakes to show her readers. From each month she selects a half dozen saints and an occasional feast of Our Lord or His Mother and tells little tales about them. Though it seems to be English boys and girls Mother Salome has chiefly in mind as she writes—for one says,

"I'll pay him out!" and "Oh, give it him jolly hard"—the little Catholics over here will doubtless enjoy the stories too. Probably St. Aloysius does not mind being called a "scout." Gabriel Pippet furnishes the numerous pictures.

"Billy Boy," by Mary T. Waggaman, is a well-told story of a New York lad who visits his brother's ranch in Colorado and has so many "adventures" there that youthful readers will like the book. (The Ave Maria Press, 75 cents.) Another recent "Juvenile" is called "The Quest of the Fish-Dog Skin." (Houghton, Mifflin Co., \$1.25.) James Willard Schultz relates how Pitamakin, the young Blackfoot brave whom we met "With the Indians in the Rockies," now accompanies his pale-face "brother" to the Columbia River, where they secure a seal as a "medicine animal" for old Stone Arrow, but not until they have had many hairbreadth escapes.

The "Poems" by Sister M. Blanche of the Sisters of the Holy Cross (The Devin-Adair Co., New York) are of a somewhat higher quality than is usual with verses composed within convent walls, for the author does not allow piety to rule over poetry with too high a hand. The verses in the little book are carefully selected, musical lines are frequent, and the beauties of nature are often described with grace and fidelity. Sister Blanche's "What Is a Sonnet?" runs thus:

"A sonnet is a peal of silver bells.
In mellow cadence blending, beat on beat;
It is a rare exotic flower sweet,
Anon, a wilding rose of fancy's dells.
Like unto veery thrush whose heart upwells
In heavenly strains the ear of night to greet,
Oft to a listening world in accents meet
A tale of joy or grief the sonnet tells.
An opal grey, it flashes sudden fire
That smoldering in the soul to flame doth start;
Or 'tis a flute whose notes soar clearer, higher,
When breathed by lips impassioned; now a dart
From prayer's quiver, winged with fond desire,
Or mirror where is glassed the poet's heart."

The Rev. Charles Gordon Ames was a Unitarian minister who succeeded James Freeman Clark as pastor of the Church of the Disciples, in Boston. Alice Ames Winter has now edited her father's "Spiritual Autobiography" (Houghton, Mifflin Co., \$1.25) and furnishes the book with an epilogue. Mr. Ames revolted when a mere boy from Calvinism, joined the Free-Will Baptists and became, at eighteen, a "licensed preacher" of that sect, his chief qualification for the office apparently being a plentiful outpouring of "the spirit." But the Baptists did not keep him long. For his admiration for the "large theology" of New England "heretics" like Channing, Parker, Emerson and Clark was fatal to whatever belief he had in dogma, or the divinity of Christ, so he became, as he expresses it, "a Catholic, but without Roman, Anglican, or other limitations"—a wholly novel species, no question.

F. Pustet has just published a sumptuous *Editio Typica* of the "Rituale Romanum," revised, corrected and enlarged, and bearing over Cardinal Martinelli's signature the date, June 11, 1913. It is interesting to observe among the blessings which are included in the voluminous first appendix, formulas for hallowing a telegraph line, a fire engine and an electric-light plant. *Lux orta est justo: rectis corde letitia*, is the appropriate antiphon for the Psalm read in the latter blessing, and the Source of all Light is besought to lead us, when this world's darkness is over, to Him the *Lux Indeficiens*. Unfortunately, however, there is no special blessing in this new edition of the Ritual for

airships and aviators. That is an omission that should certainly be supplied when the book is reprinted. For what machine, what class of men needs a blessing more? In composing the prayer some appropriate and striking metaphors could easily be introduced. In the volume's *supplementum* are prayers and exhortations in English and German for the marriage rite, etc. Price, \$2.75.

The third volume is ready of the "Compendium Theologiæ Dogmaticæ" into which Father Christian Pesch, S.J., is condensing his well-known larger work. *De Verbo Incarnato, De Beata Virgine Maria et de Cultu Sanctorum, De Gratia*, and *De Virtutibus Infusis* are the treatises now offered, and a fourth volume will contain those that remain. The work was commended in our issue of May 31, 1913. Herder, \$1.60.

A new set of pamphlets has been published by the Boston School of Political Economy: "Wage Earners' and Employers' Rights and Duties," by Cardinal O'Connell; "Socialist Bubbles Punctured," by David Goldstein; "Socialism in the Schools," by Hon. Bird S. Coler, and "Science and Darwinism," by Dr. James J. Walsh. These carefully selected pamphlets are sold in combination lots for \$5.00 a thousand. The Central Verein likewise publishes two new pamphlets by Rev. John A. Ryan: "Minimum Wage Legislation" and "A Minimum Wage by Legislation," the former one cent, the latter five cents per copy, with a reduction for purchases in large quantities.

The Rev. Edward Flannery, of St. Bernard's Church, Hazardville, Conn., has had printed "for private circulation" a pamphlet containing eleven "Letters to a Layman." They are meant to answer the objections made by lukewarm and parsimonious Catholics to their pastor's management of his church and congregation. The letters are full of good sense and sound reasoning.

BOOKS RECEIVED

Oxford University Press, New York:

English Pronunciation. By Robert Bridges. \$1.15.

Benziger Bros., New York:

Catholic Students' "Aids" to the Bible. By Hugh Pope, O.P., S.T.M. \$1.35; The Government of the Church in the First Century. By Rev. William Moran. \$1.50; Franciscan Tertiaries. By Father William, O.S.F.C. \$1.10.

Macmillan Co., New York:

Salt Water Ballads. By John Masefield. \$1.00.

G. P. Putnam's Sons, New York:

Watersprings. By Arthur Christopher Benson. \$1.50.

Houghton, Mifflin Co., New York:

The Man with the Iron Hand. By John Carl Parish. \$1.25; The Spare Room. By Mrs. Romily Fedden. \$1.00.

J. B. Lippincott Company, Philadelphia:

Your Child To-day and To-morrow. By Sidonie Matzner Gruenberg. \$1.25.

Allyn & Bacon, New York:

The Ancient World (Parts I and II). By Willis Mason West.

Burns & Oates, London:

The Life of Mother Mary of Jesus. By Rev. Peter Suau, S.J. \$2.18.

Paul Elder & Co., San Francisco:

Professor Bernhardt. By Arthur Schnitzler. \$1.00.

L. W. Heindl, St. Bernard's Seminary, Rochester, N. Y.:

The Holy Sacrifice of the Mass. By Rev. Joseph H. Baierl. 50 cents.

German Publication:

B. Herder, St. Louis:

Zu Füssen des Meisters. Kurze Betrachtungen für vielbeschäftigte Priester, Von Anton Huonder, S.J. 80 cents.

Latin Publications:

B. Herder, St. Louis:

Compendium Theologiæ Dogmaticæ, Tomus III. Auctore Christiano Pesch, S.J. \$1.60.

F. Pustet, New York:

Diurnale Parvum, sive Epitome ex Horis diurnis Breviarii Romani, a SS.D.N. Pio PP. X. Reformati. \$1.25.

J. Fischer & Bro., New York:

Psalmi in Notis, Vesper Psalter. By Emile Detheir.

THE DRAMA

Stage Censorship

One of the most famous of Shakespearian actors, who is at the same time the director of the Shakespearian Memorial Theatre at Stratford, Mr. F. R. Benson, has told the world at large that the theatrical taste of New York is so degraded that he could not think of appearing before any of its audiences.

Will the people of New York, respectable or otherwise, feel the rebuke? They cannot do otherwise, for Mr. Benson is not a man to be lightly waived aside. The press tells us that on the day he left London he was given a luncheon by the leading English men of letters and of the stage and other professions. Sir Sidney Lee, the eminent Shakespearian scholar, presided and toasted Mr. Benson as "The Ambassador of the Shakespearian lovers of the Old World to those of Canada and the United States." Other speakers included Sir Herbert Tree, Henry Ainley, who is an old "Bensonian," and who, like so many of the famous actors of the English stage to-day, learned his art under Mr. Benson; Sir Squire Bancroft, Sir John Gray Hill and Sir J. Forbes-Robertson, who declared: "Mr. Benson has done more for our calling than any other single man."

In Canada he was treated with similar honor. In Montreal, at the end of one of his plays, the audience rose to its feet and cheered the company to the echo. Subsequently McGill University made him an LL.D. in recognition of his services to the stage as an actor and a trainer of actors, as well as for his work in producing thirty-four of the thirty-six plays attributed to Shakespeare. No wonder that such a man should not like to subject himself to the criticism of people who are fighting for seats at "The Lure," "The Fight," "The Family Cupboard," and similar horrors.

Possibly it was under a sense of this disgrace that an appeal was made to some distinguished men to find out if the appointment of an official censor would remedy the evil. William Winter, the dramatic critic, whose opinion is of the greatest value in such matters; Henry Clews, who could discuss the situation from the point of view of a man of the world; a well-known theatre manager; a judge from the bench and some others were consulted, and they all, or nearly all, concurred in the opinion that in the present state of public morals official censorship would be of no avail.

As if to confirm this view, an indecent farce called "The Censor and the Dramatists," by Sir James M. Barrie, was immediately presented at the Globe Theatre for the purpose of throwing ridicule upon any such attempt at stage control. The vehicle of the satire, if satire it can be called, is the old story of moral dirt, *viz.*, a faithful husband, an unfaithful wife, and a poet lover. The censor, who is seated in the audience, declares that he knows nothing about plays, but is an expert in architecture. He objects to the scene, because the room where the villain is to be trapped is not correctly set. The press critic remarks that "The Censor and the Dramatists" will add nothing to Sir James Barrie's reputation as a playwright or a satirist. It certainly does not, but it does throw a limelight on the nastiness that has settled upon such a large part of the stage, when dramatic writers can find no means of being witty without being disgustingly wicked.

Meantime new depths of depravity are being sounded. Lust is now presented as allied to brutality. "The Black Mask," from the press accounts, furnishes an example, if one were needed, of this blood relationship. It presents the audience with an unfortunate miner who has been injured in an explosion, and whose face is covered with a mask through which one eye is allowed to look. He is murdered, or thought to be, by his wife and her paramour and thrown into a pit, but returns to confront the guilty pair. The man who developed that loath-

some theme should wear a black mask for ever with no opening in it at all, as should the people who sat out the drama. There is no need of throwing them in a pit. They are already in it.

EDUCATION

The Problem of Control in State Supported Schools

Two years ago, in his pamphlet "Socialism in the Schools," Mr. Bird Coler, a non-Catholic, in view of the radical evils he portrayed as existing in them, boldly advocated the teaching of religion in the common schools. It is not contrary to the spirit of American institutions, he argued, to teach religion; what is contrary to that spirit is the use of public funds for proselyting purposes. "Can we have a God-fearing, religious people educated each according to his own faith?" It is not, as is evident, a practicable thing to teach all religions in the public schools, and how else can the most desirable change be effected? Mr. Coler deems the solution a simple one. "The State can take supervision of all schools, public and private, insist upon character and competence in the instructors, and then pay each school upon a per capita basis for the secular education furnished."

Mr. Coler believes this measure of supervision conceded to the State need not frighten the most ardent defender of liberty of education. He contends that the State would do its full duty if it assured itself that the subsidized schools were efficient for the purpose they professed. And this assurance is easily obtained. "The State," he says, "can conduct examinations yearly, and upon the result of these examinations base its appropriations to each school. This would not be using the public funds for sectarian purposes, but for purely secular education." The religious training of children would then be considered or not considered at the option of parents, and if given, would be paid for by those who chose to insist upon it for their children. The plan would require, to be sure, some slight changes in the fundamental law of the various States; but Constitutions, as Mr. Coler remarks, have been amended before this and for purposes much less important.

The proposal certainly appears to be a fair one, as it does seem to do away with a fear which sways many of the friends of private schools, that State supervision might lead to speedy restriction of liberty in education. That liberty believers in direct religious instruction as an essential in education would prefer to retain, even with the sacrifice of monetary help from the State, under conditions that might hamper them in fulfilling a duty they regard as paramount in the training of the child.

Catholics have a peculiar interest in the question, since they, above all others in this country, realize the enormous burden put upon those who are determined to hold fast to this liberty at every hazard. To be sure the matter has not with us in the United States passed beyond the point of academic discussion; conditions unhappily are still unripe for practical planning and suggestion. But the day may come when public recognition of the great service which private schools are rendering will not be denied; when it will be granted by all fair-minded Americans that in these private schools which insist on religious training as an essential element of all education true and stirring citizens are formed; when the grievous unfairness manifested in their regard in the matter of expense incurred through their loyal devotedness to principle will be acknowledged. In that day it will be imperative upon all Catholics to have clear and definite ideas to guide them concerning the character of the interference they may properly permit to the State in the supervision of their educational enterprises.

The London *Tablet*, October 4, in its review of a paper read before the Educational Section of the British Association, during its meeting at Birmingham a short time ago, suggests the

fundamental principles on which is based the Catholic point of view. The Right Rev. Dr. MacIntyre, Bishop Auxiliary of Birmingham, the author of the paper, began by calling attention to two points; "First, that the State had an obvious right to protect its subjects from being defrauded in education as in food, etc., and hence it had the right to ensure that schools should be efficient for the purpose they professed. Secondly, on the principle that prevention is better than cure, it seems quite reasonable that the State should be able to take measures to prevent the opening of incompetent institutions. Under these circumstances it was obvious that no one could have a legitimate quarrel with the civil authorities if they should demand the registration of institutions, and the possession of the necessary qualifications by teachers in all cases where provision was made by the State for offering the public the benefits of education."

Such safeguards and precautions, the Bishop claimed, would never be objected to by Catholics. He admitted that there were certain antagonistic views advanced by men who see danger in the monopoly that looms black behind the policy of those who conceive of education as a natural and necessary activity of the State itself, and who assume the obligation of its support as a natural and necessary part of the cost of a nation's progress. These argue that education will be better if left to the stimulus of free competition; that by the mere force of competition inefficient institutions will be gradually pushed out of existence; that any person who had suffered from fraud in the matter of education had a legal remedy, as in the case of all other frauds; that State control was likely either to drift into a rigid system which would prevent the expansion of a living education, or to degenerate into the worst kind of tyranny—the tyranny of a bureaucracy. They fear, in a word, that a State-controlled school system might easily develop into an autocratic domination as dangerous to liberty and truth as ever was the old pagan ideal of education by the State and for the State.

Bishop MacIntyre, says the *Tablet*, did not attempt to bring into harmony these antagonistic views. He was definite and clear in his statement of the concessions he was ready to make in regard to State supervision, and for the rest he pointed out certain basic principles regarding educational control, which do not admit of compromise. "Two points he readily granted at the outset: (1) effective supervision over the hygienic conditions of educational institutions, and (2) insistence upon the effectiveness of teachers and teaching. Beyond that he could only go with extreme reluctance. Education ought to be kept as free as possible, for teachers with a zeal for education would do their own work best in their own way." The principle which he affirmed to be paramount in determining to what extent State interference in education may be allowed or must be restricted he found partly in the consideration of parental rights and duties and partly in our ideal of education. Assuming as evident verities that the family was prior to the State, that it was a primary product of nature, that it was autonomous and self-contained, that the State did not create the internal relations between parents and children, and could not supersede them, the Birmingham prelate was emphatic in his conclusion that the State must respect the home, and could not claim any right of intrusion or of interference. "We hold," said Bishop MacIntyre, "that it is an indefensible violation of a natural right for the State to oust parents from their throne of affectionate authority, and to take from them the care of educating their children."

The conclusion of the excellent paper reminded the Association of a point which is vital in this whole question of the limitation of the authority of the State in educational matters: "The father was well within his rights in choosing for the discharge of his duty towards his children those teachers who would give them the education he desired. He could delegate his authority to others, and, by this delegation, continue to exercise his own

rights. The rights and authority thus possessed by a teacher was derived from the father, and were one with his."

This, to be sure, is not the doctrine of those among us to-day who preach complete State monopoly of elementary and of all higher education; nor is it drawn from the viewpoint of men who, to flatter the unthinking, describe that monopoly as "a trust, governed by and responsible to the people, an education of the people, by the people, and for the people." It is, however, the only idea of State supervision in which is conserved a proper esteem of the rights and duties of parents regarding education, and, whatever be the outcome of the suggestion made in Mr. Coler's admirable pamphlet, it presents the one clear principle for the guidance of Catholics in allowing or restricting State interference with their schools.

M. J. O'C.

ECONOMICS

The Threatening Famine

We are glad to see the world recognizing the true cause of the high price of living, namely, the gradual increase of consumers with regard to production. As we pointed out a short time ago, this is bringing about a very serious state of affairs in the matter of wheat. As regards beef and other meats the condition is still more serious. We are simply eating up our supply, and, unless prudence intervenes, the day is not far distant when the people will find themselves face to face with the fact, not that the price of meat is high, but that meat is unobtainable at any price.

The history of the exhaustion of the cattle of the Western United States is almost like that of the extinction of the bison. For years we exported in live stock and chilled beef alone about 800,000 head of steers annually. In 1901 the number was close on a million. To supply this constantly would alone have required a gross herd of about five million head. When we consider the annual consumption within the United States, one begins to realize what an enormous herd would have been needed to keep up a continuous supply, and how true it is that we have been consuming not only the annual increase of the herd, but the very herd itself.

What took place in this country is now being repeated in Argentina. In 1907 came the first clear sign of our exhaustion, and in that year the export from Argentina was 427,042 quarters of beef. In the years following to 1912 inclusive, the Argentine export was respectively 767,284, 1,066,134, 1,593,001, 2,151,170, 2,220,707. It is clear that this cannot be maintained long. The Argentine herd is being exhausted as our own. To prevent this the Argentine Government, moved by that of Great Britain, proposes to restrict the slaughtering of cattle. This would preserve the herd; but it would also precipitate the famine, and it is opposed by the cattle owners and meat companies, whose influence is very great.

The danger of famine is grave in more ways than one. We know what an important part it played in the French Revolution. We do not say that it caused the Revolution, which had been prepared for years by persons sufficiently removed from any suffering on account of famine. But it made the people in town and country ready to listen to the preachers of Revolution. There were many social abuses at the time; but they would hardly have stirred the people to revolt had these not been hungry. The first grievance of the masses was lack of corn in the country, of bread in the towns. The march on Versailles was, in the eyes of the common people, for bread. In bringing the King, the Queen and the Dauphin to Paris, they thought they had found the means to put an end to their hunger; and so they said they were bringing back the baker, the baker's wife and the baker's boy. No one can pretend that society is tranquil to-day. We may hope, if time be given us, to tranquilize it by the removal of just grievances and the revival of religion. But if in the midst of our efforts we find ourselves confronted with

a hungry populace, we shall find ourselves face to face with the Revolution.

In the French Revolution reasons of the existing famine were given recklessly. Nobles, merchants, farmers, religious were accused of storing the grain needed by the people; and this led to the first outbreak of violence. We see something of the same kind to-day. The meat companies, the "Trusts," have been accused by those who should know better, of storing up meat to raise prices and so fill their pockets. The meat companies have done many things they should not. They took hold of the Western herds and wasted them for their own profit. They have gone into Argentina for the same purpose. With the supplies from the West in their hands they were able to undersell stock raisers and dealers in other parts of the country, and so destroy the local cattle trade. But we have a part in this. We were glad for a season to get cheap meat, and closed our eyes to the wrongs that were being perpetrated.

The cure, then, must not consist in making baseless accusations, but in restoring the old order and improving it. No one imagines for a moment that this country is not able to support a population of 100 or even 200 millions, provided the lands now lying almost waste close to our largest cities be properly cultivated and stocked. This should be the care not only of the national Government, but of the Government of every State, of every municipality. It means, of course, a realization of the "Back to the land movement."

But here is the real difficulty. As Virgil tells us,

"Facilis descensus Averno:

Noctes atque dies patet atri janua Ditis;

Sed revocare gradum superasque evadere ad auras

Hoc opus, hic labor est."

It is easy for young men to forsake the farm for the city; but to carry young men from the city to the farm is a difficult task. Almost as well might one cast them upon a desert island. They are by acquired habit consumers. They have a horror of labor. The first step is to educate them; morally, to teach them to esteem production above consumption and the labor that it demands; physically, to fit their bodies for labor; intellectually, to teach them the art of producing food profitably. For this the money wasted on useless things in schools should be given, and whatever more is needed to make the agricultural school efficient. These schools should be multiplied. The exhausted lands should be fertilized, and whenever these are occupied by those sent out from the schools, experts in agriculture should be sent about the country, as is done even in Russia, to advise and direct the young farmers. A scheme of saving the cities' sewage for fertilizing purposes should be devised. The chance of gradually acquiring the land cultivated should be given to the cultivator. But all this will cost money. True. But the cure of sickness is always expensive; and let us remember that in this matter we are very sick indeed.

H. W.

PULPIT, PRESS AND PLATFORM

Over the Telephone

The following clever little skit from the Boston *Truth* deserves to be quoted:

"Hello, *Truth*?"

"Yes."

"This is Sex Hygiene, *Truth*."

"Well."

"I know you don't think much of me, *Truth*, but there is something I want to talk with you about."

"Where are you, Sex Hygiene?"

"I'm sorry to say, *Truth*, that I'm at the door of the public schools."

"You're sorry? I don't understand."

"I thought you didn't, *Truth*. You see I'm here against my

will. I know the public school is no place for me, but great educators and advanced thinkers, like Charles W. Eliot, for instance, are pushing me on and I can't help myself."

"I see, Sex Hygiene. You realize, then, that you are a menace to the morals of the boys and girls in our public schools?"

"Most assuredly, *Truth*. I know that if I once get a foothold amongst them they are ruined, morally and physically. I don't want to ruin them, understand. I have my proper place in life, but that place is not amongst innocent school children, unless we wish to make sexual perverts of them before they are old enough to understand."

"I'm glad to hear you say that, Sex Hygiene; but what are we to do? The spirit of a powerful portion of the educational world seems to be against us, as well as what Prof. Muensterberg calls 'the erotic atmosphere into which the new anti-puritanic nation has come.'"

"I know, *Truth*, but much can be accomplished by constant and aggressive opposition. The policy of silence must be maintained at all hazards—that silence which respects the inherent modesty and sense of shame that lie in every child, and leaves 'God and nature to teach him all that is necessary for a child to know' of the sexual organs and their functions."

"You can do nothing yourself?"

"I am as helpless, *Truth*, as the grain of morphine in the hypodermic syringe and just as dangerous."

"Do you think parents will rebel if you are introduced in the public schools?"

"I don't know, *Truth*, but it seems to me that the only way parents can save their children from moral destruction, in case I get into the public schools, will be to take their children out and send them to private schools."

"And you think that's what will happen?"

"I do."

"I hope you are right, Sex Hygiene. If the public schools are to be made recruiting stations for prostitutes and sexual perverts, it is time the public schools were legislated out of existence. I'm glad you called, and you may count on me to do everything I can to keep you in your proper place."

"Thank you, *Truth*. I know you will be a powerful aid. Good-by."

"Good-by."

ECCLESIASTICAL NEWS

Owing to the large attendance at the Columbus Day Retreat the Laymen's League was compelled to refuse twenty applicants who wished to make a Retreat at that date.

One of the Retreatants at "Mount Manresa," speaking of the account which appeared in the Catholic press last Sunday, remarked that if this was a "harvest retreat," it had certainly brought forth fruit. If the large number of Retreatants that overcrowded the capacity of every available part of the building at "Mount Manresa" meant anything (which certainly their joyful appearance showed), then it could indeed be considered one of the most successful retreats given this season.

The Retreat was largely under the auspices of the Holy Name Society of St. Gregory's, Brooklyn, and although there were other sections of the country represented, notably Lawrence and Lowell, Mass., as well as Connecticut, Pennsylvania and Manhattan, yet the burden of the Retreat was borne by Brooklyn men.

What ought to be a very interesting piece of work and rich in very practical results is the Triduum or Retreat or quasi-Retreat of three days which is to be given by Rev. Father Shealy, S.J. It is for physicians exclusively. Those who participate in it will meet twice a day in the chapel of St. Vincent's Hospital, New York, from November 17 to November 21. The

arrangements are such that there will be no interference with professional duties. Nor is it restricted to the physicians who are connected with the hospital. All members of the medical profession, Protestant as well as Catholic, will be most welcome.

Columbus Day was celebrated in Philadelphia under the auspices of the Knights of Columbus by what the *Public Ledger* describes as "one of the most enthusiastic demonstrations the city has witnessed in a long time." The exercises at the Academy of Music drew a crowd that packed the historic old Academy from pit to dome. The Most Rev. Edmond F. Prendergast and Auxiliary Bishop John J. McCort were the principal guests, and with them upon the platform were several hundred men representing the Church as well as the political and the business world. William Jennings Bryan, Secretary of State, and Boies Penrose, Senior Republican Senator from Pennsylvania, were the principal speakers of the evening. Secretary Bryan paid a glowing tribute to the Knights of Columbus, whom he eulogized as "an earnest, intelligent, patriotic body, of men who have accomplished much and have before them greater work than has already been done." No man, he said, who is interested in the great ethical problems of the present generation, with elevating the honor of the nation, could be indifferent to the principles upon which the Catholic men's organization rests.

Mgr. Edward Kozlowski, pastor of St. Stanislaus' Church, Bay City, Diocese of Grand Rapids, Mich., has been appointed Auxiliary Bishop of Milwaukee.

The Association for the Preservation of the Faith is a society of ladies in Buenos Aires, whose aim is to aid abandoned children by providing them with industrial schools, in which they may be taught to support themselves, to be useful citizens and to have a love for God and for the fatherland. Fifteen of these industrial schools, with an attendance of 5,600 boys and girls, have been built and equipped within the past ten years. The *Southern Cross* of Buenos Aires gives an interesting account of the ceremonies attending the formal opening of two new schools last August. Archbishop Espinosa of Buenos Aires presided and the President of the Republic, Dr. Saenz Peña, and lady were the honored guests.

A decree of the Holy Office informs us that the Sovereign Pontiff has abrogated all the indulgences hitherto annexed to Mission Crosses, *i. e.*, the crosses set up either within or without churches, in memory of the missions held in them, and the special privileges in the matter granted to particular persons and religious institutes.

In place of them the following indulgences are granted: I. A plenary indulgence, applicable to the dead, on the day of the erection or blessing of the cross, on its anniversary, on the Feast of the Invocation of the Holy See (May 3), and on the Feast of the Exaltation of the Holy Cross (September 14), or on one of the seven days following each of those days, under the conditions of confession, Communion, a visit to the Cross and some church, or public oratory, during which the intention of the Sovereign Pontiff is to be prayed for. II. A partial indulgence of five years and five quarantines, also applicable to the souls in purgatory, to be gained once a day by those who with a contrite heart salute the said Cross with some exterior sign of devotion, and recite the Our Father, Hail Mary, and Glory be to the Father, in memory of Our Lord's Passion.

The Cross must be of solid and becoming material, and fixed to some determined place, or supported firmly on its base. It must be blessed by a priest who has preached during the mission, with the consent of the Ordinary.

OBITUARY

On October 14, at the rectory of the Sacred Heart Church, Chicago, Rev. James F. X. Hoeffler, S.J., closed by a happy death a period of devoted service there, which ran through fifteen years. Few would have foretold thirty years ago that the greater part of Father Hoeffler's priestly career was to be spent in the ordinary ministry of the cure of souls in a parish made up almost entirely of poor toilers. As a young man he had given promise of a brilliant career cast in entirely different lines. A man of signal mental gifts, a captivating speaker, a remarkably strong man in the college lecture room, and withal of a gracious, winning personality united with excellent qualifications for a successful administrative career, Father Hoeffler was a most distinguished member of the Jesuit body in the earlier years of his priesthood. Immediately following his ordination he was appointed director of studies in St. Louis University, the principal house of the Order in the Missouri Province; then he was designated successively President of the Colleges in Omaha, Chicago and St. Louis. In all of these dignified positions Father Hoeffler scored success, and the development of these institutions whilst under his guiding hand proved how well-founded had been the hopes built upon him.

But the Lord, in whose service he gave always the best that was in him, chose to call him to less brilliant work. A serious attack of illness in the late 90's left Father Hoeffler a nervous wreck and he was never thereafter able to lead in the enterprises of his brethren. Sent to the humble folk in the Sacred Heart parish, he gave himself with fidelity to the simple duties of a parish priest laboring among the poor and lowly. That his great gifts served him well in the work which his physical condition permitted him to accept, the affectionate regard in which that people held him gives striking testimony. For the past ten years Father Hoeffler was Superior of the Chicago residence of the Sacred Heart. He was born in Cincinnati, February 1, 1852, and entered the Society of Jesus September 3, 1869.

LETTER TO THE EDITOR

The New Income Tax

To the Editor of AMERICA:

I notice among the editorials of AMERICA in the issue of October 18th, received to-day, one on page 40 entitled "Let Us Learn From France." The basis of the article is what is stated to be a provision of the new Income Tax Law as to exemptions allowed for children. The quotation I refer to is as follows:

"The exempted income, we read, has been reduced to \$3,000; a man living with his wife is entitled to a further exemption of \$1,000 and an additional \$500 for each of not more than two minor children."

This is not a correct statement of the law, although this was the provision that was under discussion for insertion in the Income Tax Law but was finally stricken out.

The provision now is: "That there shall be deducted from the amount of the net income of each of said persons ascertained as provided herein the sum of \$3,000, plus \$1,000 additional if the person making the return be a married man with a wife living with him or plus the sum of \$1,000 additional if the person making the return be a married woman with a husband living with her; but in no event shall this additional exemption of \$1,000 be deducted by both husband and wife: Provided that only one deduction of \$4,000 shall be made from the aggregated income of both husband and wife when living together."

Yours very sincerely,

JOSEPH H. FARGIS.

New York, Oct. 17, 1913.

AMERICA

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CHRONICLE

Government Telephone Possible.—Representative David J. Lewis of Maryland, the House father of parcel post, in a speech delivered in Washington before the national convention of second and third-class postmasters, predicted that in the next two years Congress would authorize the Post Office Department to take over the gigantic telephone monopoly of the country, capitalized at \$1,000,000,000, and operate it as a part of the Federal system. The announcement was received with applause by the 200 postmasters present at the convention. Mr. Lewis will push the matter in the House as he did the parcel post legislation two years ago. He believes that the time is near when we shall have the Federal postal telephone and the Federal postal telegraph. Mr. Lewis announced also that within the next few days the Interstate Commerce Commission would extend the parcel post service so as to include books.

Pleads for Coal Industry.—The American Mining Congress, at its final session in Philadelphia on October 24, adopted a resolution urging Congress and the State Legislatures to modify the anti-trust laws as applied to natural resources. The resolution recites that the coal industry is in a deplorable condition, returning only a small profit; that Federal and State laws, preventing reasonable cooperation, result not only in preventing a fair return for the investment of capital, but in most cases allow the recovery of only from 50 to 80 per cent. of the buried heat, light and power. Other resolutions adopted urged "the more liberal administration of land laws in Alaska"; the creation of a department of mines; stringent laws for the protection of minority stockholders, and an

investigation of "scandals regarding securities listed on the New York Stock Exchange."

Philippines.—Frank L. Crone was appointed by the Philippine Commission Director of the Bureau of Education, a position made vacant by the recent death of Frank Russell White. Mr. Crone has been connected with the schools of the islands since 1901, and had been assistant director of the bureau from June, 1909, until his recent promotion.—Flying the Stars and Stripes and under American registry, the three-masted steel steamer Robert Poizat, a new purchase made in Leith, Scotland, arrived at Manila on September 8. The Robert Poizat is the first steamer in the inter-island service equipped with wireless telegraphy and will be placed on the Manila, Iloilo and Mindanao route.—The annual report of the Collector of Customs shows an increase in exports and a decrease in customs receipts. The total foreign commerce for the last fiscal year increased \$5,000,000, which is five per cent. more than last year, giving proof of continued progress in the industrial development of the islands. The total amount of hemp shipped during the fiscal year 1913 was actually less than any year since 1908, but the average value per ton was more than fifty per cent. higher than at any other time during the past five years. On the other hand, the rice importations showed a decrease as compared with 1911 and 1912; but the report explains that those years were exceptional and that the importations of rice have returned to the normal of the preceding years.

Mexico.—The Federal election took place quietly on October 26, and at this writing it is believed that it will be declared void and that General Huerta will remain in

power pending the calling of another election. Therefore the statement of General Huerta to the diplomats that he would not be a candidate has not been considered as indicating any intention on his part to allow the election of any candidate. It is believed, however, that the new Congress will declare itself elected, despite the small number of votes cast. Leaders of the Catholic party claim a long lead for their Presidential ticket, although they were unable to estimate the number of votes polled for their candidates, Frederico Gamboa and General Rascon. If this contention is correct, it is generally thought that General Felix Diaz and Señor Requena ran second. A light vote was cast everywhere. Felix Diaz has resigned from the army and remains at Vera Cruz, refusing all requests that he go to Mexico City.

England's Mexican Policy.—Sir Edward Grey, Great Britain's Secretary of State for Foreign Affairs, in a talk with Walter H. Page, the American Ambassador, makes it clear that the policy of the British Government toward not only the *de facto* Government of Mexico, but toward the whole Mexican question, is diametrically opposed to that of President Wilson. The accuracy of the statement is vouched for by the New York *Herald*. His Majesty's Government, Mr. Page was told, is in entire sympathy with the motives inspiring President Wilson's policy and is as sincerely desirous as he for a settlement of the Mexican problem that will insure permanent peace. But Sir Edward Grey sees no reason to doubt the wisdom of his action in recognizing General Huerta as constitutional *ad interim* President of the Republic, nor does he consider it advisable to bind Great Britain at this time to any particular course of action to be pursued after the election of October 28. A full report of the conference with Sir Edward Grey was received from Mr. Page by the Department of State on October 21. By inference if not in so many words, Great Britain notifies the United States that it sees no reason for questioning the validity of an election in Mexico, since that is an "entirely internal affair." There can be no doubt that Sir Lionel Carden, the British Minister to Mexico, has the complete confidence of his Government.

Cuba.—President Menocal, on October 21, issued an appeal to the Cuban people against the obstructive tactics of the Liberal members of Congress. In it he intimates that he may be compelled to take extraordinary action if Congress persists in its refusal to convene in special session to consider his recent message recommending a new foreign loan of \$15,000,000. This sum is needed, the President affirms, to pay off the indebtedness incurred by the previous Liberal administration. He adds that he is compelled to appeal directly to the people by reason of "the gravest confusion in public affairs produced by the lack of a quorum in both Houses of Congress, whereby the working of all departments of the Government has been paralyzed, and so that the people

may understand the real characters of this most lamentable conflict and be prepared for what may result from it." The President speaks of the confidence he had until a few days ago that Congress would convene, but his manifesto clearly shows that he has lost all hope of the Senators and Representatives coming together. He fails to state just what measures he proposes to adopt in case Congress continues obstinate, but the tone of the appeal indicates that he considers some drastic action necessary.

Canada.—The agent of the Canadian Pacific Railway in Vienna has been arrested by the Austrian Government. The company is charged with violating the conditions of the concession granting it power to establish a trans-Atlantic line from Trieste, by carrying out of the country men who have not performed military service and by carrying on a propaganda in favor of emigration. The deficiency of men coming to the colors this year is 80,000. The Government is expected to act against all the steamship companies.—A general election is in progress in Newfoundland. The Government, which hopes for the support of the fishermen, has arranged for these to cast their votes either in their own districts or in St. John's, whence the ballots will be sent to those districts. The Liberals expect the arrangement to help them, as the Fishermen's Protective Union is supporting them.—The bye-election for the Dominion Parliament in East Middlesex has gone in favor of the Government by a majority of 368. At the general election the majority was 661. As the district of which it formed a part up to 1903 has been Conservative since confederation, the Liberals find in this result a compensation for the loss of Chateauguay.—Benjamin Ortenberg sued J. C. Plamondon for libel on account of some general accusations against the Jews. He lost his case on the ground that no individual has a right to damages on account of a general charge.

Great Britain.—Mr. Lloyd George has developed somewhat his scheme of land reforms. He proposes to set up a Minister of Lands. This new department of government is to have power over everything connected with land, even the reducing of rents. It will be the organ to determine the minimum wage and the hours of labor for agricultural laborers, to see that he is well housed, and so forth. It will be authorized to acquire waste lands, under which come game preserves; and it is to be not merely authorized and empowered, but also compelled to act.—The Admiralty has renewed its proposals to Germany to suspend the building of warships for a year.—Sir Rufus Isaacs has at last become Lord Chief Justice of England. The Unionist press says merely that the dignity of the office compels it to silence.—The old age pensions numbered on March 28, 1913, 967,921, an increase of 2.7 per cent. over the previous year. The amount paid them for 1912 was £11,704,396, an increase of 21 per cent. There

was a reduction in the number of the inmates of poor-houses and of those receiving outdoor relief.—The large landholders continue to put their estates on the market, and they will probably do so more freely now that the new land campaign has been made clear.

Ireland.—The Dublin labor strike has taken a new phase. Sir George Askwith's conciliation scheme broke down when the employers refused to recognize the Transport Union till that body eliminated the syndicalist principles that Larkin, the Socialist agitator, had given it, and organized on trades-union lines, and, owing to the public sympathy with this attitude, the opposition was gradually giving way, when its collapse was quickened by the attempt, at Larkin's suggestion, of Countess Warwick, Mrs. Montefiore and other English Socialists, to spirit away the Catholic children of the strikers to England. Archbishop Walsh issued a letter, October 21, protesting against the scheme of putting Catholic children in Socialist or atheistic and certainly non-Catholic environment, and the following day a committee of priests intercepted the transportation of fifty children, some of them already aboard the steamer, in charge of a body of English women who were said to have seized them without their parents' permission or by means of bribes and false pretences. The parents having denied they had given permission, the children were promptly restored to them, or put in Catholic homes, and Mrs. Montefiore and Mrs. Rand, an American, were arrested and held on bail on the charge of kidnapping. The indignation aroused among the people of Dublin, inclusive of the strikers who are for the most part loyal Catholics though temporarily misled by Larkin on labor issues, promises to dissolve the strike and destroy the Socialist leader's influence. The feeling was intensified by the recent judicial exposure of the extensive and unlawful operations of organized Protestant proselytizers in Dublin, who used large funds and much unprincipled ingenuity to gather the children of impoverished Catholics into their "birds'-nest" institutions.—The annual Conference of the Catholic Truth Society, was held in Dublin last week under the presidency of Cardinal Logue. The Society, said his Eminence, had done much for religion and literature, and had given opportunity to literary talent, which was plentiful, to enlighten and safeguard their people, but much remained to be done, and he outlined plans for the further development and dissemination of literature on economic and social as well as religious lines. The Lord Mayor added that in Dublin particularly the propaganda against Socialistic, immoral and other pernicious literature, and the bringing of the Catholic position on every question into the homes of the people, was urgently needed, and he felt bound to give it every official support that the law allowed him. Mr. Hilaire Belloc delivered a remarkable address on "The Church and the Modern World," which will be published by the Society.

Italy.—General elections were held throughout Italy on October 26, with some disorders, in which one person was killed and many were wounded. The balloting was light but the Government is assured of a large majority. Giovanni Giolitti, the Premier, has been re-elected almost unanimously with the other members of his Cabinet, including Martini, the Socialist leader, and the former Minister of Public Instruction, Nunzio Nasi, who served a term in prison for embezzlement. In a hundred constituencies a fierce struggle was waged, especially between the Socialists and Catholics, and in these a second ballot will be taken next Sunday. In some constituencies, particularly in the Venetian provinces, ecclesiastics voted openly. At Cesena the bishop was the first to go to the polls.

Rome.—The press says the Rota tribunal will shortly examine into the facts of the annulment of the marriage of Count Boni de Castellane and his former wife, the Duchess de Talleyrand-Perigord, née Gould. This action will be taken because the Duchess appealed from the last decision of the tribunal on the ground that she had not been regularly summoned to the trial. According to report, this plea has already been disproved by the Archbishop of Paris. This evidence in the case will come before the reunited College, which consists of twelve instead of three judges.—Although several papers have announced the coming in the near future of a Servian Embassy to negotiate a Concordat with the Holy See, it has not only not arrived, but the *Osservatore* declares that there is no foundation for the report.

Spain.—In spite of the jubilations over the virtual alliance of France and Spain in consequence of the visit of Poincaré, the Spanish Conservatives are reported as angrily denouncing it. Maura declares that he will not accept office if such an agreement exists.—A royal decree was published on October 20 for the establishment of a Bureau of Moroccan Affairs, but the publication has caused a new outburst of opposition to the Government. The Africanist League condemns the war in Morocco as a waste of national energies and insists that peaceful measures should be resorted to. Two days afterward the Romanones Cabinet resigned. Then Maura refused to organize a Cabinet, but Dato accepted the premiership conditionally.

Portugal.—Discontent with the Republic is manifesting itself, the three years experience having shown that matters are no better than under the monarchy. The secret society known as the Carbonarios rules everything and the police do not dare to interfere with it. They are the supporters of Costa, who is said to be universally detested by the people. A revolutionary plot was discovered on October 21, and a great number of arrests were made. Two days after an outbreak occurred. Lisbon is under martial law and all the royalist newspapers have been suppressed.

Belgium.—The Belgian Colonial Minister is determined to put a stop to the vexatious measures employed by the Congo officials against the missionaries. One of these offensive Government men who was discourteous to a Prefect Apostolic has been cashiered and sent home; two magistrates whose inquisitorial searches into the affairs of the missionaries were extremely exasperating have been remanded for trial at Boma. Other functionaries have been replaced by more trustworthy public servants.

Holland.—A Union-Liberal and a Socialist have been elected respectively President and Vice-President of the Chamber of Deputies. The new Administration faces the reverse of plain sailing, having to steer its course between contradictory parliamentary questions. The present session is likely to be marked by successive attempts at bolstering up the rather precarious life of what has aptly been styled "a Cabinet of Despair." The militants of Holland, unlike their rude and noisy English sisters, have indulged in a very decorous public demonstration by way of protest against the rather dubious promise of female suffrage held out to them in the speech of the throne.

Germany.—A veritable lion hunt took place at Leipzig. A street car ran into a circus wagon and freed eight lions. The animals leaped into the streets, which at the time were filled with people, and made their first attack upon the cab horses. Two of the lions were trapped and six were killed by the police. Although a regular fusillade was instantly opened by the latter, and no fewer than two hundred shots were fired, not a single person was hurt.—The bodies of the victims of the Zeppelin "L.2" disaster were buried October 21, with solemn religious ceremonies at which the Emperor and Empress, the Crown Prince and his wife, and the other Princes of the House of Hohenzollern assisted. Sermons were delivered both by the Protestant pastor Goens and the Catholic garrison chaplain, Dr. Schwamborn. The accident has not shaken the confidence of the nation in the Zeppelin airships. The pupils of the oldest Lubeck Gymnasium have even issued an appeal to the students of the Empire urging a subscription for the building of a new naval airship. At the same time comes the news that Otto, third Prince von Bismarck, the nephew of the Iron Chancellor, has just entered an aviation school. He is in his seventeenth year.—No encouragement is given to the English overtures made to bring about a year's cessation in the building of war ships, in order that more money may be devoted to cultural purposes. Germany, it is said, would be decidedly the loser by such a plan, while England could strengthen herself by means of her colonies. Churchill's "holiday bird-lime," we are told, will catch no birds.—The International Tuberculosis Conference opened at Berlin, October 24, in the presence of Empress Auguste Victoria, who always has shown a great interest in the systematic combat against the

white plague. The meetings are attracting great public attention.—Unfavorable press comment has been called forth by the rejection on the Emperor's part of Peter Behrens' plans for the new German embassy building at Washington. The architect in question had been awarded the first prize in a public competition for the best plans. The drawings of Geheimrath Ernst von Ihne, made at the Emperor's own request and not submitted to the judges, received the royal approbation. The action is regarded as arbitrary.

Austria-Hungary.—More than five hundred arrests have been made in connection with what the press calls "an emigration scandal." It is said that no less than 170,000 men serviceable for the army were smuggled out of the country by agencies which carried on a special business for this purpose. The Austrian bureaus of the Canadian Pacific are in particular held responsible; but the office of the Universal was likewise closed after its director had been arrested, while the Uranium Company, to whose line the Volturno belonged, is considered to be under suspicion. The Commissary General of Navigation has been deprived of office, and various public officials are thought to be compromised. The Government regards the movement as an attempt to reduce the defensive power of the land, and it is evident that stringent measures will be taken. The burden of military service is pressing heavily upon the people, while the military officials insist on the necessity of raising the number of recruits.

Balkans.—On October 19 Austria gave Servia eight days to vacate Albania, and on the following day the Servian Minister at Paris presented a note proposing to arrange an international commission to decide whether the points occupied by the Servians in Albania are Albanian or Servian territory, but on the same day the Servian Government notified the Powers that it had ordered its troops to withdraw immediately behind the Albanian frontier fixed by the Peace Conference in London after the first Balkan war. Thus Austria's ultimatum is complied with.—Carnegie's Commission of Inquiry finds that all the nations participating in the two wars were guilty of cruelty.

Russia.—The Uniate Greeks, it is reported, are not to be allowed to practice their religion in Russia. The pretext alleged is that the peasants fancy it is the religion of the Empire because of the similarity of the ritual.—The ritual murder trial is not yet completed, but the accuser is largely discredited and is showing signs of physical collapse, but on the other hand, it is feared that an anti-Semite rising may result in massacre of the Jews. Some appeals have been made to that effect.—The domain of the Czar has been increased by the discovery of a large island or continent north of Siberia. It extends about 60 miles north of Northeast Cape. It is called Nicholas II Land.

QUESTIONS OF THE DAY

The Science of Charity

We hear much in our day of scientific philanthropy. It has become a branch of university instruction. It is taught in theoretical and practical courses. It is frankly acknowledged to be a modern profession offering attractive salaries to students desiring to make of it their life work. The loss of Christian charity consequent upon the suppression of Catholic activities and the confiscation of chantries and monasteries, more than any other reason, has made necessary this new method of relief, as it has created the new pauperism.

Aside from the public administration of State charity, the dole of the rich, who frequently give not of themselves but only of their wealth, is thus generously divided between an army of high salaried officials and a multitude of classified poor. Too often, if the name of Christ is remembered at all, it is only "a statistical Christ," and not the Jesus Christ of the Gospel. We have no fault to find with scientific philanthropy in itself, for it is the best the world has to offer, and we welcome whatever lifts, however lightly, the heavy burden of the poor. But there is a danger lest Catholics may come in time to confound it with what it is not—the charity of Christ as taught in the Gospel.

It is well that we should learn whatever valuable lessons scientific philanthropy may have to teach us. We may even, for special reasons, employ its trained and salaried services. Still less is there fault to be found with those of our number who would devote themselves to it as a profession, provided they supernaturalize their motives. But they must be careful to learn likewise, from far higher sources than economic authorities, the true Catholic Science of Christian Charity, as distinct from mere scientific philanthropy. Neither must we fail to point out the dangers of attendance at the materialistic schools of philanthropy, with their evolutionary or rationalistic theories.

That charity is a science is no modern discovery. In the first pages of the history of The Acts of the Apostles by Saint Luke, we read of it as a special vocation demanding for its proper and fruitful exercise the grace and wisdom of the Holy Ghost.

"The Twelve, calling together the multitude of the disciples, said: It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of good reputation, full of the Holy Ghost and wisdom, whom we may appoint over this business. . . . And they chose Stephen, a man full of faith, and of the Holy Ghost, and Philip and Prochorus, and Nicanor and Timon, and Parmenas, and Nicholas, a proselyte of Antioch. These they set before the apostles; and they praying, imposed hands upon them." (The Acts, vi: 2, sqq.)

There is question here of more than the mere practice of charity. There is question of an ordination, while charity itself is the duty of every Christian. Charity is the supreme test to be applied at the day of judgment, according to our Lord. By it the elect are to be distinguished from the lost. But the charity of which Christ speaks is that by which the giver devotes himself, as well as his gifts, to the needy and afflicted, the charity inspired by the Holy Ghost and directed by His wisdom. This is the scientific charity of the Catholic Church, under which pauperism was unknown in the ages of faith, and every human suffering was made the object of organized relief, when men were found willing to sell into slavery their own bodies for the love of Christ, that they might save both the bodies and souls of their fellow-men. This was scientific charity of which the world knows little to-day. To renew the pristine splendor of this virtue Ozanam founded his first conference of Saint Vincent de Paul.

The Science of Charity may be studied in each of its two distinct aspects, the one temporal, the other spiritual. Both are combined into a single exercise of Christian virtue by the true Catholic charity worker. Whether enlisted in the organized army, or serving privately, every Catholic is called to be an adept in this supreme science of Christian Love.

Considered from its natural point of view, the science of charity, like that of philanthropy, consists mainly in tracing poverty to its causes and seeking to remedy them. Mere temporary relief, as the Catholic charity worker well knows, is insufficient. It is at times even harmful when given without discretion, no matter how deserving the poor may be. True charity consists in meeting at once the urgent necessities of the poor, and above all making it possible for them finally to help themselves. By tracing every form of misery to its source we shall come upon evils of many kinds. The removal of them will not merely afford the only true and lasting relief to those in distress, but will be likewise a real service to society at large. Questions of character, environment, social and domestic relations, and others of a similar nature, will be seriously taken into account before arriving at a final solution. If scientific philanthropy has worthy and feasible suggestions we do not hesitate to accept them; but what we shall stand most in need of is the one condition demanded by the apostles, the grace and wisdom of the Holy Ghost.

To give wisely *l'aumône de la direction*, the alms of good advice and moral assistance, was the first lesson Ozanam learned from M. Bailly, who presided over the first meetings of the young men whom Ozanam had brought together in answer to the taunt of the St. Simonians, "Show us your works!" The first case dealt with by him, to use a technical expression, is too well known to be circumstantially repeated here. No past master of scientific philanthropy could have "handled" it more perfectly. Ozanam did not merely still the hunger of the

poor starved woman with her five children, but investigated "the case" until he was able to free her from the brutal drunken master whose marriage with her, Ozanam found to her surprise, had never been legally contracted. She was freed from his pursuit and revenge by a police order, which forced him to remain in Paris, while Ozanam begged the means that enabled her to return to her mother in Brittany. He likewise found employment and protection for her two eldest boys. It was a clean and perfect solution, a masterpiece of scientific charity, although only the work of a beginner. Yet all this might likewise have been accomplished on its purely material side by scientific philanthropy, though not with the same grace and sweetness. Of the sublime moral effects produced by Ozanam there could, however, not have been the slightest question.

The Science of Charity is not merely material. It is above all a spiritual science, and so differs from mere philanthropy, as much as grace from nature, as heaven from earth. If the purely material side of charity is thought to call for teaching and training to make it truly effective, and raise it above a mere giving of alms, the spiritual science of relieving poverty requires even far greater care and study. It can be learned only by the humble of heart. And it is for this reason that Ozanam always insisted so much upon humility and retirement. This characteristic it was which at once caught the attention of Léon Le Prévost, who thus noted his impression of the first conference of Ozanam:

"There is here at this time," he wrote in a letter, "a splendid movement of charity and faith; but it is all hidden away in its obscurity, and so escapes the notice of the indifferent world. Out of these new catacombs, if I am not mistaken, a light will go forth for the world." (Vie de M. Le Prévost, p. 35.)

There is something mysterious, sacramental, about poverty which only the eyes of faith can perceive. "Blessed is the man," says the Psalmist, "that understandeth concerning the needy and the poor." The poor are for us the representatives of Christ. He in a manner identifies Himself with them, so that the good we do to them is done to Him. The negligence and indifference we show towards them He considers as affecting Himself: "Amen, I say to you, as long as you did it not to one of these least, neither did you do it to Me." Such is the final word of everlasting judgment. God will eternally ignore those who ignore Him in the poor.

We readily, therefore, understand the reverence and humility with which Ozanam appeared in the presence of that mystery of poverty, of God in His poor. So far from looking upon the poor as indebted to him, he most sincerely considered himself highly indebted to them. He rightly understood, and ever insisted upon this fact, that the gratitude of the giver must by a divine logic far exceed the gratitude of him who receives. This is the fundamental principle of the science of charity. The poor can never accept as much as they give. No man is a true

Vincentian who has not thoroughly grasped this truth, that humility and gratitude must be on the side of the donor.

Hence, likewise we can perceive why personal perfection and not the relief of poverty is the first object of the Society founded by Ozanam. It is through charity that personal perfection is sought. It is by prayer and frequent Communion that his disciples are to prepare themselves for their visits to the homes of the needy and afflicted. In the same manner it is the soul, rather than the body of the poor, which they seek to cure and to enrich. Temporal assistance, consolation and advice are an opening and preparation for spiritual instruction and counsel. Properly, therefore, to fulfil their sublime function they must daily seek to conform more perfectly to that ideal pointed out to them by the apostles, that they may be "men of good reputation, full of the Holy Ghost and Wisdom." Such is the science of charity which can be learned only in the school of Christ.

"Our main purpose," said Ozanam in brief, "was not to help the poor. This was only a means. Our object was by the practice of charity to strengthen ourselves in the Faith, and to win others for it." For this reason he avoided the publicity of modern philanthropy. The grass ever remains small and lowly, though it covers the entire earth, and so he wished the society, of which he considered himself only a promoter, to remain established in humility, no matter how largely it might gain in membership. To-day it has spread everywhere, fashioning after the model of the Divine Master countless self-sacrificing souls, devoted like Him, to the cause of humanity.

Such is the splendid answer Ozanam has given to the taunt of the Saint Simonians, the Fourierists and rationalists at the University of Paris: "What are you doing, you who boast of your Catholicity. Where are your works that prove your faith, that can make us respect and accept it?"

JOSEPH HUSSLEIN, S.J.

Novel Ethics and Education*

No country is without popular heroes. America has at least one. Like young Lochinvar he "has come out of the West." He is in Chicago at present. His name is J. Howard Moore. He is instructor in ethics in the Crane Technical High School, Chicago, Illinois. He is an author too. He has written "The Universal Kinship," "The New Ethics," etc. In fact he became a hero by a book. It happened this way. One day the Illinois Legislature passed a bill compelling teachers to instruct their pupils in morals, thirty minutes a week. Forthwith there was a panic. Ladies' hearts fluttered and men's lips dropped naughty words. Nobody in Illinois knew how to teach morals. Nobody? Just one. J. Howard Moore. He rose to the occasion, checked the panic and

*Ethics and Education. By J. Howard Moore, New York: The Macmillan Co. \$1.00.

set the teachers up morally by "Ethics and Education." Illinois pedagogues, and indeed all that portion of the human race which tents on Western land should be grateful to him. For the book is quite the most wonderful issued in many a year. Within its gray covers is wisdom to console, and power to uplift the human race from the sodden earth to the clouds. The birds of the air and the beasts of the forest and jungle would even find solace in its pages. And all this is due to J. Howard Moore, unaided and unabettled. Let no one think that this is high praise. The catalogue of the topics treated is alone a cause for a psalm of thanksgiving. Evolution, phases of ethics,—such as socialism, eugenics and euthanasia,—education, pantheism and hence theodicy, are all taken up in turn and out of turn.

First of all, everybody and everything is out of joint with the times. Our "juristic institutions" are an abomination of desolation. Our political and industrial institutions are the inventions of wolves. Our system of education is stupid. It is pre-Darwinian. It is false all over. It assumes that the "human young" come into the world pure and spotless (*sic*). They don't. Man does not come from the skies. He comes from the jungle. He is not a child of the sun. He is the offspring of the ape. The human baby is simian all the way round, in structure, habit, speech. It is a quadruped. Its earliest locomotion is on all fours. At one stage of its development it had a tail much longer than its legs and provided with a regular set of muscles for wagging it (!). There is no difference between man and beast. They form one family. The same process which produced man also produced the cockle-bur, mosquito, the rattlesnake and the lizard. The theory that our body has been presented to us by the ape and the quadruped, still more remotely by the lizard and the fish, but that our psychology has been generated by us unaided by antecedent forms, or has been surreptitiously injected by some agent from outside the earth, is a theory no longer tenable. The human soul has ancestors just as the body has. Its ancestors look out through the eyes of quadrupeds and up from the waters where fishes swim. Hence men should venerate trees, should take off their hats in reverence whenever they go into a forest. For amongst the swaying branches was the cradle of human physiology and psychology. It was in the forest that man acquired hands and perpendicularity and distinctly human form. Children should be told all this. Why not? J. Howard Moore sees no objection to it. He would rather be an evolved monkey than a degraded god.

Ordinarily exhaustion would occur at this stage. The average author would lay down his pen, but J. Howard Moore rises to a sublime climax. "Give me the power to determine who shall take part in the production of new generations of men and in a few hundred years I will produce a race of gods." Mr. Roosevelt, however, must be ruled out. Otherwise J. Howard Moore will decline the office of manufacturer of gods. For the

mighty hunter, he declares, has in his psychology, and rather prominently too, about all (*sic*) of the essential characteristics of a barbarian.

Thus do lizards and cockle-burs and gods and toads and monkeys and Roosevelt, and sheep and coyotes and seals and babies and trees and molars pass under the eye in such array that we are not sure where one begins and another ends. And we should not be sure of this. They are all one. J. Howard Moore says so. And in the saying thereof he introduces us to his god. We are all *One*. There are no "others." There is only *One*. That *One* is *The Sentient World*. The Self includes all that feels. "Others" so called, have come from the same great womb as we have. . . . Each of us is a cell in the gigantic organism of Life. The parts come and go, but the Great Being is immortal. The Law of the Larger Self means Universal Mutualism. . . . Here is a god that we can love and bow down to and worship,—a god, moreover, who will not pass away, nor turn to incense when put into the crucible of Science. . . . Here is a Gospel of a New Paradise. (The number of converts is not mentioned). There we have our god.

Our morality is found in "Utility" the supreme standard of right and wrong. Children should be taught that morality is merely a general name for those rules of association which men have found necessary to beings living in a state of mutualism. In very early times, before marriage had come into practice among men, the child took the name of the mother and belonged to the mother, the father being a wanderer and unknown. Man later usurped woman's place through his great physical strength, enslaving woman, causing the child to take his one name.

Lying, cheating, stealing, revenge, promiscuity, pugnacity and laziness were all honorable among primitive men, but they are an anachronism in these more mutualistic times.

Herein are science, ethics and religion crystalized for Illinois teachers and their pupils. And it is all done so scientifically, yet withal so tactfully, so delicately, that gentle souls are apt to be reduced to a swoon. Not often is it given to read that "the great judges of England cannot render a decision. . . ; unless they wear lowsy looking wigs." Nor do the elementary rules of grammar and metaphor often find more perfect illustration than: "A child is a tin-pail setting out under the drip." (Alas! why are we not told whether the result of the "setting" is a hen or a goose or whooping cough?) Lastly, there is no one so dull of instinct as not to appreciate that "Man has lost nothing by Evolution save his wind bags." In defiance of logic, we wonder if at least one man has not escaped such a loss.

And what shall we say to all this? Not another word. We fear to spoil the humor of it. We shall but sum the book up in one little verse:

"There was an ape in days that were earlier
Centuries passed and his hair grew curlier

Centuries more gave a thumb to his wrist
Then he became a man and a Positivist."

There it all is; science, ethics, religion, all. Is that all? That's all. Then, why make such a fuss about it? Because it is a type of the books that are now issued for teachers and children. And we wish to say to the authors, publishers, parents and teachers: "He that shall scandalize one of these little ones that believe in me, it were better for him that a millstone should be hanged about his neck, and that he should be drowned in the depths of the sea."

R. H. TIERNEY, S.J.

Two Views of Catholicism

There was an interesting discussion by the Hampden Association of Congregational Ministers at the Faith Church, Springfield, Mass., October 14, on the comparative strength and weaknesses of the Catholic and Protestant churches. The report on which we rely is given in the *Springfield Republican* for the following day. That the discussion was no impromptu affair, but the result of study and deliberation, is shown by the fact that the several participants read their papers before joining in the debate that followed. Two of the principals on that occasion represented pretty faithfully the divergent opinions regarding the Catholic Church, which we venture to say are of wide extent among Protestant ministers here in the States to-day.

Rev. Charles Wight, of the Second Congregational Church of Chicopee, spoke with enthusiasm of the work of the Catholic Church, and declared "in no uncertain terms," that Chicopee, without the Catholic Church, would present a spectacle to provoke the pity of God. The Church, he said, has the most wonderful organization of any religious institution, and is admirably fitted to cope with the problems of religion for the foreigners, of which Chicopee has so many. He said that the Protestant churches would be totally at sea among the alien population of Chicopee were it not for the Catholics. Rev. Mr. Wight also stated that the Catholic Church has some qualities which should never be overlooked in a comparison of churches. "Its faith is a true one, and as long as it retains its truth, Protestants should not grow excited about the spread of Catholicism in the United States. It is a Christian Church, and its powerful organization and smooth system of work present a solid front to the un-Christian forces—a solidity which the Protestants need more than any other one thing." Of course, there could be no discussion if all the assembled ministers were to say the same thing, and it would be too much to expect that such praise of the Catholic Church would pass without an attempt to point out the weakness of the Catholic Church system. So the Rev. Henry M. Dyckman boldly entered the lists and broke a lance in the cause of Protestantism, presenting his views as to the contributions of Protestantism towards the Christian faith and the order of the future. Protestantism, he affirmed, "is

a protest against the tendency to smother individualism." The Catholic Church, he continued, "sacrifices the individual to the system, and although it may have a better organization and more silver and gold than the divided Protestants, yet it allowed its members to offer gifts instead of themselves. It does not demand the complete self-surrender which Christ wants from men." The Rev. Mr. Dyckman disavowed any intention of appearing to be uncharitable. "There are, of course," he hastened to say, "thousands of Catholics who are just as pure and sweet Christians as it is possible for a human being to be, but nevertheless the Church system allows compromise between men and their God. It takes men into the Church without changing them, whereas the Protestant Churches do change them. This complete surrender of men to God is the greatest contribution of the Protestant Churches to the future."

Here, then, we have two views of the Catholic Church, wholly divergent, if not diametrically opposite, entertained by two representative ministers of the same Protestant Church body. Both of these men we may readily admit are honest in their convictions and with the rare courage of these convictions are fearless in expressing them. Which is right, the Rev. Mr. Wight, or the Rev. Mr. Dyckman? The Rev. Mr. Wight judges by what he sees. He lives in a thriving industrial centre in New England where there is a large number of factory workers principally Poles and French-Canadians. Daily he beholds thousands of men and women sober, industrious, God-fearing, faithful to their religious obligations and observant of all the duties incumbent on good citizens. In this small community there are three Catholic churches, each with its parochial school, with an attendance of 1,500 children whose education is permeated and reinforced with the vital element of supernatural religion. The parents are good citizens to-day, the rising generation give strongest hope of developing into loyal and patriotic Americans. Zealous priests and self-sacrificing sisterhoods devote their lives to the task. The Rev. Mr. Wight has his eyes wide open and if he wears glasses they will help him to see better and do not color or distort his vision. The spectacle of thriving Chicopee is not unique in New England but may be witnessed in a hundred centres in the one time home of the Puritan as well as wherever throughout the length and breadth of the land, the Catholic Church forms a notable part of the community.

There is no evidence at hand regarding the particular district where the Rev. Mr. Dyckman comes from. He cannot be wholly ignorant of the religious and educational work of the Catholic Church. But there are those who have eyes and see not and it is regrettable that while there are many Wights in the land there are just as many and probably more represented by the Rev. Mr. Dyckman. The latter Reverend gentleman cannot rid himself of the bogey of Catholicism. If the Catholic is faithful to duty, he is a slave to the Church, if he is obedient and

God-fearing he is crushed, if aliens are not only held in check but taught to become upright citizens, then we have only another example of "smothered individualism." Mr. Dyckman admits there "are thousands of Catholics who are just as pure and sweet Christians as it is possible for a human being to be." Why not admit that this is the work of the Church whose obedient children they are? By their fruits you shall know them. We do not judge a tree to be good by the occasional rotten apple that falls to the ground but if the fruit of a tree is consistently and uniformly good, then the tree must be good and if the fruit be the supernatural works of faith and life and charity, then the church is divine. We are sorry that the Rev. Mr. Dyckman does not allow facts to speak for him, but has recourse to what he imagines or what he has read of the Church in poisoned sources of information. "The Church system allows compromise between men and their God," he says. Where, when, how? Does the Catholic Church allow a man any compromise in the matter of swearing, stealing, or injuring his neighbor; does it allow any yielding to his passions or set any limit to the number or quality of his good acts? May he reject the truth or accept only what he thinks is true? And as to self-sacrifice. Is it true or false that the Church allows its members to offer gifts instead of themselves? As for silver and gold, seeing that the vast bulk of Catholics are poor, we fear the silver and gold are nearly all contributed by Protestants, but for personal self-sacrifice there is nothing to compare with the generosity of Catholics. Witness the more than 60,000 women in the United States alone, who, without any thought or expectation of reward in this life devote themselves body and soul to the sick, the homeless, the insane, the wayward and the outcasts of society and then say whether or no the Church allows its members to offer gifts instead of themselves.

Withal, judging from press reports, the discussion of the strength and weakness of the Catholic and Protestant Churches, which we have here commented upon, was carried on with remarkable calmness and forbearance. Not only was there an absence of all rancor but such good feeling as augurs a better understanding and a greater kindness for the future.

EDWARD SPILLANE, S.J.

A Catholic Social Guild for Women

The gratifying success of the exhibit of Catholic charities held in New York City last Spring, is not without significance. It was not merely a concrete record of what had been already accomplished; it was an earnest of a new spirit in Catholic social work, a spirit of more effective organization and of more active co-operation by the laity. Whatever foundation there may have been in the past, it would seem that there will be soon not even an apparent reason for the reproach so often leveled against American Catholics that they are indifferent to the need of mutual endeavor in social and

charitable labor under the guidance of the Church. The awakening is evident in many parts of the country. As an example, less than two years ago a social guild of Catholic women was established in the city of Buffalo. In the short period of its existence it has met with remarkably gratifying success, which seems worthy of record.

The guild had its origin in the endeavor to supply the Italian parishes of Buffalo and vicinity with trained and devoted catechists. Contact with the children in the catechism classes soon revealed the fact that there were many other needs to be supplied, both corporal and spiritual, of the parents as well as of the children. To accomplish this work effectively, it was at once apparent that some permanent form of organization was imperative. Accordingly, with the consent and enthusiastic approval of the Right Reverend Charles H. Colton, D.D., Bishop of Buffalo, the organization was effected on October 8th, 1911, with the chancellor of the diocese, the Reverend T. J. Walsh, D.D., as Moderator. The Mount Carmel Guild was the name adopted for the organization with the motto, "*Pro Fide et Patria.*" The social object, as defined in the constitutions, was "To better the spiritual, mental and physical condition of all who shall receive its varied ministrations, which shall be exercised specifically and principally upon and for the child; to foster the spirit of doing for others; and to promote cordial Catholic relationship in its membership and with individuals and societies engaged in charitable fields."

To accomplish the object of the Guild, the work was divided into various departments. These numbered seven at the end of the first year, two more being added in the course of the second. The activities of each department were directed by a chairman, and carried on by a committee of active members. Each active member of the Guild was expected to affiliate with one or more of these committees. There were associate members also, who helped financially. At present the committees are as follows: Catechetical, Social Inquiry, Literature, Sewing, Juvenile Reform, Material Transfer, Physical Relief, Day Nursery and Publicity. There is also a Fellowship Committee consisting of two members of each of the other committees. At the end of the first year there were 265 active and 80 associate members. These numbers had risen to 342 and 150 respectively at the end of the second. A notable feature of the active membership is that it is mainly made up of women occupied for the greater part of each week in various professions, particularly in teaching. The work accomplished represents, therefore, a vast amount of self-sacrifice, performed during hours of well-deserved leisure, often sadly needed for rest and recuperation.

As for the members engaged, the Catechetical department is the largest single activity of the Guild, one hundred teachers giving instruction in catechism to over 3,000 pupils in five parishes, four Italian and one Hungarian. Besides these hundred teachers, fifty-one other

catechists are waiting for classes to be organized. This catechetical instruction has not been done at haphazard and without due preparation. From the inception of this department, a course of instruction in catechetical method has been given, with one lecture each week, by the Reverend E. F. Gibbons, Superintendent of Schools of the Buffalo diocese and an expert in catechetical work. During the past year 1,000 children were prepared for First Communion, classes in Bible History have been instituted for over 500 boys and girls approaching maturity, and a large number of boys approaching manhood have been brought back to the practice of their religion. In one Italian parish a singing class has been formed in order to assist the pastor in carrying out more worthily the liturgical functions. Nor has the work of these catechists been confined to the class room. Many visits have been made to the houses of the children in order to better their material condition, or perform any other office of charity that may be needed. The self-sacrifice entailed in all this work may, perhaps, best be gauged from the fact that the teachers give their services on three days a week, besides attending the weekly catechetical lecture.

The main work of the Social Inquiry committee up to the present has been the taking of a census of the Italian parishes of Buffalo. The census of one parish has been completed, and that of another is in active progress. A marked result of this work was the discovery of numerous Catholic families which had concealed either their presence or their Catholicity from the priests of the parish. Incidentally many opportunities were found to exercise the corporal works of mercy.

To the Juvenile Reform committee was committed the task of caring for the Catholic children brought before the Juvenile Court of Buffalo. Its success has been eminent. At each session of the court, which is held thrice weekly, two devoted members of this committee are present. Perhaps there is no better commentary on its success than the numerous demands made upon the committee by the clergy, school principals, teachers, parents, friends and neighbors of children in physical, moral or spiritual need. The presiding judge of the Juvenile Court has been most active in furthering this work, and has bestowed unstinted praise on the labors of this committee. Unlike many similar endeavors, its aim has been to preserve the home and better the home influence of the unfortunate children to whom it ministers, and its success in frustrating the proselytizing tendencies of some non-Catholic organizations has been not inconsiderable.

The limits of this article forbid more than a brief description of the activities of the other committees. The committee of Material Transfer collects and distributes old and cast-off wearing apparel of all kinds. It has its depot and distributing office with regular hours for distribution, which distribution it carries out also through the other committees, as they may discover and report needy cases. The committee of Physical Relief has an

enviable record of success in securing employment, as well as dispensing medical and financial aid for hundreds of families. The Literature Committee collects and distributes good literature, subscribes to Catholic magazines and places them where most needed; has collected and sent two large boxes of books to a Jesuit Indian mission in the West; has prepared and circulated lists of Catholic books available in the local public library. It has published an excellent Catholic calendar, which will be annual, and is preparing to issue a cheap edition of Smarius' "Points of Controversy." It plans, further, to place select libraries of Catholic books in hospital wards, jails, etc., and other public institutions. The committee is, further, affiliated with the Catholic Truth Society of Brooklyn.

The Sewing Committee conducts three sewing schools for poor children, who number now over three hundred. One of the schools was established in a parish where a sewing school had been opened under Protestant auspices, to which Catholic immigrant children had been invited with distinct intent of proselytizing. The Day Nursery has been opened in a Polish district with a Polish Felician Sister and a matron in charge. It has been a success from its inception a year ago, and has cared for hundreds of children. A kindergarten is conducted at the nursery, as well as an employment bureau for the mothers, and a club for Polish girls. A temporary day nursery was successfully carried on during the last two canning seasons in a near-by canning district. During the past season there were four Sisters in charge. The Fellowship Committee pays regular visits to sick members, and performs for the Guild members all the delicate offices of sympathy and condolence that Catholic charity suggests on the occasion of personal or family affliction. Finally the Publicity Committee sees to it that modest but authentic reports of the activities of the Guild reach the daily and weekly press.

This all too brief synopsis of the work of the Mount Carmel Guild of Buffalo does scant justice to the enthusiasm that conceived the work and to the energy and self-sacrifice with which the conception has been translated into splendid results. Already the Guild has inspired emulation and an organization on the same plan has been formed in the near-by city of Rochester. Doubtless many other cities of the United States can boast of groups of women united in similar cooperative Catholic charity. To such this account of the Mount Carmel Guild may be an encouragement. To others it may prove to be not without inspiration. M. J. AHERN, S.J.

Anglican Bishops as Teachers

In the days when he was still one of the leading figures in the University of Oxford, Newman startled the Anglican bishops by appealing to them as "our Holy Fathers, the representatives of the Apostles, and the Angels of the Churches." Newman was then still under the illusion

that the bishops were all this, though these eminent officials of the establishment did not take themselves so seriously. Later on as a Catholic he expressed the opinion that the best qualification for an Anglican prelate was to be a "moderate man," not given to committing himself to any very definite pronouncement on burning questions, and able to steer "a safe course between the Charybdis of Yea and the Scylla of Nay," when such questions were being agitated.

Many Anglican bishops are still men who adopt the "safe" and "moderate" policy. But occasionally one or other of the Episcopal bench speaks out plainly, and then the chances are that another of his brethren flatly contradicts him. A few years ago a puzzled Anglican clergyman wrote to a Church paper to tell of his troubles. He had been taught during his studies that a bishop in the government of his diocese had a special grace and guidance of the Holy Spirit, so in his first "cure of souls" he followed the general teaching he gathered from his bishop's utterances. But then he was transferred to another diocese and found that what his first bishop blessed the other banned, and he was faced by the dilemma that either they were guided by the Holy Spirit to utter contradictions, or were not guided at all. Apparently he solved the difficulty by deciding henceforth to be a guide to himself.

Just now it would be awkward for any logical-minded cleric or layman of the Anglican Establishment to change his domicile from London to Manchester, or *vice versa*. For the Bishops of London and Manchester have for once spoken out on the same question, and spoken plainly, one saying "Yea" and the other "Nay."

Dr. Winnington Ingram, of London, is a High Churchman. He believes he is a duly ordained priest and prelate of the Catholic Church, the successor not merely of Elizabeth's bishops of London, but of St. Mellitus, who was consecrated by St. Augustine and St. Erkenwald, the miracle worker of the seventh century, and as much a priest as they were. He argues that nothing particular happened at the Reformation, nothing to break the line of continuity between new and old. At the Church Congress at Southampton this week he preached a sermon advocating the invocation of the saints as a sound Catholic doctrine too long neglected by the Church of England. It was not "Romanist," he explained. The Eastern Church held it. Though the bishop calls himself a Catholic, he was a sound enough Protestant by an ignorant attack on the "abuses" of Catholic devotion to our Blessed Lady.

The Bishop of Manchester, Dr. Edmund Arbuthnott Knox, is a man of a different type. He is a low Churchman, "as Protestant as they make them." Dr. Ingram believes in clerical celibacy, Dr. Knox has been twice married, the second time when he was already a bishop. This is one typical point of difference. An Anglican bishop when he wants to make an important pronouncement writes to the *Times*. Dr. Knox has chosen a less

important daily paper for a protest against the misleading utterances of his brother of London. He writes to the London *Express* of this morning a letter in which he says:

"The revival in the Church of England of invocation of the saints I should regard as a return to Paganism, from which source the Church adopted the practice with most disastrous results."

And he ends by saying:

"We are on dangerous ground when we undertake to canonize; while popular superstition finds in the practice its most congenial soil and invents saints who can aid us find pigs or heal warts, etc."

So one bishop says the doctrine of invocation is Christian and the other replies that it is paganism. And the two remain in brotherly communion as prelates of the same "branch of the Church Catholic." Anglicans are fond of appealing to the practice of the primitive Church. One can imagine what would have happened if two of the bishops of Asia or Italy or Gaul thus flatly contradicted each other, say in the fourth century. It is quite certain they would not have kept up the pretence of being brethren living in unity or met in synod, or at some great function. And yet at the opening session of the Church Congress the Bishop of Winchester, in his inaugural address, was eloquent on the "essential unity" of the Anglican Church.

Some idea of the ruthless character of the war in the Balkans can be had from a paper contributed to the *Nineteenth Century* for October by Captain A. H. Trapman, "an Englishman with the Greek army." He reports that "there is not a village to-day through which Bulgarians have passed that has not been looted, wholly or partially burnt, and dozens of inhabitants massacred—or worse. I estimate that during the past nine months the Bulgarians have done to death between 450,000 and 500,000 peaceable inhabitants, men, women and children, Turkish and Greek." Yet Christian Europe looked on unmoved while these atrocities were being committed.

BOSTON'S GREAT MISSIONARY CONGRESS

Last week, just as AMERICA was going to press, the memorable Second Missionary Congress began its sessions in Boston, under the auspices of His Eminence Cardinal O'Connell. At the pontifical Mass in the Cathedral, where the Papal Delegate Archbishop Bonzano offered the Holy Sacrifice, six archbishops, sixty bishops and two hundred priests were seated in the sanctuary, while four thousand people crowded into the Cathedral and twenty thousand waited outside unable to obtain admission. After a message from the Holy Father had been read, his Eminence the Cardinal thanked the assembled prelates and delegates for their attendance and explained with his usual eloquence the purpose of the Congress, which was in brief to fan into a still brighter flame the zeal of prelates, priests and people for the ex-

tension of the Kingdom of Christ. Calling attention to what had already been achieved by the Society for the Propagation of the Faith, he dwelt upon the urgent need of increasing its efficiency in our own and other lands, and pleaded for concentrated action especially in the Philippines. In the evening, Bishop Fallon, of London, Ont., enlarged upon the same theme.

Pontifical Mass inaugurated the proceedings of the following day, and then the first business session was begun. After an address by the Papal Delegate, Archbishop Quigley, of Chicago, explained in detail the object of the Congress. It was not for pomp or parade or ostentation, he reminded his hearers, but for the purpose of creating a wider and deeper and more enthusiastic cooperation in mission work. It was to assist, strengthen and expand the organizations already existing, as well as to advance the new, and for that end to establish a nation-wide union of the hierarchy, clergy and people in the interests of the cause. It was also to determine what instrumentalities were to be employed for the furtherance of this plan, and he suggested lectures, text-books and charts relative to missions in the parochial schools, as well as missionary periodicals and magazines in the various languages for our polyglot population. Finally, missionaries from foreign lands should be welcomed in the various churches to explain what they were doing, and a Supreme Missionary Bureau should be established, no matter where, to direct and guide similar but subsidiary organizations in different parts of the country, which, however, were to be safeguarded in their special activities.

Bishop Schrembs, of Toledo, followed with a paper on "The Spirit of the Congress," and in the afternoon there was an illustrated lecture in Horticultural Hall to explain the purpose of the famous chapel car which has attracted so much attention. A little later, in Symphony Hall, Dr. McGlinchey, of Boston, presented a statement of the splendid results achieved in Boston in the interest of the Society for the Propagation of the Faith, whose activities were fostered in the individual parishes of the diocese. He instanced many examples of almost heroic self-sacrifice by priests and people to help the efficiency of the Society which, he was happy to say, had, since its permanent establishment in Boston, fifteen years ago, received no less than \$800,000 in contributions.

Of course, Rev. Dr. Kelly, who is the soul of the Extension Movement, also spoke, and was listened to with rapt attention as he dilated upon the great battle for God that is being fought to-day. Archbishop Blenk, of New Orleans, and Archbishop Pitaval, of Santa Fé, explained the needs of their respective dioceses, and Bishop Muldoon, of Rockford, Ill., read a paper that called for immediate attention to the Immigration Problem, whose solution is becoming every day more and more difficult.

In the evening a public reception was held by his Eminence the Cardinal at the Copley Plaza, where Mayor Fitzgerald extended the welcome of the city to the delegates, and rehearsed the story of the lives of the bishops of Boston from the time of Cheverus to that of the present distinguished incumbent.

Meantime many of the prelates and missionaries had been busy preaching in the various churches, and on Wednesday, when the business sessions of the Congress had been brought to a close, two mass meetings were held in Boston, and seven others in the suburbs and near-by cities. Cardinal O'Connell may well rejoice at the success of this great Missionary Congress which he inspired, and whose success his presidency ensured.

CORRESPONDENCE

The Veuillot Centenary at Boynes

PARIS, October 7, 1913.

The celebration in honor of Louis Veuillot's Centenary began on Sunday, October 5th, by a *fête* at Boynes, the little village in the Diocese of Orleans, where the Catholic journalist was born just one hundred years ago. The celebrations that will take place in Paris next month will be more splendid and more solemn, but the meeting of last Sunday had a familiar touch that gave it a special charm. The surroundings of Boynes are peaceful; the autumn tints that colored the fields and vineyards added to the picturesqueness of the scene, the sun shone brightly and the dominant note of the *fête* was purely religious. At Boynes, Louis Veuillot was honored less as a writer and a controversialist than as a devoted son of the Church, and the echo of past quarrels died away on the threshold of the village sanctuary where he received holy baptism.

The celebrations began with a solemn high Mass, followed by a procession to the baptismal fonts. The church, a fine medieval building, was full to overflowing, and at least one-half of the assistants were men. Among those who came from Paris there were, besides the members of Veuillot's family, Mgr. Baudrillart, Rector of the Catholic University, and many leading Catholic journalists; the sermon was preached by a priest who is himself a native of Boynes.

After Mass came a banquet that was organized by a group of Catholic writers. Louis Veuillot's only surviving child, the widowed Madame Sierrou, was present with her son, together with the children of his brother Eugene, the companion of his long life of labor. It might be noticed that in the speeches that followed irritating or ticklish subjects were avoided; few men were so violently attacked during their lifetime as Louis Veuillot, but in the peaceful atmosphere of his native village, in the shadow of the old church where he was made a Christian, only the features of his career that appeal to all Catholics were touched upon; it is these that gave him a lasting place of honor among the soldiers of Christ. Later in the afternoon took place what was perhaps the most interesting incident of the day. Standing in front of the cottage where Veuillot was born, Père Janvier, the orator of Notre Dame, delivered a charming address full of tact, depth and feeling. He wore his white Dominican habit, which at Notre Dame he is obliged to conceal under the costume of a Canon of the Cathedral. Touching on Veuillot's naturally ardent and fearless character, he described him as a born soldier, "whose pen dipped in irony, in good sense, in truth, pursued poets, philosophers and artists whose work he judged harmful. . . . Indifferent when only his person was attacked, he was relentless when his Gospel, his faith and his Lord were insulted. . . . The field of battle was the real arena where his influence was exercised." Père Janvier recognized the fact that Veuillot occasionally "forgot the laws of charity," and that he may have been too much of a born fighter, but he added, "no one can accuse him of having drawn back, of having trembled, of having been lukewarm or shifty when truth and justice were threatened."

He paid homage to his filial submission to the Holy See; in this respect his obedience was unquestioning and absolute; he obeyed the Pope on matters of faith, as all

Catholics are bound to do, but even on other questions, where he was free to judge for himself, he loved, from a filial feeling, to follow the Pope's lead. "Without thinking it necessary to make use of all his methods," added Père Janvier, "we shall be happy if we carry as far as he did our zeal, our courage, our perseverance, and the love of pure truth."

It seemed to those present that the sight of the surroundings among which Louis Veuillot was born and bred helped to explain many of his characteristics, and in a certain measure to excuse some of his defects. He was a peasant born, hence his moral healthiness; his simplicity of heart, directness of purpose and utter absence of any morbid element. But his early training was a rough one, and this accounts for a certain want of polish and for an occasional coarseness in speech. He was a combination of delicate tenderness for those whom he loved, and of virulent detestation for those who, in his opinion, were the enemies of God and mankind. These opposite feelings he expressed in the forcible language of which he was a master; thus he could be, according to circumstances, exquisitely poetical and tender and violently abusive.

After Père Janvier's discourse all those present went to pray at the foot of a great Calvary that stands in the midst of a fertile plain, beyond the little village. To this Calvary is attached a touching incident that was told to the assembled crowd by the *Curé* of Boynes. When, in 1793, the Revolutionists of the country came to destroy an old wayside cross that stood on the same spot, they found themselves in presence of a sturdy peasant woman, armed with a hatchet, who in vigorous language, forbade them to come any nearer. This brave woman, by name Marianne Bourrassin, was Louis Veuillot's grandmother.

He certainly inherited something of her fearless spirit, and with other weapons he never ceased to defend the Cross.

B. DE C.

Holland's Picturesque Festivities

The record of the Centennial festivities that have kept all Holland in a ferment of patriotic excitement during the past two months forms a luminous page in her history. They commemorate the restoration of National independence under the hereditary House of Orange-Nassau, when the Corsican domination was overthrown in November, 1813. Time, or rather the freedom that followed, did away with most of the rancorous party feeling which then prevailed, and a united people is now celebrating the first centenary of its independence under the benign rule of Her Gracious Majesty, Queen Wilhelmina.

The public festivities extended over the entire country. Scarcely a village or country town but tried to rival on a limited scale the more pretentious efforts of the larger cities. Historical parades, public concerts, fireworks, races and national sports were the rule everywhere. In as many as half a dozen great cities there were public exhibitions of various kinds; notable among them being the Ecclesiastical Art Exhibits at 's Hertogenbosch. It attracted thousands of visitors, chief among whom was Her Majesty. Her annual visit to Amsterdam had been arranged so as to coincide with the celebration at that place. As is always her custom in her daily drives through the city, she went to some of the poorer quarters and aroused unbounded enthusiasm among the swarming thousands living there.

One interesting and attractive feature of the celebration in the capital was the great shipping exhibit on the river banks of Het Y. Another was the reproduction of the old-time national costumes and dances which are still, to some extent, retained in various rural sections of the Netherlands. From many parts of Holland men and women had been brought together for the purpose of displaying their quaint, and in many instances, picturesque attire and of exemplifying the old-fashioned terpsichorean movements which have come down from past centuries. Conspicuous among these peasants was a group of fair-haired Frisian girls, wearing their handsome lace caps ruffled in the back with the highly burnished golden headplates underneath. This solid gold article of finery is very close-fitting and covers the sides and back of the head. Attached to it are richly bejeweled ornaments which project at the temples. In their silk skirts and smart-looking frocks these girls were the cynosure of every eye, and for all the world looked like so many live people who had stepped out of the canvas of some old Dutch master. When Queen Wilhelmina was a young girl she frequently appeared in public on her state visits to Friesland arrayed in this attire, and won the hearts of the people by this mark of patriotic sympathy.

The great historical procession and parade at The Hague formed the climax of these festivities. It was a bioscope of the successive periods in Holland's history from the time when Julius Cæsar and his Roman Legions tried to subjugate the unconquerable Batavi up to the stirring events of 1813. About two thousand persons, a very large number of them on horseback, participated in the pageant which took fully an hour to pass a given point. Tens of thousands of people were crowded along the line of march as the procession moved through the principal streets and squares of the city. The Queen, the Queen Mother and Prince Henry, seated in front of the Palace and in sociable contact with the people, were interested spectators and received the salutes of the passing parades, as well as the deafening acclaim of the multitude. The historical exactness of each succeeding group, floats and triumphal cars, all kept the crowds electrified.

A pleasing feature in this panoply of past wars and the procession of figures of the great men and women of history was the representation of an old-time Dutch country wedding. The traditional figures of Kloris and Roosje were the happy bride and groom. They were seated above the heads of the spectators in an old-fashioned high-wheeled chaise, drawn by a prancing horse. The animal's mane and tail were deftly braided and hung with gayly flowing ribbons. The harness was of dazzling brightness and the reins spotlessly white. Immediately in front of the vehicle marched the frolicking wedding guests, who flung in every direction among the crowd the bride's candy of sugar-coated nuts. The scene was an occasion of great merriment for all of the spectators, from royalty down to the humble classes. It brought the present in close touch with the past. In many of the coast towns the landing of the Prince of Orange (William I) on the beach at Scheveningen near The Hague after the battle of Leipsic was enacted. The entire celebration was everywhere a success, unmarred by any accidents, and showed that, despite our "commercial age," patriotism in Holland is as much alive as ever, and that Queen Wilhelmina is among the most respected of modern rulers, and is idolized by her people.

V. S.

A M E R I C A

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The Jews in Line

Scarcely a week slips by nowadays in which one interested in the question fails to come upon some striking testimony given in this or that section concerning the necessity and the value of religion in the education of children. Last week we had occasion to chronicle the sentiment of the great Protestant Episcopal gathering in New York; the week before in distant South Dakota the Baptists assembled in convention were electrified by an uncommonly vigorous appeal for the thoroughly Christian formation of children during their school days; and but the other day the Jewish Community in Philadelphia resolved to expand the facilities for religious education already controlled by them in order that more of their children may enjoy its benefit.

This Community is a body somewhat like our own Catholic Federation, except that it is a local not a national organization. It is made up of delegates representing the various Jewish societies in Philadelphia, and it meets annually to discuss questions relative to the faith of its members, with the purpose of bringing about concerted action among all the Jews of the city on matters in which they have a common interest. This year the assembly was held on October 19 and 212 delegates from 37 different organizations met in conference.

In discussing the educational situation among their people the fact was brought out that there are in the Quaker City more than 41,000 Jewish children of school age, and of these a little more than 10,000 are receiving a religious education at a cost to the religious body of \$85,000 per year. An eloquent appeal was made to widen the opportunity heretofore provided in order that many more of their little ones may be equally favored, and a motion was passed establishing a regular board of education to have the entire matter in charge.

In New York, too, plans for the betterment of the

Jewish religious schools were discussed, on October 22, at a meeting of the Religious School Union in connection with the Eastern Council of Reform Rabbis. Rabbi Grossman, chairman of the Union, said, in opening the meeting, that while the true bulwark of the nation, as far as the Jews were concerned, was not the temple of Judaism but rather the religious school, the influence of the religious school was not as potent or as vital as it should be. Another speaker, Rabbi Henry Berkowitz, contended that the new education which has developed with modern ideas of instruction had failed in the building of character. "The problem to-day," he said, "is to apply the new education to religious instruction. A better correlation between public education and religious education is needed. Never before was there a condition of affairs demanding the appropriation of every effort for religious culture."

We may be quite certain that the matter will not rest with mere eloquent speechmaking. The Jews among us are a people quick to combine in concerted and efficacious action once they are convinced that a suggestion made to them really touches the wellbeing of their race. Would that their example might influence to similar earnestness of active work the multitude of Christian folk who realize the gravity of the need of religious influence in fashioning men and women. There would speedily be an end of the foolish superstition of the age—our excessive and unfounded faith in the power of mere book learning. That the superstition has held Americans bound so long is inexplicable. Certainly one must be blind if he will not see that the more men are simply educated, the more keen-witted and successful they are in fraud, the more expert in taking advantage, the more powerful in oppression. None of the things which disturb and disgrace our land are due to lack of education. They are due to lack of character—and character building apart from the influence of religious training is an unthinkable thing.

A Timely Appeal

There was an appeal made at one of the Illinois State Charity conference mass-meetings in Rockford, on October 12, which might well be repeated and emphasized at similar gatherings in other States besides Illinois. Urging that "every encouragement and facility should be given the representatives of the Gospel in every State institution and also in general social work," Bishop Muldoon, the head of the Diocese of Rockford, advocated the erection of a separate building at every State institution to be used solely for religious purposes. In plain and simple speech he asked that the most important teacher for the weak and growing child, and the most helpful guide for those of mature years in need of reformation, the minister of religion, should be as fairly dealt with as is practically every other worker in such institutions. He claimed that he was not asking too

much of the great State of Illinois when he urged there be provided for the moral teacher and his pupils a distinct, separate and decently furnished work-shop, a chapel, namely, dedicated to the service of religion and nothing else.

Bishop Muldoon, of course, had no intention of leading the State into the dreaded ways of sectarianism, he did not expect the State to compromise its liberty by directly teaching or directly favoring the teaching of religion; he pleaded merely that it show the same broad spirit of generous helpfulness towards those who represent the highest in the spiritual world, as it shows to those who care for the material and temporal interests of the unfortunates who find a home in State institutions.

After all, the State is a Christian State, the inmates of its public refuges and asylums and houses of detention are Christians, and, as the Rockford prelate well affirmed, the duty of the former and the right of the latter make it imperative to render Christianity honorable in its surroundings. Will not He, whom Christians seek to honor, judge us inconsiderate of His cause when His ministers are compelled to use at times the entertainment parlor, the clinic room, the general assembly hall, or some other apartment which speaks to the worshippers, perhaps of punishment or pleasure or of distasteful work?

A pointed example comes to us from the distant Philippines. Camp Stotesberg, in the Pampanga district, is situated in an isolated spot far from any centre populous enough to boast a Christian chapel. The only place available for religious services at the post itself is the regimental amusement hall and there the chaplain of the forces quartered in the camp is compelled to say his Mass and to preside at the various other religious functions he may be called upon to perform. Surely a great nation such as ours ought to be as considerate of the moral and religious welfare of the soldiers who uphold its prestige in those far away islands, as it is of the material comfort and needs of its defenders. And surely it will not be denied that a proper feature of that considerateness is a decent regard for the sacredness of the place in which these representatives of her greatness may gather to pay their duty's tribute of reverence and adoration to the great God of Nations. Bishop Muldoon's plea is a very timely one, and it is one which applies to the National Government as well as to the heads of our individual States. May it avail with those who rule us!

Cardinal O'Connell and the Philippines

The eloquent appeal made by his Eminence Cardinal O'Connell, at the Boston Missionary Congress, in behalf of the Filipino Catholics, should not pass unheeded. As he pointed out, American Protestants are pouring men and money into the Islands without stint, for the purpose of robbing the natives of their faith. Is the magni-

ficent work, he asks, which was accomplished by the old Spanish missionaries in bringing those millions from savagery into the light of civilization and Christianity to be utterly lost by our supineness? Are we willing to face the fact which must ever redound to our confusion and disgrace, that if these Catholics are lost to the Church we and not they are responsible.

"If there be any large defection from the Church in the Philippines, if any considerable element of the rising generation learn through sectarian schools to despise the creed of their fathers, a just posterity will say that it was not so much that they abandoned the Church, as that the Catholics in the United States abandoned them."

This solemn admonition should be heeded immediately and effective measures should be taken without delay to stop the wholesale proselytism that is carried on in the Philippine Islands, whose people are overwhelmingly Catholic.

Dividing the Spoils

A strong element in the Episcopalian Convention, which was in session in New York, on October 23, proclaimed its belief in the unchangeableness of dogma by refusing to join in the favorite Protestant scheme of parcelling out missionary territory among the various sects, irrespective of belief.

The Rev. D. B. Talbot Rogers denounced the proposal as "contrary to the spirit of this Church. We are prostituting the Holy Faith," he added, "in thus saying that there may be one field where we may not go to teach and make converts for the Church." He was followed by Dr. Manning, who saw great danger in the proviso, for "it denied our right and position as an Apostolic Church."

On the other hand, a proposition was made to throw out St. Swithin from the Church Calendar, because he is not known, and to substitute St. Willibrord, who is better known. For the same reason, and not for his sanctity, St. Patrick was also proposed as a candidate for a niche in Episcopalian churches, as were George Washington and Samuel Seabury.

The whole press is amused at the generosity of these good men on the Heights. They would be very accommodating popes.

Home Rule and Tobacco

Ulster, or at least the northeastern portion of it comprized by Antrim, Derry and Down, is the chief argument against Home Rule, partly because it is strong on one religion and against another, and partly on the claim that, though small territorially, it is predominant financially and industrially and pays the major portion of Irish taxation. The fact that the only instances of religious intolerance come from districts where Orangeism is prevalent has put the religious plea out of court, but the financial

argument has more semblance of strength. The following statement in the London *Express* has been widely quoted: "Belfast alone pays one-half of all Irish taxation, does 70 per cent. of all Irish export trade, and has one-half of all shipping trade from Ireland. The customs duties paid in Ireland in 1911-12 was: Ulster, £2,273,000, the rest of Ireland £914,000." Ergo, Belfast is as important as the rest of Ireland, and Ulster more than twice as important as the other three provinces.

The shipping figures, even if accurate, are of no value for the purpose. Similar calculations would prove Galveston, whose volume of exports and imports exceeds that of any port in the Union except New York, a more important city than Philadelphia, Boston or New Orleans, and yet it has but 50,000 people. But the figures for the custom duties are: Belfast, £2,047,435; all Ireland, £6,461,938, showing that 31 per cent. of all dutiable imports is paid at Belfast. This is much less than one-half, but Belfast does not pay it. Of all its dutiable imports, valued at £29,700,000, tea amounts to £10,497,000, and tobacco to £13,591,000, or five-sixths of the whole. Now the duty on tea, which is valued at eight pence a pound, is five pence, and the duty on tobacco, which is valued at nine pence, is three shillings and eight pence, or forty-four pence, that is, *nearly 500 per cent.* The result is that the revenue is enormous, and as this is collected at Belfast, that city gets the credit of it, whereas it merely distributes the article through the country to the consumers, who really pay the duties on it.

The manufacture of imported tobacco has made other cities famous. "Wild Woodbines" has brought the collected revenue of Bristol, a smaller city than Belfast, to £5,372,000, more than double that of the Ulster port, and just double the custom duties of all Scotland; and "Players' Navy Cut" has put Nottingham, a city of 260,000, almost on a level with Belfast; but these cities have not claimed thereby industrial or political predominance. In fact, the figures show that the trade of Ulster is somewhat less in proportion to its population than the rest of Ireland and the rateable property considerably less. Were Gallaher's great tobacco manufactory removed, or were its tobacco unsmoked, Belfast's taxable capacity, artificially swollen by the enormously high duties on tobacco, would be immediately reduced to normal. In other words, the argument of what Unionists call "Ulster" for special treatment, is based mainly on the heavy tax the English Government puts on tobacco. Should the Liberals make tobacco free, the Ulster position would be reduced to what it really is, a question of ascendancy, and Ireland would be free to resume a profitable industry.

More Social Courses

We have already called attention to the Loyola University Lectures on Social Philanthropy for social workers at Chicago. A similar course is conducted at Boston College by the Young Men's Catholic Association, under

the special patronage of his Eminence Cardinal O'Connell, and the registration is expected to reach the one thousand mark. A regular school for Social Service workers, it is hoped, will be opened during the following year at the College, similar to the institutions at present conducted by Harvard and by Simmons College. The lecturers engaged for the course are almost all men personally active in the direction of public or private charities, probate courts, schools for the defective, State minor wards and similar institutions. The lectures are given in connection with the Boston College Evening Classes, in which more than twelve hundred pupils have been enrolled for the present year.

At New York likewise the School of Social Studies, under the auspices of the Laymen's League of Retreats, has auspiciously begun its third year with the enrollment of a hundred new students. Five distinct courses are promised. The formal lectures, followed by discussions, are given Monday evenings. The subjects treated by the lecturers, and kindred topics, are then taken up again in short talks by the students of the course on Wednesday evenings. Efficient public speakers upon the important issues of the day are thus to be trained, to offset the attacks of Socialism and to promote the cause of an intelligent Christian reform.

The social leaven is clearly at work within the Church. If we add to what has here been said, the pioneer efforts of the Central Verein, which have never abated, and the many other social courses, study classes and organizations which are everywhere developing among the Catholics of the United States, we have every reason to look forward hopefully to the future. The social teaching of the Catholic Church will not go unheeded.

The "Candid History" and "The Nation"

The New York *Churchman*, an Episcopalian review, said of Mr. Joseph McCabe's "Candid History of the Jesuits": "He approaches his subject hopelessly prejudiced, and his book is an attack rather than a history." The Boston *Evening Transcript*, no lover of things Catholic, finds that the "candor" of the author is "extreme and prejudiced" and that his "contradictions and often careless statements affect the validity of the historian's attitude." The New York *Nation*, however, considers the latest book of that fallen priest "not only a piece of genuine historical work, therefore necessarily 'candid,' but also one of an excellent order, judged by criterions of research, judgment and narrative skill." In a word, the volume is "a thorough piece of work," as was to be expected, of course, from a man of Mr. McCabe's antecedents, which "inspire us with confidence in his frankness and impartiality." Then, to justify this extravagant praise, the *Nation* devotes four columns of its issue of October 23 to a summary, with approving comments, of the "Candid History." The reviewer places himself unreservedly under his author's guidance, quotes or re-

peats anew, without examination, the stock charges and time-worn calumnies against the Society of Jesus with which the world has long been familiar. So we hear again, for example, that:

"They (the Jesuits) respected no privileges, were eager to control everything, and, to procure leadership in the Catholic ranks, stopped at nothing. Not only did they assiduously cultivate the friendship of wealthy and influential men and women, but they engaged in commercial undertakings on a large scale. They allowed able merchants, after joining the Society, to conceal their membership and continue in business. In South America their native converts, to the number of three hundred thousand, were gathered in well-ordered villages, and led out to labor in the fields or fight in the armies of the Society. These services the natives performed without other pay than that of lodging, clothing and food. The profits were gathered in by the Jesuits, and though the Fathers declared these to be inconsiderable or non-existent, the extreme solicitude with which they guarded their 'reductions,' as the villages were called, from all impartial investigation suggests the contrary," etc., etc.

Even the venerable spectre "the end justifies the means" solemnly stalks forth, while as choice tidbits of recondite information, the reader is told that the "Italian province" (whatever that is) numbers "more than a thousand members," that "the higher secular clergy are little less anxious than the Socialists and Free Masons to see" the Society "suppressed" again; and that "the Jesuits of Germany, England and the United States are a very different body from the Jesuits of Spain"—though whether worse or better we are not told—and that the "Society is hated by a very large proportion of the Catholic clergy and laity in every country."

We have no intention of answering here these absurd charges and manifest falsehoods. In our issue of June 28 and of July 19 we gave Mr. McCabe's "Candid History" all the space we thought the worthless book deserved. We now wish merely to express our amazement that a periodical of the *Nation's* literary excellence and high respectability should find room in its pages for an article worthy to appear only in a paper of the *Menace's* character. If those responsible for the appearance of the offensive and misleading review had but taken the trouble to peruse the admirable article on the Society of Jesus in the fourteenth volume of "The Catholic Encyclopedia," and there read, among other just observations, that "the enemies of the Church would never assail the Society at all, were it not that it is conspicuously popular with large classes of the Catholic community," we think the *Nation* would not have published, as it stands, that notice of Mr. McCabe's book. Whatever Catholic subscribers the *Nation* has, it apparently feels no great eagerness to keep, since that periodical has allowed an admirer of the "Candid History" and its author to fill four columns with mendacious attacks on an approved religious order of the Catholic Church. One word more: If the *Nation's* Cath-

olic readers would mail to its editor, Mr. Paul Elmer More, Box 794, New York, a marked copy of this issue of *AMERICA*, together with a strong letter of protest, perhaps he would moderate in future the enthusiasm of his reviewers who admire to excess the authors of "candid" histories like Mr. McCabe's.

LITERATURE

History of the Discovery and Conquest of Costa Rica. By RICARDO FERNÁNDEZ GUARDIA. Translated by HARRY WESTON VAN DYKE. New York: Thomas Y. Crowell Company. \$3.00.

Like the splendid and scholarly introductions to the two monumental works: the "Jesuit Relations" and "The Philippine Islands," the preface of Mr. Van Dyke, though of course not so elaborate or extensive as the two referred to, ought to be perused and pondered by Americans and Englishmen all the world over. It will dissipate much of the misunderstanding and bigotry which is deep-seated in the Anglo-Saxon mind about Latin colonization, "whose most notable incidents are misunderstood and in most cases judged with prejudice and greatly distorted. Particularly is this true in English-speaking countries, where the fierce rivalry that for centuries existed between Spain and England, in politics, religion and commerce has left a deep impression. We North Americans get our conceptions of the conquering Spaniard from such works as Kingsley's 'Westward Ho!' and the tales of other English romancers, who glorify such arch-pirates as Drake, Raleigh, Hawkins, and picture the work of the *Conquistadores* as wholly one of blood, rapine and destruction, inspired by no purpose but the lust of gold. This is far from the truth."

Some of them, it is true, were monsters, but it is unfair to charge on all the misdeeds of a few. The translator tells us that he has read "hundreds of decrees issued by the Kings of Spain strictly forbidding, under pain of Our Royal displeasure, spoliation and inhumane treatment of the Indian. The moving impulse of the King was always the conversion of the Indian and his instruction in the Christian faith," and many examples are cited of *Conquistadores* whose lives were stainless and who were heroic in carrying out the royal orders. "In the two centuries of occupation," he says, "Spain settled and Christianized a world larger than Europe and built up a political structure far more admirably effective and enlightened than the early government maintained in India by the English. She created an empire capitated by the greatest cities in the world of their day. Mexico, Guatemala and Lima were each in their turn *richer, more cultivated and greater commercially than any cities of their time in Europe.*"

The book is by a very distinguished writer, who has delved into the precious archives of Seville and was aided in his work by the present King of Spain, Don Alfonso XIII. Very valuable information is given of the character and condition of the aborigines, the accounts being taken from the writings of the first explorers, lay and clerical, showing that the Costa Ricans were very much superior to our North American Indians.

Columbus explored the coast in 1502, but kept the secret of its exact position on the map. The evidence of gold which he had seen among the natives led him to believe that he had reached the *Aurea Chersonesus* of the ancients. Balboa and Ponce de León appear shortly afterwards on the scene, and the story is brought up to the time when Spain lost its hold on the colony. Perhaps the defect of the book is that it deals with too many details, so that, although it is invaluable as a historical work for future reference, one is frequently bewildered by the accounts of expeditions against the Indians, the stories of domestic quarrels among the Spaniards themselves, the appointments of officials, etc., without at the same time receiving a clear idea of the actual results of the Spanish occupation on the country at large. Perhaps if the

author had not adhered so closely to the text of the original documents, but told the story in his own words, the interest excited in the account would have been greater. Now that the Canal is bringing Central America in such prominence, books of this character will be of great value.

The Silence of Sebastian. By ANNA T. SADLER, Notre Dame, Indiana: The Ave Maria. \$1.25.

Sebastian Wilmot, a prosperous young merchant of New York, unexpectedly learns of an early secret marriage of his dead father. This knowledge makes it impossible for the hero and his sister Margie to wed with honor their sweethearts. Until it is proved, as of course it is eventually, that old Mr. Wilmot's first wife died before he took another, Sebastian has enough trials and tribulations to make an interesting story. The wooing of the fair Dorothy and the futile machinations of Mrs. Alfred, who has little of Sebastian's gift of silence, are well handled, and the atmosphere of the tale is thoroughly Catholic. The story's plot, the solution of which becomes obvious too early in the story, requires that Alfred and his wife should be exceptionally foolish, and that Sebastian, in spite of his Catholic education, should be imperfectly acquainted with the nature of sacramental Confession, but such people exist, no doubt, in this wonderfully varied world of ours.

Spiritual Gleanings for Marian Sodalists. By MADAME CECILIA. New York: Longmans, Green & Co. \$1.00.

The author well describes this volume as a lineal successor of "Short Spiritual Readings" and "More Short Spiritual Readings for Mary's Children." Twenty chapters bear upon virtues taught in the Sermon on the Mount, and the remaining eighteen are on miscellaneous subjects. Catholic working girls should find the book particularly helpful, for Madame Cecilia has a good knowledge of their needs and difficulties. Her numerous texts, anecdotes and illustrations are deftly applied to practical life, and the spirit of the book is cheerful and heartening. For instance, those who lack "Courage to Begin Again" are given this advice:

"1. Do not be astonished—you are not surprised to see the sun rise daily). 2. Do not get angry with yourself. Be sorry for having grieved God. 3. Make your act of contrition at once—calmly and lovingly. 4. Think no more of your fault until your next confession. 5. Make some act of generosity as a token of your sorrow. 6. Thank God that you did not fall more deeply into sin. 7. Never remain in a sad, sulky mood, as this prepares the way for more grievous falls."

Pluie de Roses III, Carmel de Lisieux (Calvados), Paris: Libr. St. Paul.

Those who have been following the cause of "the Little Flower" will be glad to learn that another long list of favors, spiritual and temporal, has been granted at the intercession of Soeur Thérèse of Lisieux. Judging from results, one would say that her intercession at the throne of God is becoming more and more powerful. She has kept her promise supremely well. She said while she lived that she would make the roses fall in showers, and by the roses she meant God's beautiful gifts to man. Then she died in an ecstasy of love. Slowly at first and singly she gathered the flowers, and with God's gracious permission cast them to earth; later she did so more frequently and with increasing abundance. On the eleventh of December, of the year nineteen hundred and eleven, she renewed her promise—she had been dead more than ten years—but foretold still greater generosity: the roses were to fall no longer in showers, but in torrents. In life it had been her desire to spend her Heaven doing good upon earth. After her death God humored His little child, He granted her all that she asked. Her desire, like other desires, has grown with indulgence; her wish to do good on earth has

become almost a passion; it would seem to know no bounds. And this may be judged from the fact that the shower has become a downpour: the roses have got almost beyond the counting.

The present volume, which will soon appear in an English form, contains a selection made from very many letters which report cures and other temporal and spiritual favors granted through the invocation of Sister Teresa between the first days of February, 1912, and the last days of December of the same year. There is no claim made for the letters beyond their face value. To some are attached medical certificates, to others attestations of witnesses, some have no proof of the facts alleged beyond the signature of the beneficiaries. The cures cover a very large number of the diseases known to the medical profession. Mothers will be glad to read that the health of little children seems to be an object of special solicitude. "Pluie de Roses," as well as all other literature connected with "the Little Flower," may be obtained from the Carmelites of Oak Lane, Philadelphia.

J. H. F.

Kirchliches Handbuch. Herausgegeben von H. A. KROSE, S.J. Vierter Band: 1912-1913. St. Louis: B. Herder. \$1.65.

An excellent handbook of the Church in Germany is offered to all students of ecclesiastical questions in this biennial publication. After picturing the actual organization of the Church in general, with its existing curia, hierarchy, orders and diplomatic relations, the volume presents a detailed inventory of all that can be of ecclesiastical interest in Germany itself. First is given a synopsis of all the important papal documents, followed by the civil legislation and court decisions touching upon ecclesiastical matters. The general position of the Church in Germany is then indicated, and a wealth of statistics regarding schools, missions and organizations of every kind is gathered together by the various editors. All, in brief, that is needed to form an accurate conception of the Church's activities and position in Germany is carefully collated here for handy reference.

The Catholic Church the True Church of the Bible. By Very Rev. C. J. O'CONNELL. St. Louis. B. Herder. \$1.25.

Priests, Sisters and laymen who have occasion to deal with inquiring Protestants find very useful books which show "Bible Christians" how singularly Scriptural after all the tenets of Catholicism are. Such a work has here been prepared by Dean O'Connell of Bardstown, Kentucky. After showing that the Church has always been the only effective defender and consistent preserver of the Sacred Scriptures, the author proceeds to explain the position these hold in the Catholic system, and then shows in some two dozen chapters what a strong basis the Church's main dogmas have in Holy Writ. The Primacy, Purgatory, the Sacraments, the Veneration of the Blessed Virgin, etc., are proved from the Bible, more conclusively, of course, in some instances than in others. Groping Protestants, who cannot at first be induced to accept the Catholic Church as the divinely appointed and infallible guide of mankind, will find the book helpful, and imperfectly instructed Catholics can read it with profit.

Eucharist and Penance in the First Six Centuries of the Church. By GERHARD RAUSCHEN. Ph.D., S.T.D. Translated from the second German edition. St. Louis: B. Herder. \$1.25 net.

This is an historical study of the subjects mentioned in the title. The author has great confidence in himself, approving or condemning *ex cathedra* the opinions of his opponents. But as these, no doubt, treat him in the same way, we must pass over his breaches of the amenities, as merely the custom of the historical school. We may say the same of his appeal to Tertullian's "*Nihil veritas erubescit nisi solummodo abscondi*" and

to Leo XIII making that maxim his own in his letter on Historical Studies. The writers of his school have a way of regarding their views as absolutely true, and of using the authority of the great Pontiff to impose them. We think there is room for distinction.

The reading of such works as this always leaves us more convinced than ever that we know very little indeed of the life and practice of the early Church, and that, consequently, we are not in a position to reach the exact meaning of the texts from the Fathers disputed over so furiously by the historical school, by mere critical methods. These must have been clear enough to those to whom they were addressed. If critics could put themselves in the position of such, they would understand them too. But they cannot, and there is little profit in trying to determine their meaning according to one's own ideas. Hence we dissent absolutely from the maxim quoted by the author from another, that dogmatic theology must bow to historical facts. If the facts be really facts we deny the supposition that there can be any discord between the two that will call for bowing. This is not the same as to say that a dogmatic theologian may not have to modify an opinion in view of established facts. A theological opinion and dogmatic theology are not quite the same thing. But if the facts are merely the historical theologian's way of interpreting texts, then we hold that he has to guide himself by dogmatic theology if he wishes to avoid grave errors, instead of calling upon it to submit to his dictation.

Nevertheless, for those who enjoy the disputes of critics, this book will prove interesting. Those who give dogmatic theology its due place will find it useful. We do not agree with the author in everything; but we must pay him this tribute, that he is to be numbered among the more conservative of the historical school, and not among the radicals. We may add one remark. An interpretation of St. Augustine that involves him in perpetual self-contradiction can hardly be said to have really grasped his thought.

H. W.

Mr. Cosmo Hamilton is the author of "A Plea for the Younger Generation," which the author explains as "an intimate talk on the vital question of telling sex-truths to boys and girls from a human and utterly unscientific point of view." We have not seen the brochure, which is published at 2s. 6d. by Chutto & Windus, of London, but the following comment on this "terse and earnest appeal" in the *Catholic Times* of London prompts the belief that it would be profitable reading for those who look to lessons in sex-hygiene as a panacea for widespread immorality. Mr. Hamilton "pours fine scorn on the Eugenists of England and the societies of 'Sanitary and Moral Prophylaxis' in the States, and begs the faddists to 'become old-fashioned enough to permit their charges to have the benefit of that divine inspiration which made it possible for their forefathers to build up this great country. . . . Then he cries: 'Put God back into your schools, I beseech you, you scientists and teachers and professors, and when you teach boys and girls the facts you hide behind the high-sounding names Sex-Hygiene and Moral Prophylaxis, begin with the story of the Christ Baby and end with the description of the weeping Mother at the foot of the Cross. Don't teach sex-hygiene by drawing analogies between human nature and that of the animals, and thus send boys and girls loose upon the world to imitate the animals if they choose.' But it is to parents especially he addresses himself, urging upon them the necessity and the duty of instructing their own children in their own way, warning them betimes of the dangers in their path, and holding up before them a high ideal of purity and of cleanliness. Mr. Hamilton knows nothing, of course, of the efficacy of the Sacraments, but we are with him all the way as far as he goes. Religion and home—these are the only influences capable of saving the rising generation

from the widespread moral and physical degeneration which he and all good men deplore."

The reviewer had been reading in the magazines and papers so many enthusiastic tributes to John Masfield's poetry, that when "Salt Water Ballads" came (Macmillan, \$1.00), the book was opened with considerable curiosity. The volume is a republished collection of the metrical effusions of the author's boyhood and youth and is dedicated, among others, to

"The sailor, the stoker of steamers, the man with the clout,

The chantyman bent at the halliards putting a tune to the shout,

The drowsy man at the wheel and the tired lookout."

As such humble readers cannot be very critical, they will doubtless enjoy the all too faithful descriptions the author gives of Jack Tar's habits, troubles and aspirations, afloat and ashore, but the predominance in these "Ballads" of coarse and brutal lines over those of power and beauty is altogether too marked for the taste of a mere "liter'y" landsman.

"J. M. Sailer" is another addition to the Leaders of the People series of the Volksverein. Dr. Wilhelm Kosch presents in outline a picture of the man who exercised so extraordinary an influence upon his time as orator, educator and writer. Most remarkable was the personal power he possessed over men who themselves were to play an important part in the history of Catholic Germany. The book will be of special value to Catholic educators. Price, 60 pf.

Benziger's "Marien Kalender" has again appeared, with its popular stories and accounts of current events and the usual abundance of pictures. (Price, twenty cents.) The same firm publishes likewise the "Einsiedler Kalender" (fifteen cents) and the corresponding French, Italian and Spanish editions of this annual (each twenty cents). While these four calendars are similar in plan, they differ almost entirely in their literary matter and even in their illustrations. Each is adapted to the nationality for which it is written. Finally there is Benziger's "Catholic Home Annual" (twenty-five cents), whose characteristics are sufficiently familiar to our readers.

"The Education of Catholic Girls," that excellent pedagogical work by mother Janet Erskine Stuart, Superior General of the Religious of the Sacred Heart, has been translated into Italian. "L'Educazione delle Gioviette Cattoliche" is the book's new title, and for its frontispiece there is a fac-simile of a letter of commendation from the Holy Father. The work, which was highly praised in our issue of September 30, 1911, will now be widely read, we hope, in Italy. F. Pustet is the publisher.

"The Spare Room" is a light story about a newly-wedded couple who go to Capri for their honeymoon, rent there a little villa that has but one "spare room" and then, just out of politeness, invite half a dozen friends or relatives to look in on them. But all the invitations are promptly accepted, the guests arrive simultaneously, and the trouble begins. There are some cleverly written letters in the book, its situations are funny enough and the dialogue is bright, but scant respect for "the cloth" is shown in the author's portrait of Mr. Pott's, the vicar. Houghton, Mifflin Co. \$1.00.

Father Joseph J. Baiert has out a revised edition of his "Holy Sacrifice of the Mass Explained in the Form of Questions and Answers." The little book should give, both to school children and their elders, a good grasp of the significance of the prayers and ceremonies used in the Mass. It also aims to teach the intelligent use of the missal—an excellent object. Published by the author, St. Bernard's Seminary, Rochester, N. Y. 50 cents. —From the Sunday Visitor Press, Huntington, Ind., comes

the Rev. John F. Noll's "Father Smith Instructs Jackson," a closely printed book of 128 pages which is sold at "the ridiculously low price of \$7.00 per 100 copies." Mr. Jackson, a light-seeker, is taken through the entire catechism by a priest, but finds out all by himself many consoling truths about the Church. Good for convert classes. Ten cents a copy.—The *Catholic Advance* of Wichita, Kansas, has made a pamphlet (\$2.00 a hundred) of Archbishop Ireland's reasons "Why Men Should Go to Church." His Grace proves admirably that "Godliness is profitable to all things, having promise of the life that now is, and of that which is to come."

It was, of course, to be expected that some enterprising publisher would prepare before long a volume of "Little Hours" from the new breviary. F. Pustet is first in the field with a "Diurnale Parvum sive Epitome ex Horis Diurnis Breviarii Romani a SS. D. N. Pio PP. X Reformati." It is not so complete as the old "Horæ" was, for it cannot be used on the Sundays and Ferias of Advent and of the period between Septuagesima and Easter, or on the September Ember Days or on Vigils. But for all other days of the Church's year the priest who has finished Matins will find everything else compactly arranged in this little volume, and the prayers and commemorations most frequently used are very conveniently placed at the beginning of the book. As this "Diurnale" is only half an inch thick, it would seem that the "Little Hours" of those omitted days could easily have been added without increasing much the size of the book. \$1.25.

We are credibly informed by Mr. Preuss' *Fortnightly Review* that "a Catholic editor who started about twenty years ago with only fifty-five cents is now worth \$10,000." But to keep young college graduates who read the foregoing from rushing, in consequence, pell mell into Catholic journalism, the writer hastens to explain that that editor's "accumulation of wealth is owing to his frugality, good habits, strict attention to business, and the fact that an uncle died and left him \$9,999." So it would seem that the stored up wealth he had acquired purely and simply as an editor came, at the end of twenty years, to the modest sum of forty-five cents. Not *minus* forty-five cents, be it observed, but *plus*. *O fortunate senex!* For surely there is not a single Catholic editor in this broad land who would not begin with a grateful, joyous heart his twenty-first year at the desk, if, with no outstanding debts, he could then hear merrily jingling in his pocket forty-five cents clear gain.

The "zoological dances" now so lamentably common are considered by the editor of the *Ladies' Home Journal* "absolutely inexcusable of introduction into a company having any regard for the right relation of things. But women," he well observes, "in their denunciation of these modern dances, must not forget that they are very largely at fault for the popularity of the dances. It takes two persons to dance, and the man is always the seeker. Men have no desire to dance these vulgar dances by themselves; and if the woman absolutely refused to be the partner of any man who sought her in one of these dances they would quickly go into that oblivion where they should be."

Of course. Women, and among them, unhappily, numerous Catholics, are chiefly responsible for the vogue these dances have, just as it is women, for the most part, who are said to throng the theatres where shameless plays are produced. If these women would only be content to rule the world through the strong influence for good they can exercise over their husbands, brothers, sons and admirers, how simple would be the solution of our so-called "problems!"

To show the absurdity of pronouncing Latin like English Dr. Robert Bridges in his recent "Tract on the present State of

English Pronunciation" tells this story about the Cowley Fathers. A young high-bred novice had fled from the luxuries of the world and was spending his first night on the straw mattress in his allotted cell. Being awaked at cockcrow by a mild voice crying *Dominus tecum*, he replied, "Thank you, thank you! will you kindly set it down outside." It would seem that in England a "bowl of tea" at cockcrow is not an anachronism.

"The Saints" is the sub-title of the Third Series of "Short Sermons" that the Rev. E. P. Hickey, O.S.B., has written and that Benziger Bros. publish (\$1.25). The fifty-two discourses the volume contains are offered by the author to priests who may wish to refresh their memory of "Saints whom they have known and loved for years" and to "inmates of convents and the devout laity" as a book of spiritual reading. A good sketch of the life of each Saint is given and his or her characteristic virtue is held up for imitation.

That the arm of the Lord is not shortened, and that His wonders are worked in the present as in the past, is the argument of the volume "Pater Paul von Moll, Ein Wundertäter des XIX Jahrhunderts." Countless incidents are gathered together from the life of this Benedictine abbot, born at Moll, in the province of Antwerp, January 15, 1824, testifying to a life in which the miraculous, if we may be permitted to use that term, was almost the ordinary event. He went about, like his divine Lord, doing good to others, and the means by which his marvelous cures were wrought and wonderful temporal as well as spiritual benefits conferred was usually the application, in some way or other, of a medal of Saint Benedict. If a few of the stories may strike the reader as somewhat curious, the general impression will be one of reverence. The work was originally written in the Flemish, then translated into French, and now into German. It may be ordered directly from the translator and editor of the German version, Camille Delaux, New Milton, W. Va., or from Louis Stenger, Bolchen i. Lothringen. Price, 50 cents.

BOOKS RECEIVED

Funk & Wagnalls Co., New York:

New Standard Dictionary of the English Language. \$30.

Houghton, Mifflin Co., New York:

The Religious Revolution of To-day. By James T. Shotwell. \$1.10; Valentine. By Grant Richards. \$1.35; Some Letters of William Vaughn Moody. Edited with an Introduction, by Daniel Gregory Mason. \$1.35; Hagar. By Mary Johnston. \$1.40; Story Telling Poems. Selected and arranged by Frances Jenkins Olcott. \$1.25; The Summit of the Years. By John Burroughs. \$1.15; The Railroad Book. By E. Boyd Smith. \$1.50.

Benziger Bros., New York:

The Little Marshalls at the Lake. By Mary F. Nixon-Roulet. 60 cents; The Epistle to the Ephesians. By Rev. Geo. S. Hitchcock, D.D.

Extension Magazine, Chicago:

The City and the World, and Other Stories. By Francis Clement Kelley. \$1.50.

John Murphy Co., Baltimore, Md.:

Glimpses of Latin Europe. By Thomas J. Kenny. \$1.75.

P. J. Kenedy & Sons, New York:

The Coming Storm. By Francis Deming Hoyt. \$1.25.

Small, Maynard & Co., Boston:

Famous Modern Battles. By A. Hilliard Atteridge. \$1.75.

Fleming H. Revell Co., New York:

Anthony Comstock, Fighter. By Charles Gallaudet Trumbull. \$1.25.

B. Herder, St. Louis:

A Loyal Life; A Biography of Henry Livingston Richards. By Joseph Havens Richards, S.J. \$2.00.

Pamphlets:

Our Sunday Visitor Press, Huntington, Ill.:

Menace Calumnies Refuted. By Charles J. Cummings, M.D. \$1.00 a hundred; Father Smith Instructs Jackson. By Rev. John F. Noll. Paper, 10 cents; cloth, 25 cents.

Mission Press, S. V. D., Techny, Ill.:

Arnold Janssen. From the German of Frederick Schwager, S.V.D., by Francis J. Tschan, A.M. 20 cents; For Christ's Kingdom. By Rev. Herm. Fischer, S.V.D. 20 cents.

Italian Publication:

F. Pustet, Rome:

L'Educazione delle Gioviette Cattoliche. Per Janet Erskine Stuart.

THE DRAMA

Shakespeare and Canon Hannay

Mr. Benson's refusal to play in New York has of course provoked some editorial comments, some wrathful, others regretful, others even pouting, and some others again protesting that in any case Benson counted for very little in his own country; for, in London, not a single Shakespearian play was produced last season, and things were only a little better in the provincial towns. It is not the first time, however, that a prophet is without honor in his own country. But the fault is not with the prophet; the country must take the reproach. In any case he is sure to be honored elsewhere. Hence it is not surprising that a wave of enthusiasm for the great dramatist is sweeping over Germany. In Berlin, last year, eight theatres had twenty-five Shakespearian plays, and sometimes as many as five or six houses were offering them simultaneously and successfully on successive evenings, while in the country at large sixty-six different companies were playing twenty-five different dramas of Shakespeare, and there were 1,104 performances of "The Merchant of Venice" alone. It might be suggested that as England and America have imported much bad stuff called philosophy from Germany, it is in order now to repair some of the evil by at least learning to be decent in dramatic appreciation.

We are even doing worse than merely ignoring Shakespeare. We are ridiculing him. Thus the perpetually offensive Bernard Shaw expresses himself as dissatisfied with the infatuation of Antony for Cleopatra, and substitutes a ridiculous Cæsar in his place. The purpose of the play, we are informed, is to prove that Circe, the enchantress, does not change heroes into swine but the reverse. Of course this is abnormally wrong, for though love may make a hero of a man, the carnalism symbolized by Circe will never effect such a transformation, and Shaw is very well aware of it.

In one of the acts of this travesty Cæsar appears at a lighthouse while Cleopatra is under guard in Alexandria. To escape to her hero she wraps herself in a rug and has herself conveyed in a boat to the lighthouse. During the conversation news arrives, possibly by wireless, of the outbreak of a war. Cæsar leaps into the sea, and Cleopatra is flung after him, whereupon he carries her on his back to shore. The grossness of it all reminds one of the Scriptural animals leaping into the sea when the evil spirit obsessed them.

That Shaw should conceive such a monstrosity is in the natural order of things, but that Sir Forbes-Robertson should lend himself to reproduce it on the stage is discouraging. Perhaps that was the price he had to pay for being tolerated in decent drama, and it may be that Benson feared a similar penalty, and hence kept away from the metropolis.

It is all the more to be regretted because the critics have been unstinted in their praise of Forbes-Robertson as a Shakespearian actor. One declared him to be "the most exquisitely sensitive and satisfying Hamlet of modern times." "His departure is to be regretted," we are told, "because since the death of the greatest of our own Hamlets—Edwin Booth—the genius capable of interpreting the poet's creations has not yet appeared among American actors, nor is there any probability that he will appear." Brought up in the atmosphere of grossness and vulgarity that envelops the American stage, how can any of the actors of the present day hope to achieve greatness?

From present appearances not even the Church is going to lift us out of our despair, even though the press announces that no less a personage than "the Rev. James Hannay, Canon of St. Patrick's Cathedral, Dublin, whose 'General John Regan' was one of the hits of the last London theatrical season, has come to America to superintend rehearsals of his play, which the Lieblers are to produce at the Hudson on November 10. Canon

Hannay said that he believed he was the only Anglican clergyman who is also a playwright."

In addition, he said he is a Nationalist and a believer in Home Rule. However, he had his doubts as to whether the present bill would become a law.

"My play deals with the upper and middle class Irish life, rather than the life of the peasantry, which differentiates it from the work of the dramatists with the National Irish Theatre," said Canon Hannay. "I am, however, deeply in sympathy with the Irish Theatre."

It is, of course, not news to some that St. Patrick's Cathedral, Dublin, in spite of its name, is not a Catholic church, and that the Canon is not a Catholic priest but a Protestant parson, with hopes but doubts about Home Rule, and in avowed sympathy with the unsavory Irish Theatre of Yeats and Synge notoriety, which makes us shudder. Nor does the information given by our English correspondent, in his letter on "Catholicism and the London Stage" help our peace of soul. For he writes that "Charles Hawtrey has withdrawn from the Apollo 'General John Regan,' the work of an Irish Protestant clergyman, Canon Hannay, who has written successful novels under his *nom de guerre* of 'George A. Birmingham.' 'General Regan' contains one of the worst travesties of a Catholic priest that has ever disgraced the prejudiced pen of a Protestant partisan."

If this judgment be correct, we trust that the Canon's advisers may induce him to modify his text. American audiences may not be as patient as those in Great Britain and Ireland. In any case it is a long cry from "Lear" and "Hamlet" and "Macbeth" to "General Regan," and from Shakespeare to Bernard Shaw and Canon Hannay.

EDUCATION

A Baptist Plea for Religious Training in Schools—Third Annual Report of Parish Schools of the Newark Diocese

Once upon a time, if one may use the consecrated formula proper rather to a story teller, the Catholic publicist was practically the sole upholder of religious training, of direct and immediate religious instruction in the school. He made no exception in his plea for this; in the kindergarten, in the elementary and grade school, in the high school and college and university, the education which forms character and produces sound principles of life was alike to be insisted upon; the dominant aim of the teacher throughout the years devoted to the training of the child and youth and man was to be ever the same—to send his pupils to the work of life girded for that work by faith in God, faith in men, and faith in the possibility of making this world over into Christ's kingdom. For years the protest of the Catholic publicist was, however, almost the voice of one crying in the wilderness. The inordinate fear of "sectarianism," of Church domination in the State, ruled the vast body of denominational Christians among us, and they seemed content to hand over the holy trust of the formation of their little ones to a system whose educational processes were built upon the superstition of the age, an excessive and unfounded faith in the power of mere book learning to educate the future citizens of the land.

Happily that day is fast passing. Last week AMERICA was glad to note the splendid ideal that marked the utterances of the chief speakers in the session of the Convention, here in New York, of the Protestant Episcopal body devoted to education, and it gave cordial assent to the claim put forward by George Wharton Pepper, lay delegate from Philadelphia, "that to maintain its high place this nation must give to its youth that sort of training which will fit it for the places which it must fill in the days to come, and it must of necessity be trained along the lines of Christianity, the basis of all true life."

This week AMERICA is able to quote another testimony to the

passing of the day of the foolish fear of "sectarianism" in education. From far off Sioux Falls, in South Dakota, the testimony comes; and one is almost startled to recognize the strength of the plea advanced by a Baptist gathering in the far western city for thorough religious training in our schools. The Baptists, it need not be remarked, have been for years among the most ardent advocates of the common schools and of their rigid exclusion of religious instruction from study courses.

On October 10, in the City Temple, of Sioux Falls, the Baptist Church of South Dakota held the educational session of its annual convention. The report of the Church's activity in education was prepared and read by Dr. E. F. Jorden, President of Sioux Falls College, an institution supported by the Baptists of that Commonwealth. The document, which press reports inform us was received with enthusiasm, is a singularly able defence of the need of religious training in every aspect of the formative process of the child. Dr. Jorden introduced his paper by assuring his hearers that "there never was a time when it more behooved men to view things in the large, to weigh facts carefully, and to speak with great circumspection." Like Mr. Pepper in the Protestant Episcopal Convention, he is no believer in the theory that religious education is one department of education at large and more or less supplementary to secular education. He believes, rather, "that there is just education, and that if you neglect the religious side of it, you not only dwarf religion but make a mess of the whole business." "The greatest need of this hour and of all future hours," wrote Dr. Jorden, "is Christian character. In a democracy there is imperative need of education, and the State does well to furnish it; but there is tenfold more need of character than of education." To illustrate what he means by character Dr. Jorden quotes Prof. Eucken, a German philosopher who is by no means an orthodox Christian, and yet who holds that the Christianity of the future, "while yielding to the legitimate demands of the age, and grappling sympathetically and fearlessly with its problems and entanglements, must stand above the time and make relentless war upon its superficial, petty and unspiritual tendencies, its empty, godless culture, its brutalizing comfort and ease, its unscrupulous and heartless civilization."

In the face of this relentless war, the Western Baptist representative continues, "one of the most dangerous facts in our democracy and one of the most disgraceful facts in our Christianity is the lack of adequate Christian training for our youth." Such training, he contends, is no longer secured in the home—the family altar is broken down; it is not secured in the Sunday school—children no longer go to Sunday school unless they want to; it is not received from the pulpit—few of our youth go to church to hear preaching; it is not imparted in high schools and state universities—from these the Bible is cast out, religious teaching is proscribed, teachers' hands are tied, and many influences which undermine character are creeping in. "While our country is well equipped with strictly educational facilities and is daily becoming better equipped, we face a crisis in character-training, and that too in the presence of an awakening social conscience, and before the rising tide of commercial, civil and political reform. And that training is taken from the habits and atmosphere of a school, not from the school textbooks." It were difficult for the most ardent Catholic to state the case for the need of religious training in stronger terms. Nor is Dr. Jorden a whit less emphatic in proclaiming his idea of the kind of Christian school that will satisfy the need he so graphically describes.

"A Christian school," he says, "is one in which every member of the faculty is a Christian, not merely a nominal Christian but a live Christian, a Christian whose soul is a flaming fire, whose touch upon young life is inspirational of the highest ideals, whose day is begun in prayer. No

other kind of person has any place in the faculty of a Christian school.

"A Christian school is one whose atmosphere is all a tingle with a joyous, virile Christianity, a Christianity which appeals to young men and women, commands their respect, fascinates them with high conceptions of life, and sends them into society enamored of service to their fellows.

Such preparation for life does not come from text books. It comes from teachers who walk with God, who believe in the redeeming Christ, who have ventured their own lives in the service of the Master, and have dedicated their work to the reconstruction of society after the mind of God.

"Our Christian schools must be, not less Christian, but more Christian. They are in competition with other schools for students, and the tendency for years, especially in our larger Christian schools, has been to minimize Christianity—to minimize the requirements for Christianity in the faculty, to minimize Christian discipline and Christian standards of conduct among students, to minimize the distinctively Christian atmosphere of the institution, to minimize character requirements for graduation. On account of competition for students the tendency has been to make our Christian schools like other schools, except possibly that the majorities of board and faculty must be nominal Christians.

"Better to send a hundred men into the world's work thoroughly trained as Christians than a thousand, however well schooled, with simply secular ideals. The moment our Christian schools become like other schools, that moment they cease to have warrant for existence, that moment they fail to have just claim upon Christian money. Their warrant for existence and their claim for Christian money is that they are character builders, that they send youth forth to life's work with the vision of God, with faith in the conquering Christ, and aflame with zeal for the transformation of men and institutions into the kingdom of the Master."

Evidently Dr. Jorden is not in accord with the distinguished members of the governing bodies of the many one-time religious schools and colleges who, to gain a share of the Pittsburgh Iron Master's endowment fund, have "minimized" the Christian character of the institutions they direct until neither shred nor shadow of the old Christian influence remains.

One other note is sounded in this remarkable paper that rings in fine accord with a sentiment most Catholics cherish. "Attention has been called of late," says Dr. Jorden, "to the neglect of Christian students in State universities, and some have thought that by guild houses and student pastors the same ends could be accomplished that are achieved by Christian schools. I have nothing to say against these endeavors. I believe in them. But, as effective working institutions, I do not think they are in the same category with Christian schools at all. Our problem is not one of herding a few students to any particular church.

Ours is the task of kindling the souls of the young until they are ablaze with love and with zeal, and consecrated to the ends upon which God is at work among men—all backed up by the sweet memories of college days, by reverence for teachers who inspired them, and by the power of that dominant Christian spirit which characterized the student body which they loved."

Through the courtesy of Rev. John A. Dillon, Superintendent of Catholic Schools of Newark, N. J., AMERICA has received a copy of the Third Annual Report of the parish schools in that diocese. The document offers excellent evidence of the zeal and energy of the Reverend Superintendent and his co-workers of the teaching staff in the schools in extending and strengthening the diocesan school system. Father Dillon's own paper on the right idea in Christian teaching is a contribution to our literature on Catholic school methods which deserves wide cir-

culution. He attacks boldly and well what he very justly terms the "unwarranted distinction widely accepted to-day between teaching and training." Rejecting the tendency to emphasize a theoretical teaching method to such an extent that, unconsciously, too little heed is given to principles of training, he would have teachers "realize that the most important aim of their work is not merely success in technical studies, but to form the pupil to habits that are honest, not dishonest; thorough, not slipshod; generous, not mean; refined, not vulgar—in a word, to form an enduring Christian character."

In a brief review of the work accomplished since the publication of the last annual report, Father Dillon shows the year just past to have been one of marked progress, not only in larger attendance, increase in the number of schools and school buildings, but also in the efficiency of the teaching and thoroughness of results obtained. There are now in the diocese 119 schools; at the beginning of the year there was an attendance of 53,754, the boys numbering 26,194 and the girls 27,560; the total registration at the end of the year was 53,530, made up of 26,057 boys and 27,473 girls; the total enrollment was 56,976; the average daily attendance was 49,981 and the number of teachers was 1,075.

M. J. O'C.

SOCIOLOGY

A Catholic Work of Charity

Social action to-day is scientific. That is to say it is organized and administered according to notions too often hastily conceived, and quite untested, of some one who arrogates to himself or to herself the name of "an authority." In fact we are in some danger of being suffocated by the multitude of those who, if they do not usurp that name and its office, are granted it under a very cloudy title. The consequence is that a great deal of energy is wasted, not a few people make a very comfortable living out of the administration of charities, fads are taken up only to be dropped when they cease to interest, the public is harassed by all sorts of restrictions and threatened with others actually subversive of personal liberty. The "authorities," playing perhaps upon their assumed designation, take upon themselves real social authority, and presume to dictate to their fellow-citizens in a way that is subversive of all social order. The other day we received a circular signed by a lady we never heard of before, telling us that a certain Sunday had been set aside for a certain object and demanding that sermons be preached relative to the object in all churches. She did not tell who had set the Sunday aside, and so we judge that she had done so herself, taking into her hands the functions of ecclesiastical authority.

Public charity is a part of social action. As a matter of pure fact public charity is somewhat of a usurpation. It follows the decay of the religious spirit. When this flourished in every rank and class public charity as it exists to-day was unknown. One may say that in the present state of society it has become a necessity. This may be so; but it is not necessary that its self-constituted overseers should interfere with the works of those in whom the religious aspect survives. Much better would it be to foster this spirit everywhere that it may have its necessary outcome in works of charity. What it can accomplish we may see from an example of a social work utterly unscientific, working without noise, without display, yet working efficaciously because it is animated with the Spirit of God.

In 1827 a French woman, mother of five children, fell ill in Turin on her way from Milan to Lyons. Her husband ran to the nearest church for aid, where he fell into the hands of Canon Cottolengo. This good priest did everything for the afflicted family with Christian generosity, and then and there conceived the idea of founding a home for the distressed. He rented some rooms, in which he carried on the work, and four years later

founded the "Little House of Divine Providence, under the auspices of St. Vincent de Paul." He called it the "Little House" to distinguish it from the *Great House of God's Providence*, the whole family of mankind. He added "of Divine Providence" to show that for its support and development he depended, not on organization in our modern sense, but on God's unfailing goodness. He put it under the patronage of St. Vincent de Paul, as the true, loving father of the poor. Over the gate he wrote: "*Charitas Christi urget nos*," that all its benefactors might know that supernatural charity should be their motive. It had no revenues, but was supported by the alms God sent from day to day. If it received a legacy there were always debts to be paid, for the tradesmen of Turin have never feared to give credit to a house that made God their debtor. The "Little House" exists to-day in a vast collection of buildings covering five acres, housing thirty-four communities to serve its inmates, who number about seven thousand souls. It includes sixteen different works. These include three large hospitals for every kind of disease, served by Vincentian Brothers and Sisters, and a staff of forty physicians, who give their services because the charity of Christ urges them; homes for deaf and dumb and blind, for orphans, and for abandoned and vagrant children, for deformed, epileptic and feeble-minded, a refuge for penitent women, cloistered religious, men and women, whose business is to pray for sinners, and a seminary for young men without the means to make their studies for the priesthood.

As we said, the establishment depends absolutely on God's providence. It receives no subsidy from the city or from the State. On the contrary, the present Government does not blush to tax it. On the flour alone it consumes it pays internal revenue amounting to nearly \$4,000 a year. Had we the space we might enumerate case after case of the miraculous interposition of Divine Providence in its behalf, for though often in distress the "Little House" has never failed, but exists to-day a monument to God's goodness and to the supernatural wisdom of those who cast all their care on Him, who careth for us. We do not suppose that our modern social workers who work without God will learn a lesson from the Little House of Divine Providence of Turin. But we do think that Catholics might study it and make it the model of works of charity conceived in the true Christian spirit of simple faith and fervent prayer. H. W.

PULPIT, PRESS AND PLATFORM

In the *Catholic Times* of London, September 26, a letter written by A. Christich (B. A. London), imparts useful information on the relations existing between Rome and the Servian Government. The communication reads as follows:

With reference to your note in the issue of September 12 on Serbia and the Catholic Church, allow me as a Servian and a Catholic, and as one familiar with conditions in the country, to assure you that it is national susceptibility and not religious intolerance that has hitherto been the obstacle to the establishment of a Catholic bishopric in Belgrade. Some years ago a Catholic bishop was appointed to Belgrade in virtue of an agreement between the Holy See and an Austrian Primate. The titular on arriving in the Servian capital was received unofficially, but with every mark of friendliness, by the Servian Government, and was informed that his nomination could not be accepted, for under no circumstances could a Servian see be subject to Austrian jurisdiction. The Bishop himself, an ardent Slav patriot as well as a fervent Catholic, realized the position so well that he at once relinquished his claim and promised the Servian Prime Minister that he would do his utmost to bring about direct relations between Serbia and the Vatican. A step in this connection has been that the present Catholic parish priest in Belgrade is directly appointed by the Propaganda in

Rome, but as he is at the same time chaplain to the Austrian Legation, though highly respected for himself, he is not looked on by Servians as an independent factor. Both the Metropolitan and several prelates of the Servian State Church, as well as notable laymen among our separated brethren, have told me that they are in no way opposed to the establishment of the Catholic Church in Servia provided that its ministers were allowed to be Servian in sentiment and Servian subjects. A near relative of my own some years ago very nearly succeeded in bringing about an understanding between the Vatican and the Servian Government, but was foiled at the last moment by the preponderance of Austrian influence. Two weeks ago the Servian Minister of Public Worship informed me that now that peace was established negotiations with Rome would be his first concern. In the light of the difficult past we must therefore suspend our judgment, putting always the cause of the Church in the first place, as apart from the political power of any Catholic empire.

ECCLESIASTICAL NEWS

The following is the text of the letter which the Sacred Congregation of the Holy Office has sent to the bishops of the Catholic world regarding mixed marriages:

"This Supreme Congregation of the Holy Office is greatly interested to obtain sure information concerning the mixed marriages which have been celebrated or attempted during the last ten years. It entrusts therefore to the care and zeal of your Lordship the task of answering as completely and as quickly as possible, the following questions:

"1. How many Catholics, non-Catholics, and non-baptized persons were there in your diocese ten years ago, and how many are there to-day?

"2. About how many mixed marriages have been concluded or attempted in each of these ten years, with dispensation from the impediment of disparity of worship, with dispensation from mixed religion, without any dispensation, before a heretical minister, and before the civil authority?

"3. Have the prescribed guarantees been omitted or refused, and in how many cases?

"4. In the other cases what have been the results of these guarantees, especially those that all the children are to be brought up in the Catholic religion, and that the parties are not to go before a heretical minister either before or after marriage?

"5. Finally, what rites, especially since the promulgation of the decree 'Ne Temere,' what solemnities are employed in the celebration of these marriages? Are they celebrated in the church, announced by the ringing of bells, does the priest wear his sacerdotal insignia, is the organ played, is the ring blessed, is a marriage address delivered, etc., or not?

"To the answers please be good enough to add your opinion on the question. In your diocese are there special circumstances which render it advisable for the future to favor or to oppose mixed marriages."

It has been announced that Rev. John M. Harty, D.D., of St. Patrick's College, Maynooth, has been appointed by the Holy Father to the Archbishopric of Cashel, which was made vacant by the recent resignation of Most Reverend Archbishop Feenelly. Born in the diocese of Cashel forty-six years ago, and educated at St. Patrick's College, Thurles, at Maynooth, and at the Gregorian University, Rome, Dr. Harty became Professor of Dogmatic Theology in Maynooth in 1894, within a year after his ordination. He received the chair of Moral Theology in 1904, and of Canon Law in 1909, and meanwhile wrote much on a great variety of ecclesiastical subjects in the *Irish Ecclesiastical Record*, and in the *Irish Theological Quarterly*, of which he has been editor since its foundation in 1906. His appointment to the

archiepiscopal see of his native diocese creates no surprise, as apart from his great attainments and distinguished character, he was held in the highest esteem by clergy and laity alike.

The appearance of two Catholic Indians in full costume lent a pleasing touch of color to the Boston Missionary Congress, and the address of Chief White Hawk in his native language, interpreted by Father Westropp, S.J., an active Indian missionary, brought home to the delegates the position and needs of our Catholic Indians, which were further expounded by Father Hughes of the Indian Bureau. Another incident brought the Indian Missions into prominence. Bishop O'Reilly of Baker City, while explaining the wants of his great diocese, told of an Indian Missionary of fifty years standing, who still exhorts them and hears their confessions in eight Indian dialects, though now 87 years of age. "He is here," he said, "though in his humility hiding away as usual," and he sent men through the hall to search for Father Cataldo, S.J., late Superior of the Rocky Mountain Mission. When the aged, though lithe and active figure appeared on the platform there was great applause, and all knelt as he said the Our Father in Indian.

OBITUARY

The Right Rev. William John Kenny, Bishop of St. Augustine, Fla., died on October 24, at Baltimore of diabetes. Bishop Kenny was born in Delhi, N. Y., on October 9, 1853, and was graduated from St. Bonaventure's College, at Allegany, N. Y. He was ordained in St. Augustine, Fla., on January 15, 1879, and was subsequently pastor of churches in Jacksonville and Palatka, Fla. On May 18, 1902, he was consecrated Bishop of St. Augustine, having served as vicar-general 1889-1901 and administrator, 1901-1902.

Reverend Edward J. Gleeson, S.J., died in St. Ignatius College, Chicago, October 22, after a lingering illness which for more than a year had incapacitated him. He was born in Milwaukee, Wisconsin, on December 7, 1851, and in his early years was a student in the St. Gall's Academy dear to many an old-timer of that city. He completed his college studies at St. Louis University, entering thence the Jesuit Novitiate at Florissant, Mo., on July 25, 1871. Father Gleeson's entire active life was given to college work, partly in an administrative capacity, but chiefly in the class room and in the lecture hall. He was a popular speaker and his style in the exposition of ethical and philosophical subjects was signally clear and attractive. He labored at different times in the Jesuit colleges in St. Louis, St. Mary's, Kansas, Detroit and Chicago, and was for a time President of the St. Louis University. In this capacity Father Gleeson had the distinguished honor of inaugurating the house of theology and philosophy which since the early '90's has been the central seminary of the Jesuit body in the country.

The death is announced, from typhoid fever, in Ceylon, of the Rev. Henry D'Arras, S.J., who was to have been preconized Bishop of Trincomalee, Ceylon, at the October Consistory. His death came as a great surprise, especially as many friends in Europe expected his return shortly for episcopal consecration. Henry D'Arras was the only son of Monsieur Lambert Louis D'Arras, a Private Chamberlain to His Holiness Pius IX. His mother was Louise, daughter of Sir Edmund Hungerford, second Baronet. Père D'Arras was at one time rector of the College of Notre Dame, Boulogne; for the last few years he had labored in Ceylon, and there was every hope that his services as bishop would have greatly benefited the flourishing Church in that island.

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CHRONICLE

Policy Toward Latin America.—President Wilson, in an address at Mobile, Ala., indicated the course the Administration would follow in its dealings with the Latin-American Republics. He declared with emphasis that the United States would not wage a war of conquest, nor ever again seek to obtain an additional foot of territory. The President stated that through motives of "morality and not expediency," the United States desired to keep the Southern Republics to an "emancipation from the subordination which has been inevitable to foreign enterprise." At the same time he indicated that it was the purpose of the United States to play a dominant part in the future of the Latin-American Republics, not through any idea of "material interest," but through a love of the principle of constitutional liberty.

Powers Ready to Cooperate.—At the request of the United States, England, France and Germany have agreed to take no action in Mexico until they hear further from Washington, which will occur, it is understood, in a few days, when President Wilson will make formal announcement of the future policy of the United States. Thus European impatience over the course followed by the Washington Administration has been allayed for the time being. It is believed that President Wilson will have a difficult task offering a program short of intervention that will satisfy the other Governments, inasmuch as their official representatives in Mexico already have expressed forcibly their belief that intervention is not only desirable, but inevitable. At any rate the impression prevails that Europe has forced the hand of the United States and made it incumbent on President Wilson to announce some

plan which offers fair promise of practical achievement. The sending of warships to Mexico by Germany and the attitude of Great Britain are regarded as having been contributory causes in the President's decision to ask the Powers to defer action in Mexico until they should hear from him. Germany has followed up the despatch of a cruiser to Vera Cruz by ordering a cruiser from the far East to the west coast of Mexico.—Rear Admiral Fletcher, commanding the American ships off Vera Cruz, reported to the Navy Department that General Felix Diaz, with José Bonales Sandoval and Cecilio Ocon, had been granted asylum aboard the battleship Louisiana, and asked for instructions. He received orders to put General Diaz and his companions on the first steamer leaving Vera Cruz for Cuba, or the United States, as they may prefer. The Army and Navy are reported ready for immediate action.

Express Companies Yield.—The new zone system of interstate express rates framed by the Interstate Commerce Commission will go into effect on December 1. The Commission received a communication from Walker D. Hines, representing the Adams, American, Southern, United, and Wells, Fargo Express Companies, in which he says: "The express companies have given the fullest consideration to the system of express rates framed and issued by the Interstate Commerce Commission, and, although they have grave apprehension as to the outcome, they have concluded to put that system in force, hoping to receive the cooperation of the Interstate Commerce Commissioners, the State Commissioners and the public." The Northern and Great Northern Express Companies also sent notice that they would obey the Commission's order.

Mexico.—The first returns of the balloting on October 26 indicated that not enough votes had been cast to comply with the constitutional requirements, and that "no election" would be declared. The more recent reports from Mexico tend to show, however, that the vote was much larger than had been supposed, and that Huerta and Blanquet are well in the lead. An announcement was made by the Mexican Minister for Foreign Affairs that if General Huerta should be shown to have received the most votes he would retire in favor of General Blanquet, his running mate, who would take the oath of office as Vice-President and immediately assume the functions of the Presidential office. President Huerta will probably take command of the army as soon as the result of the election is determined.

Canada.—The election in South Bruce, Ontario, adds to the blow given the Government in East Middlesex. In the latter constituency the Conservative majority was reduced by nearly one-half; in South Bruce the Conservative majority of 103 has been changed into Liberal majority of 125.—The Duke of Connaught has returned to complete his term.—The Newfoundland elections have given a decisive victory to the Government. The issue was alleged extravagance, especially in railway expenditure.—Mr. E. E. Prince, of the Department of Fisheries, is in Washington, trying to procure the execution of regulations already approved in theory, for the protection of the salmon fisheries in the Strait of Fuca and the Gulf of Georgia, between the State of Washington and British Columbia. The failure of a proper proportion of the fish to reach the Fraser River during the season just closed, "a fourth year big run," not only worked great injury to British Columbia packers, but also brought about a shortage of eggs for the hatcheries, most of which are in that province, the result of which will be apparent during the coming years.—Sir Richard McBride, attending the Premiers' conference in Ottawa, has spoken very clearly on two burning questions. He grows more and more insistent on the obligation of the Dominions to share in the military and naval burden of the Empire, and more and more determined that the natives of the Indian Empire, though subjects of the King, soldiers of the King, wearing the King's decorations for service in his wars, must not enter British Columbia, which is a white man's country. We suspect that in the last analysis the two views will turn out to be contradictory. If one bears the burdens of the Empire, he is necessarily a world-wide subject of the Empire, and has a right to live in any part of it.

Great Britain.—Arthur Newton, the attorney who was suspended for a year in punishment of his unprofessional conduct as attorney for the murderer, Crippen, has been convicted of swindling and sentenced to three years penal servitude. He appealed, but the result was a confirmation of the sentence, which the court would have liked to increase.—Some time ago a well-known priest, Canon

Cafferata, was the object of atrocious calumnies circulated in anonymous letters. It took more than a year to discover the author, a certain Annie Tugwell, who had the audacity to charge the Canon's housekeeper with the crime and bring her twice before the courts. Mrs. Tugwell was convicted and went to prison for a year. Some extreme Protestants looked on her as a martyr. They have the satisfaction now of seeing her convicted again of the same crime, her victim this time being a lawyer, not a Catholic priest.—There are three elections pending. At Reading a successor to Sir Rufus Isaacs must be chosen; in Linlithgowshire a successor to Mr. Ure, and in the Keighley Division, Yorkshire, the new Solicitor-General has to seek reelection. They may be looked on as typical seats; and the Unionists have an excellent opportunity to test the strength of the Government in the country.—When Sir Rufus Isaacs was being sworn in, a barrister in his robes objected to the Lord Chancellor's panegyric on behalf of the profession and, and cried out: "speak for yourself, Lord Haldane." He was "hustled out of court" by the barristers in his neighborhood.—It is the custom when any great calamity befalls, for the Lord Mayor of London to open a subscription list for the sufferers at the Mansion House. One is now open for the relatives of the victims of the late colliery explosion in Wales; and it has drawn public attention to the fact that there have been, exclusive of it, 32 such colliery funds subscribed to since 1862, the total sum subscribed being £862,548. Of these funds several show large balances, and it is proposed to introduce a bill into Parliament to amalgamate these into a permanent fund to provide relief in such cases.

Ireland.—Mr. Churchill had explained that he meant by his Ulster proposal that the Government will consider any solution "compatible with the fundamental principle of an Irish Parliament and a Government responsible to it, and not destructive to the unity of Ireland," when Mr. Asquith finally settled the exclusion proposal, October 25. "Nothing is to be done," he said, "that may interfere with the setting up in Dublin of a subordinate Irish legislature with an executive responsible to it, or which may erect a permanent or insuperable barrier to Irish unity. That is the root principle of the Home Rule Bill, from which we will not depart." He welcomed a settlement by consent, but "a conference of party leaders without more or less an agreement as to a basis and a defined limit would be abortive and leave matters worse than it found them." Sir E. Carson's comments were mild, showing a conciliatory tendency, and it seems now that a Conference may be held on the basis of strengthening the finances of the Bill and increasing the representation of the three or four Protestant counties, and enlarging their local government powers. Meanwhile the Presbyterian Synod, following the example of the Protestant assemblies, has sent an appeal to the British non-conformists to save

them from papistical destruction, and the Ulster Liberal Association, a Protestant body, issued a counter pronouncement, declaring that Protestants are safer in Ireland than elsewhere and Home Rule will be a blessing to all.—James Larkin, the fomenter of strikes and riots in Dublin, was sentenced to seven months' imprisonment for inciting to destruction of property, physical assaults, and seditious libels. Mrs. Rand, an American, and Mrs. Montefiore, a London Jewess, were tried for kidnapping Irish children and attempting to take them to England. It was proved that they and their agents had carried off several boys and girls under false pretences and without their parent's consent. Further trial was postponed for a month, and as their attempt has failed, and now an influential Jewish society has interested itself in the case, it is thought the Government will let the matter drop. The Dublin priests who foiled the efforts of those persons to deport Catholic children to English Socialist homes, and rescued fifty from their hands, were Fathers McNevin, Landers, Gaynor, Flavin, Fleming, and T. F. Ryan. The incident has had a marked influence in making possible the conciliatory settlement of the strike proposed by Archbishop Walsh. In an address delivered before the All-Ireland Industrial Conference at Limerick, Bishop O'Dwyer said it was pitiable that in a country of little capital and nascent industries, trade and commerce should be paralyzed by senseless strikes fomented from England, in the interest of its own trades unions and manufacturers.

Rome.—Professor Bent, who is carrying out excavations in the ruins on the Palatine Hill, has located the Imperial Palace of Nero and Caligula—Caius Cæsar—and also that of Domitian, of a slightly later period, the foundation of the imperial throne being uncovered. The excavators have come upon seven houses of the republican epoch, a complicated network of pipes and drains and several circular rooms cut in the tufa stone and lined with plaster to protect from dampness.—The death of Mgr. Montagnini is very much regretted at the Vatican and elsewhere. He was present at the coronation of King Edward, and had taken the place of Mgr. Lorenzelli in Paris, after the rupture of France with the Pope, but was expelled by Clemenceau, and after occupying a post in the office of the Papal Secretary of State, was made Apostolic Delegate to Colombia.—It is announced that as soon as the Right Rev. Abbot Gasquet, O.S.B., President of the Commission for the Revision of the Vulgate, returns from the United States, the seat of the Commission will be transferred from the International College of S. Anselmo on the Aventine Hill to a more central part of Rome, viz., the Abbey of S. Callisto, in Trastevere.—The Servian Chargé d'Affaires at the Quirinal, says that his Government intends to come to an agreement with the Holy See with regard to Catholic matters in the Servian dominions. A Servian Catholic has been appointed to draft a Concordat and to form

a Commission which will be sent to Rome to submit the plan to the Pope. Whether this is devised for the good of Servian Catholics, or as an offset to Austria, is not yet ascertained.—The procedure of canonization and beatification, we are informed, is to be made more rigorous. One measure is that the title "venerable," not only does not imply any right to a cultus or to public panegyrics, but the term is not to be used until the publication of a decree pronouncing the heroic virtue or the martyrdom of the servant of God. Even that is not to be considered as permitting veneration, panegyrics or religious services, though the collect *pro gratiarum actione* may be added in the Mass. Stringent rules are also laid down with regard to the collection and examination of evidence. Thus the Ordinaries, under the penalty of nullity of the Acts, are to collect and examine documents against, as well as for, the canonization.—The Gregorian University has a new Rector in the person of Father Caterini, S.J., who replaces Father Mandato, S.J., the latter's health having given out.

France.—Although coeducation in communes of more than 500 inhabitants was forbidden by law as long ago as October 30, 1886, nevertheless such schools are very common on account of the apathy of those most concerned. Parents could easily put an end to them if they bestirred themselves. The people of Vitry have determined to do so. A coeducational school was organized two months ago; protests were made and it is to be abolished.—The agitation about the loss of the French protectorate in the Orient continues and appeals come from most unexpected sources to renew negotiations with the Holy See. Simultaneously attention is called to the slender hold it has on the Mediterranean and the growing power in that sea of Germany and Italy.—The defence of the "Lay School," the Government's euphemism for anti-Christian education, is to be maintained, although between 40,000 and 50,000 Catholic schools have been so far suppressed and heavy penalties inflicted on parents for withdrawing their children from such schools. This educational war is to continue, yet 22 per cent. of the annual army recruits are found to be illiterate.—The low birth rate which is such a cause of worry for the Government is laid at the door of the Socialists. The deficit in the Basin of the Garonne for 1912 is 8,165, which is equivalent to the wiping out of a small town. In eight departments of that region death overtakes birth. There are five other sections in the south and four in the Rhone valley where the same conditions prevail, as well as in the Seine-et-Marne and the Seine-et-Oise, while Paris itself has only 2,000 births to the good. Only Brittany is on the right side. Of its five departments, not only is there no falling off, but there was a gain last year of 17,000. The evil is most apparent where Socialism dominates.—It has been announced that the Government will ask for a loan of \$260,000,000 to cover military expenses.

Spain.—Maura is reported to have told the King that he was unwilling to take the part of Premier without constitutional support. The new Prime Minister Dato who is a Conservative, but, it is said, with Liberal tendencies, proclaims that he is in favor of friendly relations with France and the United States, but he is unwilling to discuss the Mexican situation. One of his first cares, he declared, would be to appoint a Minister of Labor in the Cabinet which is made up of every faction of the Conservative party. Meantime, to still further complicate the political problem, a Catholic party is announced, of which Maura is to be the leader.—Although Cardinal Aguirre, the Primate of Spain, had the official right to be buried with the military honors of a Captain-General he insisted upon having his obsequies carried out with the simple ceremonies of the Franciscans to whom he belonged. He was buried in a pine coffin and left no property, but a pectoral cross and some books. All the civic and religious functionaries of the city attended the funeral.

Portugal.—The most recent accounts from Lisbon relate that the politicians of the country comprise Syndicalists, Monarchists, Evolutionists and Opportunists, who are watching each other and preparing for an upheaval, though exteriorly all is quiet. Costa, the Premier, who is the real ruler, is cordially hated by his old enemies and former friends. His treatment of the Church is that of a bitter persecutor, and his management of public affairs has raised the price of living and increased the taxes. Whole families are leaving the country secretly to escape the emigration tax, and those who remain are ready for a revolution.

Germany.—The question of succession to the Brunswick throne has been definitely settled by the unanimous vote of the Bundesrath. The statement officially issued in this connection by Prussia declares that the conditions of a virtual state of war between the Guelphs and Prussians, which had hitherto made the accession of the Brunswick throne impossible for the Cumberlands, no longer exists. It furthermore expresses the conviction of the Federated States, that the sovereignty of Prince Ernst August is in full accord with the principles of Federation agreements and the Constitution of the Empire. The German press finds fault with the document, and in particular because no measures are taken to restrain the Guelph party. The Centrist organ alone greets it with unstinted praise, and proclaims it to be "a final victory over the 'principle of legitimacy,' trodden under foot by Bismarck."—An important step in the question of German sovereignty has likewise been taken in the Bavarian House of Representatives. The resolution to change paragraph 21 of the Constitution to the effect that Prince Regent Ludwig may be enabled to ascend the Wittelsbach throne in place of the insane King Otto, has been accepted by an overwhelming majority. Baron von Hertling introduced the motion by declaring that a mon-

archic State, in which the King is for a long time mentally incapacitated, must be considered abnormal, and that the present position of Bavaria, together with the insistence of popular sentiment makes it imperative that a King capable of performing his royal duties should be placed at the head of the Government. All parties, with the exception of the Socialists, expressed themselves in favor of the constitutional change by a majority of 122 against 27 votes.—A great victory has been won in Baden by the Centrists and Conservatives against the united Socialist and Liberal parties in the elections for the Second Chamber. Only four more places must be won by the Centre in the coming second elections to achieve an absolute majority in conjunction with the Conservatives. No doubt is entertained that the defeat of the Reds and Liberals will be complete.—A satisfactory explanation is given of the explosion of the Zeppelin dirigible, "L. 2," which resulted in the loss of its entire crew of twenty-eight officers and men. A new kind of wind shield had been used for the first time to protect the crew. An unforeseen partial vacuum, created behind this new device, caused the gas escaping from beneath the aluminum structure of the dirigible to be sucked into the gondola, where it was ignited by a spark from the motor. Deeply touched by the confidence placed in him in spite of this disaster, the ancient Count Zeppelin recently sent the following despatch to the Congress of Aviators at Leipzig: "If God will grant me a few more years of strength, the trust which has been placed in me will not be put to shame."

Austria-Hungary.—In its inquiry into the emigration question the Budget Committee has issued a resolution approving the intention of the Government to make the North Atlantic traffic of Austria independent of the North Atlantic shipping pool. Emigrants are thus to be protected against monopolistic exploitation. Great crowds are at present gathered together in the harbor cities, unable to leave because of the official closing of various shipping bureaus. The number of those who have escaped from possible military service is estimated at 200,000.—The resolutions asking for an army increase have been placed before the Representatives in the Reichsrath. The contingent of recruits is to be augmented by 31,300 men. It is claimed that the sudden military summoning of citizens during the recent crisis has reacted disastrously upon industrial and financial conditions, and that a larger standing army will make such summons unnecessary. National disagreements may be strongly accentuated in the coming discussions.

China.—By means of the "political railways" Russia and Japan purpose constructing, those Powers will effect, it is said, a "pacific penetration" of China to within 120 miles of Peking. According to the *New York Herald* this move should be regarded by the United States with great concern.

QUESTIONS OF THE DAY

The Episcopal General Convention

The meeting of the General Convention of the Protestant Episcopal Church is always interesting. It is the supreme authority of that denomination, it is made up of bishops, ministers and laymen from all parts of the country; and so one expects to find in it the true spirit of Episcopalianism. There have been more striking conventions than the one just closed in New York; but even this could not lose the essential interest coming from the reasons we have mentioned.

The Episcopalian spirit, that which animates it as a sect, is an abnormal interest in the mere externals of Christianity, joined with practical agnosticism regarding essentials. One may deny absolutely any objective presence of our Lord in the Holy Eucharist, and declare the Catholic doctrine a blasphemous fable. So do Calvinists and Zwinglians; and so did the Church of England in its beginnings, under the influence of its Calvinistic and Zwinglian fathers. This was a sad position for any Christian to take; yet in one way it is better than the modern Protestant Episcopalian position. It was at least positive, it recognized that the Mass was something, a something that mattered a great deal. Now, Protestant Episcopalianism has grown ashamed of its originators and of their teaching; and so the Mass has become nothing. It is the matter, not of Christian dogma, but of personal view. One may hold transubstantiation, consubstantiation, impanation, any opinion at all down to the most defiant real absence, but he is not by reason of his opinion in the matter either a better Episcopalian, or a worse. The holder of the transubstantiation view will grasp the hand of the holder of the real absence view and communicate with him in the Lord's Supper. Its all a matter of view, and the low view has rights as good as those of the high. It is becoming much the same with the Incarnation. Episcopalians, as a rule, have always been more or less touched with Nestorianism. Now things are growing worse. Nestorianism, Arianism, Semi-arianism and the Catholic doctrine are mere views. No one is to be chastised for his heresy, unless it be grossly offensive.

A burning question, exemplifying perfectly the Episcopalian agnosticism is that of the name of the Church. Is it the Catholic Church, or is it one of the sects of the Reformation? Tell me that there is no such thing as the Catholic Church, as I conceive it, and that there is no such thing as a sect; though I will pity the fate that makes you heir of those who dragged Christianity down so low, I will understand your indifference to the question so much to the front during the convention. But to say the Catholic Church is a reality and Protestantism is the denial of all that reality; and then to say that it is practically immaterial whether the Episcopal Church be

called Protestant or Catholic, is explicable only on the grounds that the whole business has no real objective value, but is a mere matter of view. Those who call themselves Catholic would like to work the term somehow or other into the name of their denomination. But it is not of vital importance. They will wait until they have a majority in the convention; and, in the meantime, will not only submit to be called Protestant, but also will consent to communicate with those who are Protestants by persuasion. It is not a matter of life or death, of the true faith, or of its denial, of believing our Lord, or of giving Him the lie. No, only a matter of resolutions, of voting, of majority, bare or two-thirds, of constitutional amendment. The Protestant wing is more sincere. It recognizes the meaning of the change proposed and refuses to be robbed of the name it has received as an inheritance from its fathers.

Marriage came up in the convention in a rather contradictory way. One resolution urged that the rights of Americans and Protestant Episcopalians had been trampled on by the late marriage legislation of the Holy See. It did not explain how. It did not tell us that an American, inasmuch as he is an American, and a Protestant Episcopalian, inasmuch as he is a Protestant Episcopalian, have the inherent right to marry Catholics, nor that even, had they such a right, they would have the right to marry Catholics in their own way. Indeed, such argumentation would defeat itself; for there is no reason why the Catholic should not have the same rights in the matter, and so an *impasse* would result. Hence, the resolution asked the convention to affirm "that the marriage tie should not be dealt with otherwise than the Holy Scriptures and the laws of the land, based thereon, allow." The resolution is, of course, vague. It may mean that the marriage laws of the States of the Union are based on Holy Scripture. But we think not even a Protestant Episcopalian would be so foolhardy as to commit himself to that. It therefore reserves to the Protestant Episcopalian sect the right to judge those laws, to select for approval those it holds to be based on Holy Scripture, and to reprobate those which have no scriptural foundation. In a word, it claims for Protestant Episcopalians the right to legislate concerning marriage they will not grant the Catholic Church: it goes beyond any claim of the Catholic Church, since it requires the State to recognize its authority in the matter. Another resolution demanded an ecclesiastical law requiring ministers to refuse to marry couples who do not produce physicians' certificates that they are free from any disease that renders marriage inadvisable. Perhaps some deputies voted for both these resolutions; we are sure that many were quite capable of doing so. It rests with such to show the scriptural foundation for the forbidding of marriage to those whose union is "unadvisable," and the exaltation of the physician to such high functions in the matter.

Characteristic of the convention was its eagerness to

make friends with the Jews. On Good Friday the Catholic Church has a special prayer for the Jews. It makes this prayer because our Lord Jesus Christ prayed specially on the Cross for His Jewish persecutors. He pleaded for their pardon because of their ignorance. The Church prays God in the spirit, almost in the words of St. Paul, to remove the evil from their hearts, that they may know Jesus Christ, the true Light enlightening their blindness. The founders of the Church of England, when they cut themselves off from the Catholic Church carried with them this, among other Catholic practices; and the Protestant Episcopalians in establishing their denomination left it in the Book of Common Prayer. The House of Deputies was tired of the practice. It seemed to have no concept of the attitude of the Church towards the Jews, how it holds that these still retain, as by a single thread, the birthright of their fathers, and looks forward to the day when all Israel shall be saved. Anyhow, such high considerations seem to have had no place in the discussion of a resolution calling for the abandonment of the practice as offensive to Jewish susceptibilities. The resolutions passed the House of Deputies, which had its reward in the good humored persiflage of a Jewish correspondent of one of the New York papers, who declared that so far were Jews from feeling hurt in the matter, that they were quite unaware that they had been the object of Christian prayers. The Deputies would have been wiser had they left untouched this time-honored practice of Christian charity. Another resolution called on the authorities of the Russian-Greek Church to denounce the accusations of ritual murder brought against the Jews from time to time. Such a demand is not likely to conciliate those to whom it is addressed. They will say, we suspect, that such accusations are the proper object of judicial investigations, that they have no reason to doubt the fairness of the Russian courts with all the evidence before them, but that they have every reason to consider impertinent the demand of the Protestant Episcopal Convention resting upon no evidence, but only upon the partisan reports of the daily press. Under the circumstances suspension of judgment would have been a more reasonable course.

A touch of comedy was introduced into the closing days of the convention. At the Church of England Congress, held lately at Southampton, the Bishop of London preached a sermon, in which he asked for a revival in a modified way of the Catholic practice of prayer to the saints. Everybody knows that Dr. Winnington Ingram is an erratic character. His learning is no more than a smattering; but he has the gift of captivating his hearers. In making his demand he took, of course, the opportunity of speaking disrespectfully of the Mother of God, and of railing at the Catholic Church, its teaching and practice. In fact, he seemed to wish not so much for the privilege of invoking the saints as such, as of invoking some of his particular friends, leaders in the High Church movement, that is to say, the privilege of canon-

izing such as he thought worthy of the distinction. He has his admirers in the Protestant Episcopal Church; so it is not surprising that in the convention he had his imitators, who wanted to enlarge the calendar by admitting not only such as St. Patrick, but also such as Bishop Seabury, George Washington, John Wesley and Bishop Hobart. A fundamental maxim in philosophy is: *Prius est esse quam operari*. One must be in heaven before he can intercede for us, and unless one can intercede there is no use in praying to him. We do not wish to make invidious distinctions, so we ask concerning all suggested, what guarantee can the Protestant Episcopal Church give that they are in heaven? Canonization, whatever way one takes it, whether by the modern way of judicial investigation and a Papal Bull, or by the way of *cultus immemorialis*, or the more ancient way still of general acceptance, supposes infallibility and miracles, while the Protestant Episcopal Church is certain that it is not infallible and pretends to no miracles. Moreover, what is the condition of the dead in Christ? Are they in heaven, or are they somewhere else awaiting the general resurrection? This also has a good deal to do with the worship of the saints; and it is a point on which there is a wonderful diversity of opinion among Protestant Episcopalians.

HENRY WOODS, S.J.

The "Jesuit Relations"

The death of Mr. Reuben Gold Thwaites whose chief claim to distinction consists in his having been the editor of the monumental work known as the new "Jesuit Relations" will be deeply regretted in the literary world of Europe and America. Though identified with the West he was in reality a New Englander. He was born in Dorchester, Mass., in 1853, and started on his literary career with the slender outfit of only a common-school education, though when he was about twenty-one he made certain post-graduate studies in Yale. After that we hear of him in Wisconsin, where he became Secretary and Superintendent of the State Historical Society and publisher of the "Wisconsin Collections." For ten years he was editor of the *Wisconsin State Journal*, and put in print the "Original Journals of Lewis and Clark," "Down Historic Waterways," "The Colonies 1492-1750," and "On the Storied Ohio."

In an appreciative notice of the life and labors of Thwaites, the New York *Evening Post* of October 23 says that although "his many publications, his zeal as a collector, and his influence upon historical scholarship at the University of Wisconsin have been a leavening force long and widely acknowledged," yet "his chief fame rests upon his resurrection of the Jesuit Relations—a resurrection as striking as the more recent discovery, in southern Illinois, of the Kaskaskia Records—and upon his careful edition of them in seventy-three volumes."

In spite of the punctuation of this passage we make bold to say with all due respect for the usually careful

writers of the *Evening Post*, that the average reader would at first glance gather from the announcement that the "Kaskaskia Records," like the "Jesuit Relations" also consist of seventy-three volumes, especially as "the resurrection" of both is considered equally "striking." As a matter of fact, however, the "Kaskaskia Records" which were published in 1909, consist as far as the officials of the New York Public Library know, of a single volume which, when compared with the "Relations" is comparatively of no importance historically or otherwise. Nor is it true as the writer says further on that "more than to any man since Parkman, credit is due to Thwaites for the upbuilding of the romantic and colorful history of the Old Northwest."

Undue praise, we think, is here given to Parkman's work as against that of Thwaites. The two authors are not in the same class. Parkman did indeed write "colorful and romantic history"—the color at times being exaggerated and false, and with all his enthusiasm for the heroes he was portraying, giving evidence at times of a bitter religious bias; whereas, Thwaites was mainly a collector of documents which he laboriously dug out of hidden and forgotten archives at great expense, and with absolute disregard of the obstacles that confronted him. He kept his own individuality in the background, and permitted the actions of the men who figured in his pages to speak for themselves instead of injecting into them his own personal appreciations of methods and motives. It is true that Parkman is thanked by the editors of the three volume Quebec edition of the "Relations," but we have it on the best authority that he was supplied most generously with material for his books by the famous Father Martin, S.J., the founder of St. Mary's College of Montreal, who was not only an editor of manuscripts but an explorer of the old mission sites of which he has left many valuable aquarelles which were lately published by Father Arthur Jones, S.J., in his learned work on the Huron Missions. It was Father Martin also, who trained Gilmory Shea in research work when Shea was a Jesuit scholastic. Nor should credit be denied to Dr. E. B. O'Callaghan, the editor of the "Documentary History of New York," which opened a mine of valuable material for future historians.

The origin of the "Relations" was very simple. According to the rule of the Society of Jesus, accounts of what was being done at the various mission posts had to be sent as often as possible to the chief Superior who in those days lived in Quebec. Those letters or "relations," as they were called, had often to be written in the woods or in canoes, or in Indian camps and were then confided to a brother missionary who was starting on the trail for Quebec or oftener to a trapper or a trusty Indian. They were collated at Quebec and put in order for the printer in France. The editors who were responsible for the form in which they ultimately appeared were Fathers Le Jeune who came to America in 1632; Vimont, who was Superior in 1639; Jerome Lalemant, who filled that

post in 1645; and later on, Paul Ragueneau, Le Mercier, De Quen and Claude Dablon.

These letters were published annually in France for a period of about forty years, from 1632 to 1673, and besides being a source of religious edification for the people at large, were of great scientific value because of the geographical and ethnological information they contained. Technically, this edition was known as the Cramoisy.

In 1672 for some cryptic reason Cardinal Altieri who was then a dominant influence in Rome forbade the publication of any missionary letters no matter from what part of the world they came. Thwaites suggested that Frontenac who hated the Jesuits had something to do with it. The order so incensed Louis XIV that there was for a time imminent danger of a quarrel with the Holy See, but the Jesuits of France tranquilized the angry monarch, and he at last with great reluctance submitted to the suspension of the publication. Of course the missionaries continued to send letters as usual to their Superiors, but these missives were stored away in the archives at Paris and elsewhere, and no one outside of the Jesuits themselves knew what they contained. The unwisdom of the prohibition was immediately apparent, for it was just after 1673 that Marquette's account of his discovery of the Mississippi arrived in France. But it could not be made public. It was only subsequently when England claimed the western country that the account of Marquette's exploration was given to the world and the controversy was settled.

The Quebec edition of 1858 was brought out under the auspices of the Canadian Government, and such scrupulous regard was had for the text that even the errors of the old editions were reproduced. The three volumes, however, comprise only the letters of the period between 1632 and 1673 besides Biard's account of his adventures in Port Royal and Mount Desert, as well as Charles Lalemant's story of his two shipwrecks on the coast, and his account of the establishment of the Jesuit residence in Quebec after Champlain returned to Canada.

The merit of Thwaites' work consists in this, that he added to this history of forty years, all the other documents he could find in Europe and America relative to the missions bringing the narrative up almost to the time of the suppression of the Society. Including the two precious volumes of indexes it runs through seventy-three large octavo volumes. It is true that the set should so to say, be cut in half, for the letters appear in the original language in which they were written, namely, in French, while on the opposite page appears the translation. But though duplicating the story and doubling the size of the work the arrangement is of great value for the historian, for he can see at a glance whether any liberties have been taken with the original text, or any oversight committed. In the matter of literary history he has also before him an excellent specimen of the French of Louis XIV, for although these narratives are

for the most part simple and straightforward, they reveal at times an exquisite literary taste. As Thwaites says, the writers were "men of trained intellect who were acute observers and practiced in the art of keeping records of their experiences. They performed a great service to mankind in publishing their annals which are for historian, geographer and ethnologist among our first and best authorities."

The notes which Thwaites has added to each volume are of inestimable value. They fix the actual places where the events occurred; they furnish us with brief sketches of the people, great and small, savage and civilized, who are mentioned in the narrative; they give us the history of the various tribes; explain the meaning of Indian terms, customs and religious ceremonies, describe the vegetation, animal life, mines, etc., of the various regions, so that every step is flooded with information about the aborigines and their surroundings, and we are brought into intimate contact with trappers and traders, and ecclesiastics and soldiers and publicans, and we even follow the Indians who were brought over the seas to be shown to the wondering people of the Old World.

It will be interesting for many of our readers to know that among those to whom Thwaites expresses his gratitude for help in this part of his stupendous work, the first place is given to the Reverend Arthur E. Jones, S.J., so long identified with Fordham and now archivist of St. Mary's College, Montreal. "From the very first," says Thwaites, "he opened his heart to this enterprise, and has not only given us *carte blanche* to ransack his priceless stores, but has contributed invaluable suggestions and data almost without number."

Of course even this vast collection of material does not comprise all the "Relations" that were written. Many fell into the hands of the Indians and were destroyed; others disappeared in the various suppressions of the Society in Europe. Perhaps at some future day they may be discovered and will shed more light on the interesting story, as happened for instance with what is called the "Journal des Jésuites," the Superior's diary of the Residence at Quebec. It was found in the lumber room of the Governor General's House. The story of Father Laure is another example. It was rescued from a heap of waste paper that was about to be thrown into the furnace.

It must, however, be borne in mind that these seventy-three volumes are not for general reading, for it would be impossible to sustain a dilettante interest in the endless tangle of letters and reports that crowd and often overlap each other in this stupendous collection. Only the skilled historian can follow the trail through this forest. For him its value is priceless, for he has at hand, the most reliable documents that could be written about the history of this country. They have already formed the basis of many contributions to literature. Incidentally they enshrine in the national annals of Canada and the United States the unusually heroic figures of the men

who first preached the Gospel of Christ in this part of the world. Q.

The New "Standard"*

Dr. Johnson in the preface to his Dictionary, first published in 1755, expresses the opinion that "no dictionary of a living language ever can be perfect, since while it is hastening to publication, some words are budding and some are falling away." Of the high merit of that work which remained the standard English Dictionary for a century there can be no doubt. "Looking to its clearness of definition, its general solidity, honesty, insight, and successful method, it may be called the best of all Dictionaries," said Carlyle. Here and there the definitions betray the personal feelings of the author, which Lord Brougham may have had in mind when he said that "the book becomes almost as entertaining to read as useful to consult." For example, "Excise," is explained in keeping with the Tory hatred of Walpole, as "a hateful tax levied upon commodities, and adjudged, not by the common judges of property, but wretches hired by those to whom excise is paid." Oats he defined, "A grain which in England is generally given to horses, but in Scotland supports the people." And with genuine humor he describes lexicographer as "a writer of dictionaries, a harmless drudge, that busies himself in tracing the original, and detailing the signification of words." It would be manifestly unfair, however, to judge of the merit of Dr. Johnson's valuable lexicon either by these examples or by that well-known definition he gives of net-work: Anything reticulated or decussated, at equal distances, with interstices between the intersections.

In spite of the admission in the preface that a living language is perpetually changing, Johnson made little account of living authors, holding that the English language had reached almost its full development in the days of Shakespeare, Hooker, Bacon and Spencer, and thought it useless to go further back than Sidney.

Archbishop Trench in 1857 was the first to enter an effective protest against the assumption which had long prevailed, especially in Italy and in France, that the chief duty of the lexicographer was to register only those words which are or at some period of the language have been "good" from a literary point of view. A dictionary he claimed should be "an *inventory of the language*; much more, but this primarily." Johnson had never a thought of making his work historical. Yet no part of his dictionary is more valuable than the quotations from standard authors with which he illustrated the definitions. This feature was more fully developed by Dr. Charles Richardson whose dictionary published in 1835-1836 is still a most valuable collection of literary illustrations. Johnson usually gave only the author's name, satisfied

*Funk & Wagnalls' New Standard Dictionary; one volume, about 3,000 pages; more than 7,000 illustrations. Funk & Wagnalls Company, New York and London.

himself with one or two authorities and often quoted from memory and not always with accuracy.

Trench's idea that the general dictionary of a language should embrace all the words—current or obsolete—of that language with all their meanings and uses, but should not attempt to be except secondarily or indirectly a guide to "good" usage, was taken hold of by the Philological Society half a century ago and has reached its realization in the monumental work, the "Oxford New English Dictionary," now happily nearing its completion. How far such a work lies beyond the powers of any one man even though he be a Johnson, may be seen from Dr. Murray's announcement when the first volume appeared in 1888, that his corps of readers had increased to 1,300 and that 3,500,000 quotations, taken from the writings of more than 5,000 authors had been amassed. Such a work as the "Oxford Dictionary" is indispensable for one who is in quest of the history of a word and of its various changes and uses from the earliest period down to the present day. For the ordinary, common, everyday use of the layman it is not directly serviceable, and its price makes it for most persons prohibitive.

Fortunately there is one dictionary which has been just published whose vocabulary is complete, whose definitions are in character and form efficient, telling by explicit statement what words mean, with illustrative quotations and distinctions of synonyms that satisfy the inquirer and withal contains an amount of collateral information that makes the work encyclopedic. This is the "New Standard Dictionary of the English Language," which has been in preparation, under the direction of Dr. Isaac K. Funk as Editor-in-Chief, since 1909. The original edition issued by the present publishers under the title of "A Standard Dictionary of the English Language" has been improved and developed to such an extent that it deserves the name of a new creation. It is not as comprehensive in vocabulary as the "Oxford Dictionary" for certain current words in the earlier period of the history of the language are omitted because by the modern standard of use, they are no longer approved. This is in keeping with its scope, namely, to set down all the live words of the English language in the standard speech and literature of the day, not, however, to the exclusion of terms that are commonly used, dialectically or otherwise, by large numbers of people in different parts of the English speaking world.

It is indeed a far cry from Dr. Johnson who protested that he had written the English Dictionary "with little assistance from the learned," to the latest New Standard with its 380 editors and specialists, many of them having an international reputation. The difference between the two productions may serve to measure the great advancement in general education throughout the English speaking world, as well as the marvelous growth of that world itself, and the results which even in the compilation of a word-book the cooperation of the learned may effect.

The real merits of a reference book containing 3,000

closely printed pages are not to be decided or appreciated by a cursory inspection, but such examination as we have been able to make of the "New Standard" satisfies us that there has been a strenuous endeavor to gather from every field of scholarship, art, science, religion, history, exploration, commerce, industry or invention new matter of real value and utility.

The information indirectly given in connection with the meaning and usage of terms is one of the most commendable features of the Dictionary. Turning to the word Protestant, we find under it the compound term Protestant Episcopal Church with the entire history of that organization given in a nutshell.

"Protestant Episcopal Church, the Anglican Church in the United States, representing and descending from that branch of the Church of England founded in the American colonies during the seventeenth century. It received its name at a meeting of Maryland clergymen in 1780. Its clergy were all derived from England until the establishment of the episcopate in the person of Samuel Seabury, who was consecrated by the Scottish bishops at Aberdeen, November 14, 1784. When Bishop Seabury took his seat in the General Convention of 1789, the union of the Episcopal churches in the United States was completed. . . . Its doctrines are contained in the Thirty-eight Articles, and it holds to the historic episcopate, locally adapted to the people's needs. It now has (1912) 103 Bishops, including missionary jurisdictions, 5,600 ministers and about 963,000 members in the United States."

Again the noun Protestant is defined 1. A member of one of those bodies of Christians that adhere to Protestantism, as opposed to Roman Catholicism; in general a Christian who denies the authority of the Pope and holds to the right of private judgment in matters of religion; any Christian not a Roman Catholic, an Old Catholic, or a member of one of the Eastern churches. Then there is added the following note giving the history of its use: The term was first applied to those princes and other adherents of Luther who, at the second council of Spire, April 19, 1529, protested against the decree of the majority representing the Roman Catholic States of Europe, which decree involved a virtual submission of the Reformers to the authority of the Roman Catholic Church. It is now generally applied to and accepted by all Western Christians who are not Roman Catholics, though it is disclaimed by some High-church Anglicans.

The term "Protestant," chosen almost at hap-hazard, well illustrates the process of enlargement which the standard has undergone in the new and completed edition. The name Protestant Episcopal Church and the entire historical comment appear here for the first time.

On the same page our eye happens to fall on the word Prothonotary. The lay and the ecclesiastical uses are there set forth. The ecclesiastical use as defined is: "One of the twelve ecclesiasticals at Rome who keep the registry of important pontifical proceedings. Other distinguished ecclesiastics have received the title and some

of the privileges of the acting prothonotaries." The statement that the number of the Prothonotaries at Rome is twelve is slightly inaccurate. There are several classes of prothonotaries and of these the prothonotaries Apostolic constitute the first, the others are either Supranumerarii (outside the number) or honorary, a long list of whom is given in the "Gerarchia Cattolica." The original "College of the Seven Notaries" was indeed increased to twelve by Sixtus V. But Pius IX in 1853 limited their number to seven, and Pius X in 1905 in exactly defining their position sets down the same number. The error is probably due to an inaccuracy in the "Catholic Dictionary" (1884) of Addis and Arnold.

Of course for absolute accuracy on Catholic terms and usages, recourse should now be had to "The Catholic Encyclopedia," but for general and secular information such as can be expected of a first-class dictionary for general use the "New Standard" seems to omit nothing that can be desired. The volume at hand is from the regular \$30.00 full Morocco edition. There is also a two volume edition. But full details of price and a descriptive analysis of contents may be had from the publisher.

EDWARD SPILLANE, S.J.

A Protestant Peril

The Lake District of Northern England has been celebrated widely by the school of poetry known by that name, and its mild beauties, as sung by Wordsworth, leave the impression of quiet content and all pervading peace. But, alas! the Wordsworthian calm exists no more. A terrible invasion has destroyed the tranquilizing force of nature's charms and transformed the whole neighborhood into a stormy counterpart of the foaming cataract of angry waters that Southey tells us "fall down at Ladore." This awesome event is the opening of a convent school of higher education at a place called Ulverston, and the fact that the Sisters come from France grievously aggravates the peril. The local Anglican rector, alive to the dangers of the situation, has written to the *English Church Magazine* in the hope of averting the calamity. It is an instructive document. He has "nothing but respect and love for Roman Catholics as individuals" and "the local priest is a personal friend" but "the System is unscriptural, fundamentally unsound," and as "this convent school is ultimately intended for the influencing of Protestant children towards the creed of Rome" he feels bound "to give a clear note of warning to those who may be in peril."

The note, if not clear, is long and somewhat loud. He does not deny "the cheapness and worth of the secular education given by the Nuns" nor the merit of "those who are exiles for conscience sake," nor "the outward charm, culture, quietness and gentleness of those devout ladies," nor that "their promises not to interfere with a child's home religion" are "given in good faith"; but as they are "whole-hearted servants and active missionaries

of Rome" and "feel that there is but one Church on earth and that all outside her are left to the uncovenanted mercies of God" they cannot keep their promises; and, besides, "the ATMOSPHERE of the Convent School with its emblems, dresses, etc.," will powerfully supplement "the religious bias of the teachers" in turning the pupil's mind "to an alien faith and practice."

An impassioned appeal follows in the name of "your civil and religious liberties, domestic peace, etc.," but otherwise the document is a restrained and moderate statement of the arguments that ministers urge on Protestant parents against sending their children to Catholic schools. And it is also true, except in regard to Catholic teachers violating their promises. In this he forgets that the Catholic church is the protagonist of parental rights in the religious education of children and she will not receive minors into her fold without their parents' authorization. Moreover, in case of abuse the remedy is in the parents' hands, the immediate withdrawal of the children. But why should the minister have to make such appeal? Protestant and secular schools, the complainant tells us, are plentiful in Ulverston. Then why should Protestant parents send their children to the Sisters? Evidently because they cannot find in their own schools "the charm, gentleness and culture of those refined ladies," and also for the additional reason he urges to the contrary, that "a singular individual attention is given to pupils in these establishments."

They want to have their children taught well the things they should know and kept free from the burden of things they should not know, and they wish to have them trained in modesty and true culture by ladies whose example enforces their teachings. As to whether their daughters in later life will adopt the creed and practice from which the unique excellence of their teachers flows, they can plead the religious liberty which ministers preach in the abstract but seldom act upon in the concrete. "By their fruits you shall know them," is the powerful argument that draws non-Catholics to Catholic schools, and to the Catholic Church, and had the minister such an argument to advance for his own schools and his own church, he would have no occasion for his note of warning. Such incidents may well excite Catholics to further appreciation of their schools.

Oriental Imagery

Oratory is rarely history, especially when touched by the heat of the exuberant East. Thus, the Rt. Rev. Samuel Fallows, D.D., Protestant Episcopal Bishop of Chicago, told the Mohonk Conference, on October 23, that "much had been done for the Filipinos *proper* by the Roman Catholic and Protestant Churches, but that the Rt. Reverend Charles H. Brent, the Protestant Episcopal Bishop of the Archipelago, had *alone* concentrated his labors on the moral and spiritual uplift of the pagans and Moros."

The Filipinos *proper* are the Catholics. The Moros and pagans, we presume, are not properly Filipinos. It is true that Bishop Brent has labored much with the first class in making them lose their Catholic faith by "hospitals, trade-schools, bookkeeping, surveying, telegraphy and the English language," all of which have been used as means to seduce these *proper* Filipinos from the Church that lifted their ancestors out of the most degraded savagery and made of them the clever, the highly educated and the only Christian people of the Orient. If Bishop Fallows and Bishop Brent, and their associates and supporters and admirers, will take the word of one who knows, they have not made these Filipinos better Christians by inducing them to abandon their religion. You generally find a big sinner in an apostate Catholic.

With regard to the zeal of Bishop Brent in having "*alone* concentrated his labors upon the moral and spiritual uplift of the Moros and pagans," we anxiously inquire how Bishop Brent could continue to "concentrate his labors" on the distant missions, when he was so busy in Manila, and how Bishop Fallows, "who spent some time in the Islands," could have failed to learn that, whereas Bishop Brent sent *two* missionaries to the Moros, there are actually in the Province of Mindanao, where the Moros mostly congregate, a Catholic bishop, namely, the Rt. Reverend Michael J. O'Doherty, D.D., with 72 priests, 38 lay-brothers, 11 convents, 50 Sisters and a Catholic population of 300,000. It must have made Bishop Brent uncomfortable to be told that "*he alone* was concentrating his labors" on these so-called Filipinos, and must have recalled Dooley's skit on the hero of San Juan Hill, entitled "How I Fought the Spaniards, or Alone in Cuba."

Incidentally it would be interesting to know if there is any family connection between Bishop Fallows and Mr. Edward H. Fallows, President of the American Philippine Company, a corporation "organized for the purpose of investigating opportunities for investment in the Philippine Islands and the Orient"?

The *Financial News* of England volunteers the information that one of the leaders of the Workingmen's Unions has just realized by speculation the neat little sum \$120,000. Having reliable information about coming strikes he sold out the stock of the industries that were threatened and had only to buy them back again when he knew that the strikes were to be called off. Whether the profit went into his own pocket or that of the Union is not said.

CORRESPONDENCE

A Mission to London's Non-Catholics

LONDON, Oct. 23, 1913.

One of the most remarkable and successful missions to non-Catholics ever preached in London has just concluded at the beautiful Church of St. Mary's, Clapham Common, headquarters of the Redemptorist Fathers.

So extraordinary has been its appeal that it was extended and continued on several subsequent days in the local Guild hall, where the outstanding problem has been that of packing into a comparatively confined area the many hundreds of non-Catholics of every denomination who literally clamored for admission. From the Nonconformist conscience to the foolishly rabid Agnostic, from the Protestant "Church of England" Adventist to the open-minded seeker after a new sensation—to your thinking—every differing type of the non- and "anti"-Catholic has been represented in these great overflow audiences.

The missionary was the well-known Father George Nicholson, C.S.S.R., who, by the way, has an equally well-known and popular brother in the Society of Jesus. Father Nicholson is gifted with a noble presence and a matchless eloquence, linked to something approaching a genius for that rare capacity of presenting to other than Catholic audiences the greatest truths of our Faith in the simplest and withal in the most eloquent terms of literary and polished English. Moreover, he had the good sense to group the essential points of his course of lectures under a few simple but very striking headings, such as "The Catholic Church—Christ's Kingdom on Earth," "May a Man Believe What He Likes?" "The Rule of Faith, the Church or the Bible," "Must a Man Tell His Sins to the Priest?" "Is Christ Really Present in the Holy Communion?" "Is There a Hell, and Who Goes There?" "Mary the Mother of God, and England Her Dowry," etc. At the close of every discourse the missionary invited questions and nothing could speak more eloquently for the extraordinary interest aroused than the number and diversity of the queries that he found himself confronted with night after night.

"The flood of questions has been such," said Father Nicholson to the present writer, "that I have been receiving them by post, by hand, by district messenger, and when I adopted the plan of dealing with questions at the close of my lectures, it has frequently taken me a couple of hours to answer them very briefly. Sometimes the queries have come from clergymen of the Church of England, and occasionally—when dealing with such a special subject as the Confessional—they have not been framed in the very choicest spirit or language. But I am bound to say I have had little to complain of on this score, and generally speaking the questions put to me have been not merely fairly and adequately framed, but animated by a genuine desire to get at the Truth and by a real reverence for the subject.

"Immediate results? We are sure of at least fifty converts as the outcome of this one fortnight's Mission to South London, in addition to the great numbers of people who are so much interested that they desire to be further instructed."

At the very outset of this Mission, Father Nicholson fell foul of the *Globe* newspaper. (The *Globe* is the oldest-established of our London evening papers, conservative in politics and ultra-Church of England in its ideals.) It had remarked, with a preceptible sneer, that "we [i. e., the *Globe*] imagine that Cardinal Vaughan would have called himself a Catholic first and an Englishman afterwards," or words to that effect. "Now surely to God," said Father Nicholson, commenting on these words from the pulpit, "the Cardinal would have called himself a Catholic first and an Englishman a very long way afterwards!" The *Globe* returned to the subject next day, devoting about half a column of its space to the missionary's spirited criticism and to vitriolic comment thereon. But this by the way.

In a brief printed appeal to non-Catholics in South London, Father Nicholson said: "The claim that the Catholic Church makes, of being the ONE divinely-appointed teacher of God's truths to men, must arrest the attention of every true believer in Christ Jesus, and must challenge a candid and impartial enquiry. There are in England to-day vast numbers of earnest men and women who, through no fault of their own, have an absolutely erroneous idea of the Catholic Church, her doctrines and her practices. It is surely no cause of offence, if I ask you to come to the course of lectures here announced, and to give a fair hearing to Catholic truth explained and upheld from a Catholic standpoint." The result of this manly, simple-worded appeal has, as we have just seen, exceeded all expectations.

Father Nicholson is himself as yet a stranger to the United States, but he told me that he hopes not always to be so. Moreover, he has been associated a great deal in missions and propagandist work with one whose name is almost a household word in certain Catholic centres in America—Father Herbert Vaughan. With the latter he has made two of these prolonged and far-reaching "motor-van missions" that have proved so strikingly successful in the United Kingdom, and would have rejoined him in the autumn of this year for a further campaign of the kind, but for the fact that he approached him too late in the day. It is not only natural, but inevitable, that a missionary of George Nicholson's zeal, eloquence and devotion should be greatly in demand, and as a matter of fact he is "booked up," so to speak, for missions all over the country far into next year. These are at places as widely apart as Pontypool in Wales, Salford Cathedral, Teddington, the far north of Scotland, etc. "Father George" has been conducting or assisting at missions for upwards of twenty-two years. In that period he has covered many thousands of miles in England, Scotland, Wales and Ireland, and he mentioned to me that not the least memorable sight he has seen was the recent one—at Limerick, I think he said—of two thousand men, mostly belonging to the laboring classes, receiving the Sacrament in one communion. It is experiences such as these that encourage the wearied missionary to persevere.

He has himself enjoyed the satisfaction of having brought many converts into the Church by reason of his gifts of eloquence and personal magnetism. He has also an abiding sense of humor, and you might have heard an occasional irrepressible burst of laughter from the congregations during the recent course. Nor does this sense of humor owe anything to the inborn wit of the Green Isle, for Father Nicholson belongs, I believe, to a very old English family. He told me, incidentally, that he once saw himself described in a provincial newspaper as "a good mixer." At first he puzzled over this quaint description not a little, until at last he gathered from the context that it was evidently intended to compliment him upon his facility for "mixing"—i. e., making friends—with all the sorts and conditions of men, women, and children who came to hear him preach!

I have strayed ever so slightly from the track of this memorable autumn mission to non-Catholics in South London in 1913. At one of these lectures, in a very restricted area, there were no fewer than five hundred non-Catholic visitors *alone*, and a noteworthy feature was the splendid way in which the congregations doubled and trebled themselves on each successive night of the Mission. "We have had literally every shade of thought represented here at St. Mary's," he said, "Atheists, Agnostics, Free-thinkers, Wesleyans, Methodists, Bap-

tists, Anabaptists, Unitarians, Plymouth Brothers. All were equally reverent, all equally delighted and interested in what they heard—in fine, as truly magnificent an audience as mortal missionary could desire. In all modesty I must think that the result is a triumph for Catholicism in England's great nation-city, at a time when all other creeds seem confused by some sort of philosophic doubt or other."

This event happily but unexpectedly synchronized with the "jubilee" of the famous Redemptorist headquarters in which it took place, whilst Father Nicholson's crowning triumph of oratory was on the night of Rosary Sunday, which also happens to be the festival of the dedication of St. Mary's at Clapham. Redemptorist missionaries in this country are very frequently credited with going to the extreme of "anathema" in preaching the pains and penalties attaching to such as fall easily into sin and temptation. With this particular and exceptional missionary force it is far otherwise. Father Nicholson is an incorrigible optimist, and it is his wonderful capacity for preaching and teaching "sweetness and light" that has rendered this Mission such a striking success.

He told me of an incident in which Father Herbert Vaughan figured once while *en voyage* to the United States. An argument of a religious character took place between him and an Anglican clergyman who happened to be a fellow-passenger. Later on, the captain of the steamship joined Father Vaughan in a stroll on deck. "By jove!" quoth the captain, "but you had by far the best of *that* argument, Sir!" "Thank you very much," said Father Vaughan, "but may I ask what *your* religious views happen to be, Captain?" "Oh, as to that," airily replied the other, "my own view is that all so-called creeds are nonsense, you know!" But our missionary added, by way of comment, that in his own experience of seafaring men, those who go down to the sea in ships, be they Catholic or otherwise, are frequently men of Godfearing and really noble aspirations and endowment.

PERCY CROSS STANDING.

Ceylon University College and Sodalities

The English Crown Colony of Ceylon is passing through a very critical stage of educational experience, and Catholics, quite naturally, are anxious about its issue. Until now there were in the island only secondary colleges preparing candidates for the junior and senior Cambridge examinations. Those students who wished to obtain a higher education had to go to England or to one of the Indian universities. This arrangement was not satisfactory. With an excellent harbor, one of the very best in the East, and the consequent facilities for commerce and intercourse with the West, the little island has in recent years made rapid strides in civilization and social progress. To meet the needs of the times a university, or at least a University College, is an urgent necessity, and the latter has been granted by the Home authorities, with a brief interval for public discussion before the final settlement is arrived at. Now, the predominant feature of the proposed college is, that the Government will have complete monopoly of it, and no private institution of an equal grade can be affiliated to it. This attitude on the part of the Government is being vigorously opposed in pamphlets and public lectures by the Catholic Press, led by the *Messenger* of Colombo, and by eminent Catholic educationalists.

The Rev. Father Martin, O.M.I., B.A. (Cantab), has distinguished himself as the chief champion of the Cath-

olic cause. As soon as the proposal of the Government was made public, Father Martin, in a series of brilliant "letters" to the *Catholic Messenger* of Ceylon, sounded a note of alarm, and directed the attention of Catholics to the seriousness of the situation. He made it clear that Catholics could not conscientiously accept a system of higher education monopolized by a godless State institution. The constant and universal teaching and practice of the Church, and the very nature of education itself, were appealed to as first principles on which the Catholics are to form their conscience in the matter. Monopolization of higher education by the Government was, moreover, weighed in the balance of justice and wisdom, and was found wanting and self-condemned. It was against justice, because Catholics, who form an important part of the tax-paying population of Ceylon, have a rightful claim for a proportionate share of higher education, in a form acceptable to them in a moral and religious point of view; against wisdom, because an educational system informed and permeated by the wholesome influence of religion is a valuable contribution to the civic and moral rectitude of the citizens. This has lately been admitted by a great Protestant authority. "The Catholic schools (in Ceylon)," he said, "are far superior to the public schools, because they teach the young the principles of honor, morals and industry. . . . Our brethren of the Catholic Church can teach us valuable lessons on this subject. They have clearly recognized the importance of a right atmosphere in education."

To bring home these arguments to the Catholics of Colombo, Father Martin summarized the contents of the "letters" in a vigorous lecture, at which the entire Catholic *élite* of the metropolis was present. The earnestness of the speaker, his ringing eloquence and the momentous character of the subject all combined, held the audience spell-bound for over an hour. That evening the Catholic public fully realized that an uncompromising opposition to State monopoly was their sacred duty. Father Martin's arguments were so telling and persuasive that even the non-Catholic public were compelled to admit the reasonableness of the Catholic claim. Already the press in Ceylon, with few exceptions, has declared in favor of Catholics. The *Times* of Ceylon, in particular (which is the organ of the British settlers in the islands, and an active supporter of the Government), although it opposed the Catholic demand at first, has lately been obliged to yield ground by the following confession: "It is obviously not for us either to teach Rome that it is wrong, or to dictate to Catholic parents what their attitude should be. We can only express regret at the deadlock which is thus arrived at." The Catholics are still in the thick of the fight, and it is too soon to anticipate its final issue. Yet if public opinion counts for anything the Government will have to modify its scheme in such a way as to admit the affiliation of at least one Catholic College to the new University College.

Besides being the year in which this great educational struggle was inaugurated, 1913 will be a memorable one in the annals of the Catholic Former Pupils' Association of St. Joseph's College, Trichinopoly. It witnessed the celebration of three events closely bound up with the advancement of Catholicism in South India, viz., the Diamond Jubilee of the Sodality of the Immaculate Conception; the Silver Jubilee of the Association itself, and the Golden Jubilee of the religious life of its Founder, the Rev. Fr. Herandeau, S.J., at present Procurator of the Toulouse Province.

The celebration of the triple Jubilee was fitly preceded

by the annual Retreat, in which eighty-two former pupils participated. The general meeting was attended by more than two hundred from all parts of the Presidency, besides the professors and Catholic undergraduates of the college. The Holy Father, through the Cardinal Secretary, sent a message of congratulations, with a special Apostolic blessing for the members of the Association and the Sodality.

This Sodality was erected in the college as early as 1852. It was the first Sodality ever erected under the invocation of the Immaculate Conception. In the sixteenth century there were sodalities at Cochin (Malabar), and at Goa, established by the Jesuit missionaries, but both of them, unhappily, shared the vicissitudes of the Society and ceased to exist, with the suppression of the same in the eighteenth century. Hence the Sodality at Trichinopoly is now the oldest in South India, if not in the whole of India. The spiritual good done by it is incalculable. Hundreds of educated Catholics, living for the most part in a pagan atmosphere, have kept up their faith, and have been, besides, active apostles of it, thanks to the influence and guidance of this single institution. Nay, more. It has also been the fruitful mother of a number of societies and organizations, which still continue to receive inspiration and vitality from it. *Per ea crescunt per quæ sunt*. In short, its progress was in accordance with the needs of the times. Five and twenty years ago, with a view to foster a greater sense of brotherhood among educated Catholics, a Former Pupils' Association was established. Again, some nine years ago, the Sodality was the effective means of promoting frequent and daily Communion, both among the students of the college and their elder brethren in the world. It is indeed a heavenly sight at which angels rejoice to behold the majority of the six hundred Catholic boarders approaching the Eucharistic Table every day. With frequent and daily Communion a series of important organizations soon started into being. The *Morning Star*, the organ of the Sodality of Our Lady for South India, the Catholic Truth Association, which enables the Catholic undergraduates to become acquainted with the historical and dogmatic sides of our holy religion; the Voluntary Catechists' Association, which so ably seconds the efforts of the hard-worked missionaries; the League of Charity, with seven sections, into which the members of the Sodality have been drafted; and the Apostleship of the Press, are the most important. The Sodality, which has gathered round it such an excellent group of Catholic activities, has not only justified its existence, but has established its claim to be considered an essential factor of Catholic progress in India.

The Former Pupils' Association, which celebrated its Silver Jubilee this year, can boast of achievements proper to itself, although in most matters, it is, as it were, the executive organ of the Sodality. Its chief work during the last five lustres has been the organizing of Retreats for its members, and the inculcation of sound Catholic principles, to be lived up to in social, political and professional departments. About the success of the Retreat movement in South India, the present writer has more than once informed the readers of *AMERICA*. This Association also furnishes the largest and the most active contingent of members to the South Indian Catholic Association. Through the cooperation of both important political privileges have accrued to the Catholic community. It was on their representation that the Madras Government granted a Catholic representative in the Presidency Legislative Council.

J. P.

A M E R I C A

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The Jewish Protest

The "Ritual Murder Trial" which is now engaging the attention of the world is based on an accusation that has been reiterated century after century by the enemies of the Jewish race. In brief it consists in this, that they, or at least some of their sects, employ Christian blood in certain religious ceremonies, and for that purpose the crime of murder in a hideous form is committed.

Such is the statement of the "Jewish Encyclopedia" which adds that "this blood accusation dates from the beginning of the thirteenth century." The writer probably means, however, that its connection with Good Friday dates from that period; for in the beginning of the article entitled "Blood Accusation" we are told that their great historian Josephus assails Apion the Alexandrian grammarian for accusing the Jews to the Roman Emperor Caligula of "annually fattening a Greek in the temple, killing him, offering his body as a sacrifice, eating his internal organs and swearing an oath against all the Greeks." This of course antedated the thirteenth century, and the Emperor Caligula's record in history is that of a relentless persecutor of the early Christians.

Again we are told by the same writer that "the first case in which the Jews were actually accused of killing a Christian child for ritual purposes was that of St. William of Norwich in 1144." That event also preceded "the middle of the thirteenth century." On that occasion, we are told, "none of the Jews were *tried* or punished for the alleged crime."

In 1235 occurred the famous "Fulda Case" which was brought to a satisfactory conclusion by a conference of many scholars and distinguished Jewish converts to Christianity. Their report on the testimony was referred to the Emperor Frederic II who issued an imperial decree which declared that "with the general consent of the reigning princes he exonerated the Jews of the district

from the grave crime with which they had been charged, and declared the remainder of the Jews free from all suspicion."

Nevertheless similar accusations continued to multiply and an appeal was made to Pope Innocent IV, who not only issued two Bulls declaring the Jews innocent of such crimes, but repeated the commands of several of his predecessors who defended and protected the race. It is on this account that Innocent IV has been always held in grateful memory by the Jewish people. Nor was he alone in this respect. Similar pronouncements were made by Gregory X, Martin V, Paul III and Clement XIV, and as the Encyclopedia states "many Popes have either directly or indirectly condemned the Blood Accusation and no Pope has ever sanctioned it." Such has always been the spirit of the Catholic Church, and it might be added that in the case of little St. Hugh of Lincoln who is the most famous of these alleged murder victims, it was the Franciscan friars whose intercession with Henry III saved a great number of Jews from execution.

It is no wonder that the Papal Secretary of State, Cardinal Merry del Val indignantly denounces as baseless and wicked the charge that Pope Innocent IV had not only not condemned but actually approved those trials. His Eminence called to the attention of Lord Rothschild, who had written to him on the subject, that other Popes had likewise condemned them. In the same sense Cardinals Bourne, Gibbons and Farley and other distinguished prelates, have voiced the sentiment of the Church in this matter.

We have dwelt upon the history of this accusation to emphasize the fact that such atrocious charges are not Christian in their origin. Pagan history and literature make this sufficiently clear. Nor has Russia anything to do with Catholicity. The priests and monks and bishops mentioned in the press reports of the proceedings at Kieff are not Catholic priests and monks and bishops, and the Russian Government has been as relentless and remorseless in its persecution of Catholics as she has of the Jews.

We admire and applaud the united and public action of the Jews in denouncing the attempt to fasten the ignominy of the Beiliss trial on their race and religion, but at the same time we cannot but wonder at the apathy and unconcern of Catholics who hear more infamous charges against their own Church and its practices, and who do nothing but moan and lament. The public spirit and unity of the Jews should teach us a lesson. We need it sorely.

An Absurdity—and Worse

To what absurdities the obstinate sticking to a false position must lead, the following quotation from a Protestant Episcopal periodical shows plainly:

"The loyal remnant of Caldey Benedictine monks have now found a permanent home at Pershore

Abbey, in Worcestershire. Pershore was given by its loyal lay owner to the Caldey community while it was still in communion with the See of Canterbury, but has now been taken away from that community and given to the monks who have remained faithful to their holy mother the Church in this country. The donor rightly considered that the seceding monks had forfeited all right to the gift, and represent only a schismatic Benedictinism."

To call Benedictines in communion with the Holy See, schismatic, is ridiculous. Still more so is the implication that there is any possible home for Benedictines in the Church of England. But the paragraph is worse than absurd. It is scandalously ungrateful. As we pointed out some weeks ago, Pershore had been given absolutely to the Caldey monks. These, more anxious for the eternal welfare of their brethren according to the flesh than for the assertion of their own rights, listened to the querulous Lord Halifax, and consented to return it to its donor, should he wish to get it back. He did so wish, and the monks surrendered the place; but they had not "forfeited all right to the gift." The "loyal remnant" is at Pershore solely through the unworldly generosity of the Caldey Benedictines. How long they will remain there is another question. This, however, is certain. They will not remain there as Benedictines, even in the figurative sense in which the term has hitherto been applied to them.

But Episcopalians can descend to lower depths. A Boston minister who writes over the signature, "Presbyter Ignotus," has the following:

"I am glad to learn that Pershore Abbey is not among the stolen goods. One of the oldest Benedictine foundations in England, it had been given to Caldey; but the donor has succeeded in reclaiming it, and has put it at the disposal of the loyal members of the Caldey Community."

"The donor has succeeded in reclaiming stolen goods!" A New York paper, apropos of the Convention quoted an English opinion that the Protestant Episcopalian clergyman is usually a gentleman. The restrictive "usually" means a great deal.

A Lay-Apostolate in Cincinnati

Nineteen months ago AMERICA expressed its opinion regarding the need the Church has to-day of efficient Catholic laymen to second or inspire the initiative of the clergy. We said then that the troubles that beset the Church to-day are due not so much to the malice of her foes as to the apathy of her friends. We claimed that genuinely representative Catholics are not sufficiently conspicuous in our civil and commercial life, in the trades and in the professions. More men are needed, we said, of high principles, lofty ideals and wide education. The Church can take little pride surely in owning as her sons politicians who never receive the sacraments; labor leaders who are advocates of violent and even anarchical

methods of reform; social climbers who contract Protestant marriages; professional men who send their boys to non-Catholic colleges; or officials, whose public utterances are often wanting in good taste as in Catholic loyalty.

The Church needs zealous and faithful sons who are neither deaf nor indifferent to her pleadings when she urges them to be men who can and will help her to face and solve the problems she now has to meet. Her bishops, priests and religious men and women cannot unaided do all that Her Sovereign Lord's holy cause prompts her to undertake to-day. The cooperation and assistance of a devout, efficient, thoroughly Catholic-principled laity are necessary, who will think little of giving time and money and, above all, personal service to the promotion of the social activities she deems it well to further.

We call attention to AMERICA's message to the laity then proclaimed because of a practical exemplification of its spirit which just the other day was brought to our notice. It is contained in the program of a lay-apostolate recently introduced in the parish of St. Xavier, Cincinnati, Ohio, and is thus described in the November issue of the *Monthly Calendar* published for the information of that congregation:

"Upon the suggestion and practical initiative of Rev. M. J. Ryan, S.J.," of the St. Xavier's parochial staff, "a committee of eighteen was recently appointed representing the Married and Young Men's Sodalities, and the St. Vincent de Paul Society. Its aim will be in general to assist the pastors in their work of ministering to the spiritual and even temporal needs of the parish.

"The territory within the parish lines will be divided into eighteen sections, to be assigned respectively to each member of this committee. The captain of each district will sub-divide his section and appoint lieutenants whose duty it will be to work out the details of any project that may be outlined by the pastors. In general the work of the captains and lieutenants will be to keep the pastors in touch with conditions in their several districts. They will verify the new census of the parish when completed, and maintain a card index record of persons living in the parish as well as of those who move into or out of it.

"Each sub-division being thus supervised, its vigilant captain and lieutenant will be alert for cases that may require the spiritual ministration of the priest, or temporal relief in bodily necessities. They will promptly report and act upon all cases of poverty or destitution, or of neglected children by reason of intemperate parents, or other causes, in a word, they will endeavor to anticipate the pastors' work by earnest and cordial cooperation with them in so far as lay activity will permit.

"It is hoped that by systematic and organized effort on the part of this committee the foundation of a lay apostolate may be established, by which a vast amount of good can be effected throughout the parish, which left to the pastors single-handed would be almost impossible of accomplishment."

It is a most praiseworthy movement and admirably practical in its details. Had we such a committee in all of the large parishes of this country, made up of upright, energetic and truly Catholic members eager to cooperate with their pastors, we should speedily put an end to a condition of affairs in which the Church's progress is often hindered and her work left undone owing largely to the lack of a zealous and efficient body of laymen.

"Professor Bernhardt"

May a Catholic, whose end is near, be lawfully kept in ignorance of his condition in order that he may have a more "peaceful" death? Has the doctor any right to prevent the priest from giving the last Sacraments to a dying person? "Certainly not!" will be the orthodox reader's prompt answer. The hour of his death is absolutely the most important in a man's life. For his everlasting weal or woe depends altogether on the state in which his soul is as it leaves the body. Then the physician of the body must yield his place in due season to the physician of the soul.

These are not the views, however, of Arthur Schnitzler, a German playwright, whose "latest and most original drama," "Professor Bernhardt," was forbidden to be presented in Austria on account of the uproar it was sure to cause, for the incident on which the play turns is said to have actually happened in Vienna. The drama has been produced, however, in Berlin, and a San Francisco house has recently published a translation of the text. *Professor Bernhardt*, the hero of the drama, is a skilful Jewish doctor, who is the head and president of the Elizabethinum, the best hospital in Vienna. One of his patients is a Catholic girl who is dying as a result of her sinful excesses. So the nurse summons *Father Franz Reder*, "Priest at the Church of the Holy Florian," as the incompetent translator calls him, to confer the "last ointment." But when the priest appears, *Professor Bernhardt* forbids him to go near the patient. For she

"has no idea," he says, "that she is going to die; she expects anything else rather than this visit. . . . I believe, Your Reverence, that it would be wrong to awaken her from this last dream. . . . If it is not in my power to save my patient, it is at least my duty to let her die happily. . . . As her physician, to whom the happiness of the patient is confided to the last minute, I must forbid your entering that room."

But while the priest, who seems fonder of talking than of acting, bandies words with the conscientious doctor, the patient dies unshriven.

Professor Bernhardt's troubles now begin. The Catholic directors of the hospital demand an immediate investigation. The Jewish physician is brought to trial, witnesses attest that he not only forbade the priest to enter the dying patient's room, but they falsely assert that he actually pushed *Father Reder* away and dealt him a blow. So *Professor Bernhardt* is deprived of his post

and sent to prison for two months, just for doing "his duty as a physician." During the trial the priest testified that he believed the doctor's behavior toward him "was not prompted by hostile feelings towards the Catholic Church, and after the verdict visits *Professor Bernhardt* on purpose, to say: "I feel myself prompted to admit that in this special case—understand, Professor, in this special case—you acted correctly in your capacity as a physician, and that you only obeyed your duty, as I did mine." Strange language, certainly, even from a priest whom *Professor Bernhardt* calls "one of the most liberal of his cloth." For no physician, whatever his own religious opinions may be, should keep dying patients from being attended in good season by the clergy they themselves, their relatives, or their friends choose to summon. In so doing he goes outside his province, invades his patients' rights of conscience, and imperils their soul's salvation.

The sympathies of Arthur Schnitzler, the writer of the drama, are clearly with his hero. But "Professor Bernhardt," after all, is only a play. In certain Austrian circles a man like *Bernhardt* would, perhaps, be regarded as a martyr of duty, but in this country he would be generally considered just a stubborn fool. For even our non-Catholic physicians have borne frequent testimony to the remedial value of the priest's ministrations and seldom have we heard of a doctor's hindering in any way the seasonable conferring of the last Sacraments. This, of course, is only as it should be. But the presentation and publication of dramas like "Professor Bernhardt" tend to raise doubts in the public mind as to the physician's duty of giving precedence at a death-bed to the clergyman.

A Long Service

Brooklyn will celebrate in a worthy way the fortieth anniversary of the appointment of Mr. Thomas W. Hynes to the presidency of its Particular Council of St. Vincent de Paul, an office which he has constantly and devotedly administered during these many years. Rarely is a position of trust confided to one man for so long a period, rarely likewise are men able or willing to sacrifice so large a portion of their lives to the routine work of a function which means no recompense, no publicity or honor, but only an incessant service of their neighbor. Yet its reward, we may add, is all the greater in that it comes from His hands alone who has promised that whatever we do to the least of his poor and little ones we do it unto Him.

It is in accordance with this spirit that the meeting is to be conducted, presided over by Bishop McDonnell of Brooklyn, at which addresses will be made by leading men of the organization, including the president of the Superior Council of the Society of St. Vincent de Paul, Hon. Thomas M. Mulry. The object is not so much the honor of an individual as the good of the Society.

itself and to enlist in its cause the energy of the young men of our day. What better ideals can we place before them in an age of self-indulgence than the example of self-sacrifice in the service of God and our neighbor which inspired the life of Ozanam. Others, who can devote themselves to such service, may be prompted to offer the least they can give, their financial support. If therefore, such public attention is given by Catholics to a humble life spent for the love of God in the service of humanity, it is only in order that it may be set on high as a beacon light to others for the glory of God alone. "So let your light shine before men, that they may see your good works, and glorify your Father Who is in heaven."

The Ethics of War

There is a deal of sound sense in a paper on "War" which Bernard Iddings Bell contributes to the November *Atlantic*. "Once upon a time," he first observes, "actions were said to be good or evil according as they helped or hindered the good of men and the glory of God. Nowadays impersonal things are said to be in themselves good or bad, no matter how they may be used." For instance the wide acceptance in our time of the fallacy that "dancing in itself must be utterly good" has led to "revivals of the most degenerating dances the world has ever seen." But the writer entertains the hope that "at some time men may come to the conclusion that dancing is neither good nor bad, being a non-personal and therefore a non-moral thing, but that the use of it may be either good or bad. This profound discovery will be simply a return to a point of view everywhere accepted in the despised Middle Ages."

Then coming to the real subject of his article Mr. Bell gives expression to such admirable opinions as these:

"This idea that all war is bad is due to the fact that men have lost their belief in principles, ideals, mad dreams, impossible hopes, as the most real things in life; while they have retained their belief in the very great reality and importance of material welfare. A religion is apt to be an unreal thing to most of us. But getting hurt or killed is still a very real thing to all of us. That a man should be killed in a war is plainly deplorable even to a man who has no dreams at all; but that it is glorious for a man to get killed for a cause which possesses him, is something which no puny materialist can ever understand. The difference between a murder and a martyrdom is comprehensible only to people with souls. In the back of its mind our age has a generally unavowed but nevertheless real sympathy for Christ upon the Cross, just because He was killed. We pity Him Crucified; our fathers adored Him."

The morality of a struggle, the writer reminds us, altogether depends on the motive of that struggle. The Mexican War for example we could well spare, but the Civil War we could hardly do without.

"Wars for territory or markets or that sort of thing, these are evil. Wars for religions, wars for

theories, wars for mad dreams, these are right. What if in them men are killed and injured, wives left widows, children made fatherless? These things are not always unmixed disasters. Is not the heritage left a child by him who has lost his life for a noble cause of more value than either the caresses or the material wealth that the father might otherwise have given it? Is not the widow of a martyred hero made rich in the knowledge that she helped to make that hero? . . . There are things worse than death and better than life, and in our hearts, if not in our minds, we know it."

In the pacifist movement which is now being so actively propagated, there is much that all good men will heartily endorse. Mr. Bell's paper, however, is a good corrective for the unsound and fanatical views held by some of the movement promoters.

The cause of woman suffrage will not be promoted in this country by one of the methods Mrs. Pankhurst has adopted for propagating her doctrines and filling her purse. For no sooner was she admitted into the country than she had young girls selling the *Suffragette*, an imported paper in which Mr. Anthony Comstock found "pronounceably objectionable matter"; so the police stopped the sale of the paper, but not before numberless copies had been sold. The demand for the *Suffragette* was of course very great as soon as the nature of the contents became known. Those selling the paper were not arrested, but as the law inflicts a fine of \$5,000 and five years' imprisonment, it is said, on those convicted of bringing immoral literature into the country, the situation could easily be made very uncomfortable for Mrs. Pankhurst.

A correspondent sends us a clipping from the New York *Evening Sun* of September 10 on the "Miracles of Lourdes" and asks dubitatively: "Is AMERICA afraid to notice this?"

In the first place if the inquiry means: "Is AMERICA afraid to defend the doctrines and practices of the Church?" the obvious answer is: AMERICA is not afraid to notice this, even, or rather especially, if it appears in the New York *Evening Sun* which is an honest and upright paper and on the most friendly terms with AMERICA. It does not resent criticism, but invites it and even revels in it; nor does it object to be taken to task for what is amiss in its utterances and to make amends.

Secondly, we frankly confess to a natural dislike "to notice" on November 10, an article which was written on September 10, especially as we have already done so in our issue of October 4, editorially and historically.

Evidently our correspondent does not read AMERICA carefully, if at all. But why should this communication be anonymous?

At a meeting in a Western city convened to protest against the "Ritual Murder Trial" now going on in

Russia one of the very reverend gentlemen who addressed the audience said that a friend of his "a thinker and a philosopher" and of the cloth, objected to the definition: "Man is a rational animal." He thought "the more proper definition is that man is an animal capable of becoming rational."

Of course the speaker knew that such an utterance is philosophically and theologically vicious. He probably recalled it to emphasize his thought that one must be a creature without a soul, not to be filled with indignation at the attempt to fasten a stigma of infamy on an entire race.

LITERATURE

The City and the World and Other Stories. By FRANCIS CLEMENT KELLEY. Chicago: Extension Magazine. \$1.50.

Dr. Kelley has gathered into this volume fourteen tales that originally appeared for the most part in *Extension*, the well-known missionary periodical of which he is the zealous editor. The lamented "Vicar-General" who was confronted at God's judgment seat by "the red men, the brown men, the yellow men and the black men" he should have helped to evangelize, and "The Resurrection of Alta," where one priest sowed in tears that another might reap in joy, are excellent stories, the best in the book; while "The Autobiography of a Dollar" and "The Unbroken Seal" are on more conventional lines. The author publishes the stories in permanent form in order that "what he considers the greatest cause in the world may win a few new friends." The appearance of the volume would be improved by the absence of several of the pictures, and its sale by halving the price. \$1.50 is too much to ask for a story-book of only 155 pages.

Some Letters of William Vaughn Moody. Edited with an Introduction by DANIEL GREGORY MASON. Boston: Houghton, Mifflin Co. \$1.50.

Lovers of good literature will enjoy these letters. "He liberates the imagination with his prose," wrote one of Moody's friends, "as effectually as he does with his poetry. And then, besides, there is the luminous personality which emerges from every folded sheet, looking out with large veiled eyes." Most readers of this book will find those observations just. William Vaughn Moody, it may be well to explain, was an Indiana poet who died three years ago and left behind him many proofs that he really possessed the faculty divine. The letters in this volume were written chiefly to Daniel Gregory Mason, Mary L. Mason, Robert Morss Lovett and Josephine Preston Peabody, friends who were so dear to Moody that he called them "the principal thing," for "without them, or at least without the sense of them in the background," life, he said, would be but a Vale of Tears. The poet was poor and had to support himself by teaching. He did his work faithfully, though he found it intellectual drudgery. He was always longing for vacation that he might have leisure to compose poetry. "April is only eighty-eight lectures, forty committee meetings, and several thousand themes away," he writes hopefully. And again, "My heart leaps up when I behold a calendar on the sly." But he sadly declares, in another letter: "Fourteen consecutive months of hack teaching have left me in a state of spiritual beggary I never dreamed of. . . . The spirit of selection, the zest of appropriation is gone out of me."

Moody was a stern critic of his own verses. "I think you are not tolerant enough," he writes to defend this rigor, "of the instinct for conquest in language, the attempt to push

out its boundaries, to win for it continually some new swift-ness, some rare compression, to distil from it a more opaline drop." "He loved to take pains," Mr. Mason bears testimony. "I especially remember the trick he had, in his rough drafts, of making endless substitutions of words, choosing first one and then another, striking out each in turn, and surmounting it with the next, until some of his lines looked like the pediments of ruined temples, with columns of words rising at irregular intervals to unequal heights."

Moody's literary modesty was refreshing. When R. W. Gilder was about to publish some verses in praise of "A New Poet, W. V. M.," Moody begged him to leave off the initials. "I have not yet reached a point," he explained, "in the practice of our divine art which entitles me to this sort of public recognition from a man like you." Nor was there anything mercenary about him. When his play, "The Great Divide," proved a success Moody was offered \$50,000 if he would put the drama into the form of a novel. He refused, saying that "the turning of a play into a novel or *vice versa* was a confounding of two essentially diverse types of art, and therefore a violation of a basic artistic principle." Such loyalty to literary ideals is far from common in our drossy age. But William Vaughn Moody had the soul of a poet.

W. D.

Anthony Comstock, Fighter. By CHARLES GALLAUDET TRUMBULL. New York: Fleming H. Revell Co. \$1.25.

It must be rather wearing on the modesty of Mr. Comstock, who is still exceedingly alive, to read this biography, for all his virtues, as Mr. Trumbull sees them, smack of the heroic and human weaknesses has he none. But the book is an interesting story of all the good this sincere and fearless man has done during the past forty years by preventing the spread of immoral pictures and books and by bringing to justice corruptors of the young. Some idea of the noble work Mr. Comstock has accomplished since he has been Special Agent of the New York Society for the Suppression of Vice may be gathered from the following figures which his biographer furnishes: "He has destroyed something over fifty tons of vile books; 28,425 pounds of stereotype plates for printing such books; 3,984,063 obscene pictures; 16,000 negatives for printing such pictures; 3,646 persons have been arrested, and of these 2,682 have been convicted or pleaded guilty, and 2,180 have been sentenced." Owing to Mr. Comstock's unceasing vigilance, numberless children in our land have doubtless been safeguarded from moral degradation. This thought, we are told, is now the greatest comfort of his seventieth year, as indeed it may well be.

Watersprings. By ARTHUR CHRISTOPHER BENSON. New York: G. P. Putnam's Sons. \$1.50.

Many of those who read the literary output of this member of the industrious Benson family, whether the book is one of his numerous volumes of essays or, as here, a novel, must be tired, if they would only confess it, of his "wonderfully perfect style." The hack-reviewer, when writing a notice of this author's work, protests, of course, in words like these, that: "It is impossible in the short space at my disposal to do justice to this fascinating and stimulating book. . . . Once one has taken it up it is exceedingly difficult to lay it down. It cuts through shams and deep into the flesh of humanity. It has the stuff of life in it. And it possesses that rare thing, that elusive quality, charm." But do not even the warm admirers of Arthur C. Benson really grow a little sleepy after they have read several "characteristic" chapters written in the following style?

"The road entered a green valley among the downs. To the left, an outstanding bluff was crowned with the steep turfed bastions of an ancient fort, and as they went in among the hills,

the slopes grew steeper, rich with hanging woods and copses," etc., etc. Or this: "When the thin bell died down, and the footsteps passed softly by, and the organ uttered its melodious voice as the white-robed procession moved slowly in, Howard could see," etc. Almost every noun, it will be observed, has its qualifying adjective and words full of liquids abound. Such passages can be found on almost every page of his books. Whatever else Arthur C. Benson's style may be, strong and virile it certainly is not.

"Watersprings" is the story of Howard Kenedy, a Cambridge Don, who successfully woos a maiden half his age, the sister of one of his pupils. Mr. Kenedy also has a rich aunt, who is to leave him her property, and with whom he agrees meanwhile that "ecclesiastical religion" is the bane of true Christianity. There are good chapters in the book about university life, but the average reader's interest will often flag before the 369, and last page of the novel is reached. W. D.

De Curia Romana Juxta Reformationem a Pio X Sapientissime Inductam. Auctore FELIX M. CAPPELLO. Volumina Duo. Neo-Eboraci: F. Pustet. \$3.50.

In the course of this work the term Roman Curia is taken in its ordinary meaning to designate that body or collection of persons, such as cardinals, prelates, etc., who from the place of residence of the Roman Pontiff assist him in the administration of the Universal Church. The author takes into consideration all the reforms that the reigning Pope has introduced into the Roman Curia by his two constitutions, *Sapienti Consilio* of June 29, 1908, and *Vacante Sede Apostolica* of December 25, 1904. The former deals with the prerogatives of the Roman Curia during the life of the Roman Pontiff (*sede plena*), the latter defines its prerogatives while the Roman See is vacant (*sede vacante*). Accordingly, the work is divided into two volumes.

In the first, after a short introduction bearing on the College of Cardinals, who are the chief officials of the Roman Curia, the author gives a general idea of the Roman Congregations and furnishes several practical points concerning the method to be followed in having recourse to the Roman officials, such as the language to be used, the form in which petitions and letters should be drawn up, the addresses of the various offices. Having given these points of general information, the author treats separately of all the organs of the Roman Curia, whether they be Congregations, Tribunals or Offices properly so called. Each article opens with a brief history of the department of which it treats, together with an explanation of its object; a clear exposition of its competency and constitution follows; then a series of questions is discussed, the object of which is either to elucidate some point of canon law that one must have in mind in dealing with that department or to explain more fully its competency and powers. The article closes with a set of formulas for practical use. An appendix of cases on the competency of the Roman Congregations and Tribunals closes this first volume which cannot fail to prove of incalculable service to bishops and priests who by reason of their office, or owing to other circumstances, are obliged to deal with the Roman Curia.

The second volume has two parts. In the first, after having summed up the teaching of theologians on the dogmatic questions touching vacancies of the Holy See, such as that of resignation, deposition or doubtful election, the author gives a clear idea of the power of cardinals and other Roman officials while the See is vacant, always contrasting the new with the old law and thus setting forth whatever changes have been wisely introduced by the present Pontiff. The second part is devoted entirely to the exposition of the laws governing the election of the Pope. Here again the author begins with stating the teaching of theologians and canonists on the law of succession, after which he gives a brief historical review of elections of

Popes in the past; explains fully the present discipline on this point, with a special chapter on the "Exclusiva" or "Veto" from its first origin to its legal abolition by the present Pontiff, and ends with an exposition of the acts and ceremonies that follow the election.

Besides commending the order and clearness of Father Cappello's work, we must especially praise the extensive bibliography with which he supplies the reader before each treatise. We would mention in particular the bibliography on the following subjects: The Church and Its Authority (I, 1); The Roman Pontiff (I, 13); Approval and Promulgation of the Acts of the Roman Congregations (I, 53); The Holy Office (I, 57); Whether the Roman Pontiff can Elect His Successor (II, 185); The Origin of the "Veto" (II, 491). H. P.

The Man with the Iron Hand. By JOHN CARL PARISH. Boston: Houghton, Mifflin Company. \$1.25.

The title of this book is not figurative. The hand was really of iron and belonged to Tonty, the devoted friend of the adventurous but unfortunate La Salle. He had lost his hand of flesh in battle in Europe, but its metal substitute often did fearful execution upon the heads of troublesome Indians.

The story is, in great part at least, of absorbing interest, for although the many battles of unknown Indian tribes cause the readers' attention to flag at times, yet the narrative becomes very dramatic when the notable men of that period cross its pages. Their meeting place is chiefly on the rock of Kaskaskia, where La Salle had established the famous fort that was to dominate the whole Mississippi Valley. There comes Hennepin with his haughty swagger,—evidently the writer cares little for him, and rightly so. Allouez is there also but so nervously afraid of seeing La Salle face to face that he decamps at the first announcement of La Salle's arrival; a picture we think that is scarcely in keeping with the character of the valiant Allouez. He had many reasons for not meeting La Salle but they were not prompted by fear. La Salle's brother the Abbé Cavalier wanders up from the Gulf and hurries off to Canada saying not a word of the horrible tragedy which had occurred. Why he held his peace is a mystery. In brief the narrative is a continually moving panorama filled with great personages and events. The chapter that tells the story of La Salle's wanderings in his search for the mouth of the Mississippi which he unaccountably missed by 400 miles,—showing what an unscientific explorer he was,—followed soon after by his brutal murder at the hands of his own men whom he never could control, is well worth reading. If the other volumes of the series equal the story of "The Man with the Iron Hand," they are sure to be welcomed.

We have received from Benziger Bros. some specimens of their new "Standard Fifty Cent Library." The half a hundred volumes listed include religious works like Cochem's "Life of Christ," and Tesnière's "Adoration of the Blessed Sacrament," and such Catholic novels as "Dion and the Sibyls," and "The Heiress of Cronenstein." But "Agatha's Hard Saying," which is also in the collection, was called by AMERICA's reviewer "a total abstinence story for non-Catholics, as all the characters are Protestants and none but natural motives are appealed to." The books are well made up.

"Modern American Speeches" is the title of a text-book issued by Longmans, Green & Co., and edited with notes and biographical introductions by L. W. Boardman, A.M. The speeches are, "True Americanism," by Carl Schurz; "The New South," by Henry Grady; "America's Love of Peace," by John Hay; and "The Pan-American Spirit," by Elihu Root. They are well chosen, particularly the first three, and the selections from Schurz and Grady bid fair to remain classics in American litera-

ture. The notes are pertinent and the biographies, though more eulogistic than the facts always warrant, are pithy and informative. The story that the British Premier, influenced by Hay, told the Continental ministers, that he would join in a demonstration off Cuba not with them but with the United States, is founded on gossip, not history. But the book is a useful addition to our text-books, and the price, 60 cents, is moderate.

"Lincoln and Slavery," by Albert E. Pillsbury (Houghton Mifflin Co.) is an admirable study in 100 pages of the gradual evolution of Lincoln's views on the slavery question, and its relation to what was to him a larger question, the maintenance of the Union of the United States. Mr. Pillsbury traces Lincoln's utterances, acts and policies for two decades with the purpose of showing that the abolition of slavery outweighed in his mind the saving of the Union. In this we think he is wrong and at variance with Lincoln's own utterances, but he wrenches no text, cites his hero appositely, and gives incidentally, an admirable picture of his character, and a good outline of the period. The price, 75 cents, would be deemed excessive south of the Mason-Dixon line.

Francis Jenkins Olcott has selected and arranged a volume of "Story-Telling Poems" for children to hear or to read themselves. Under such headings as "Deeds of Right and Wrong," "Jolly Rhymes and Poems," "Sacred Stories and Legends," etc., the compiler gathers a quantity of narrative poems that are likely to interest children. As the selections are grouped so that they can be used with ease in the class rooms of grades one to eight, many are of no greater literary value than Watts's "'Tis the Voice of the Sluggard," but great care has been taken to make the anthology unobjectionable on moral or religious grounds. The Catholic teacher will find it useful. The indexes are excellent. Houghton, Mifflin Co. \$1.25.

From England comes the news that a canny poultry farmer of Orpington has wonderfully increased his hens' egg-producing capacity simply by fitting out the hen house with electric lights. He discovered, it seems, that the main reason why fewer eggs are laid in winter than in summer is because the former season's days are so short. As the common, necessary hen is a joyful lover of light, she is busiest when the sunshine hours are longest. So what did this resourceful poultry-man do but make summer perpetual in his hennery. By a clever arrangement and regulation of electric lights he produces an early sunrise and a late sunset for his hens the whole winter through, and this increases their annual output of eggs, it is reported, 30 or 40 per cent. Whether this extraordinary industry of the fowls is properly rewarded, or whether it brings old age on them prematurely, we are not informed. However, the whole matter might well be examined by the labor unions, or by the Orpington S. P. C. A., if one there is, or the affair might even be made the subject of a parliamentary investigation, if it comes to that. But let us hope it need not come to that.

That literary Protestants, Modernists, and Atheists, would kindly let St. Francis of Assisi alone and cease giving us their fantastic and distorted "portraits" of him, should be the fervent prayer of all his clients. The latest injury done the *Poverello* is at the hands of J. A. Peladan, whose "St. Francis of Assisi, a Play in Five Acts," Harold John Massingham has translated and adapted. Some idea of the drama's character may be had from the first act, when St. Francis and St. Clare are represented as ardent lovers; from the third act, when Clare, his sweetheart still, takes the veil just to be near him; and from the last act, when St. Francis dies in her arms. The author's portrayal of the two Saints is as gross as it is unhistorical. There are beautiful pages in the book, and the translation has been well done, but

the play is full of passages that would be very offensive to Catholics. The life of St. Francis of Assisi is rich in dramatic material, but no one can handle it properly except a gifted Catholic author. There are some typographical errors in this book, *e. g.*, *ecco* for *ecce*.

"When alienists view with unconcealed alarm the deterioration of the secular magazine," writes Father Finn in the *St. Xavier Calendar* for November, "when they tell us that the danger to our present generation of boys and girls is a horrible danger, when they show that the matter and manner of the *Cosmopolitan* and its like pollute morals at their source, it is time for us Catholics to ask ourselves what we are to do in the face of this prospective calamity. The answer, in the light of our surroundings, would seem to be obvious. First: We must banish from our homes the prurient and pagan magazines. Second: We must exercise more care in admitting certain Sunday papers. Third: *We must supply the places* of these banished magazines with first-class Catholic periodicals." As suitable for that purpose he recommends the well-known Catholic magazines published in this country, observing in the course of his comments:

"To readers of taste and intelligence, AMERICA appeals strongly. It may be said that all the leading Catholics of the United States are its readers." It were false modesty in us to demur to this.

Father Robert Kane, S.J., preaching in London, said of Canon Sheehan, that when his great fame brought him money from the publishers it disappeared in charity of which no one knew from what hand it came. He had arranged that the profits from his books should be sent to his bishop to be distributed amongst the poor. "Canon Sheehan," he added, "accomplished a work like which there was nothing either in this century or the last. He had transformed the ideal of literature, and shown that fiction can be pure and noble, innocent and reverent, and without one idea unworthy of an angel or of a child. He had given to the world the true ideal of the Irish priest, so human and simple, yet withal vested with the great powers which marked him as the anointed of Christ."

BOOKS RECEIVED

William H. Wise & Co., Chicago:

The Real America in Romance. An Authentic History of America from the Discovery to the Present Day. Profusely Illustrated with Portraits of Historical Characters and Views of the Sacred and Memorable Places of Our Native Land. Edited by Edwin Markham. Complete in 13 Volumes.

Bobbs-Merrill Co., Indianapolis, Ind.:

On Board the Good Ship Earth. By Herbert Quick, \$1.25.

Allyn & Bacon, New York:

A Short History of England. By Charles M. Andrews.

Louisville Publishing Co., Louisville, Ky.:

The Stranger in the City. By Dan Walsh, Jr., \$1.00.

J. B. Lippincott Company, Philadelphia:

Lightships and Lighthouses. By F. A. Talbot. \$1.50.

The Lost Language of Symbolism. By Harold Bayley. (Two Volumes.)

David McKay, Philadelphia, Pa.:

Songs from Leinster. By W. M. Letts, \$1.00.

Longmans, Green & Co., New York:

Old Testament Rhymes. By Robert Hugh Benson, 75 cents.

French Publications:

P. Tequi, Paris, France:

Les Commandments. J. C. Broussolle, 3 fr. 50; Le Mystère de l'Incarnation. R. P. Edouard Hagon, 3 fr. 50.

German Publication:

F. Pustet, New York:

Wass der abgewürdigte Drehtabernakel erzählt. Von P. Laurentius, \$50.

Benziger Bros., New York:

Der erfahrene Beichtvater. Von Dr. P. Hieronymus Aebischer. O.S.B. 60 cents.

Pamphlets:

Mt. Carmel Guild, Buffalo, N. Y.:

Catholic Calendar, 1914.

J. P. Smith Printing Co., Rochester, N. Y.:

Illustrated Catechism for First Communion.

THE DRAMA

Interest in theatres has flagged for a brief spell because the public were watching with amazement, and amusement, and disgust, the political drama that was being enacted. Now that the thumbs have been reversed and the slain carried out on their inglorious shields, the people who are always eager for thrills will turn again to the baser spectacles at the footlights. Meantime, preparations have been feverishly going on for these performances, and in one of them our friend Canon Hannay figures. Thus we are told that "to insure the local color for the last act of the production of 'General John Regan,' which the Liebler Company will make at the Hudson Theatre on November 10, the stage director was obliged to spend the day at Ellis Island.

"The result was that they secured forty Irish men, women and children who had come to the promised land with no idea of finding their fortunes on the Great White Way. None of these people have ever been in the United States before and none of them have ever been on the stage."

This is deplorable. It is bad enough for a clergyman of the disestablished Church of Ireland to be employing his talents in the Great White Way, but it is an outrage to take innocent young girls and women and boys who were never before out of their native villages and who were brought up in purity and piety and fling them into intimate association with certain men and women who tread the stage on Broadway and elsewhere. We trust that the Commissioner of Emigration or the priests and agents who watch over the helpless emigrants have prevented this slaughter of the innocents. It is singular that the clerical playwright, himself, did not protest.

On the other hand, it is gratifying to hear that the movement for clean plays is making at least some progress. Thus it was announced that Jane Cowl and John Barrymore were to appear in "The Guilty Man," that atrocious sociological drama which has been already presented under the auspices of the *Medical Review of Reviews* and which was so severely dealt with that it had to be recast, and carefully expurgated. As some people have a singular conception of what "expurgation" implies, it was heard with regret that distinguished actors, such as those named above, were to give it their support. Hence it was a great relief to hear a few days later that both John Barrymore and Miss Cowl had withdrawn from the cast. On the same day notice was given that "Tangled Lives," which was to have been produced at the Park Theatre was "called off," because, in the opinion of Mr. Frazee, and no doubt of many others, the piece would offend public decency. Following the announcement the entire company, numbering twenty-five, was disbanded.

The indignation of actors themselves, especially if they are anyway prominent, makes it sufficiently clear that they have the situation in their hands if they wish to make use of the opportunity of keeping their self respect and not allowing their profession to be a synonym of depravity. Perhaps that is the import of what occurred in Paris a short time ago, when a group of young artists and literary men started a movement to revive the ancient classic drama of France, England, Italy and Spain. The plays of Ben Jonson, Marlowe, Lope de Vega, Calderon Camoens and others, will be presented. The three last named, are safe enough, but there are some plays of Jonson and Marlowe that will call for deep excisions.

A similar indication of a change in public opinion was also shown by the meeting of 300 members of the Drama League in the Montauk Theatre in Brooklyn, who came together to discuss: "What is fit for the Stage." Prominent dramatic critics took part in the debate and J. S. Metcalf, the dramatic critic of *Life*, sent the following letter:

"The time when the theatre confined itself to beauty, to sentiment, to romance, to stirring deeds of villainy and heroism,

and to the creation of honest merriment seems to have passed. In common with poetry, fiction, and illustrative art it appears to have become educational by dissecting and depicting our fashionable and less distinguished vices, and the more vividly and strikingly this is done the stronger the appeal. All this may be only temporary, a sign of the unrest and change of our period due to the tremendous alterations in the conditions of human living. But before you determine what shall and shall not go on our stages it may be well to seek what has caused the need for such a determination and also to decide at the same time what shall go into our newspapers, our periodicals, our books, our illustrations, and other media of entertainment and information, that are even more accessible than the theatre. You may even have to determine what are fit and what are unfit subjects of discussion in mixed assemblages."

We agree with these views heartily, but with regard to deciding what is to go into papers and magazines we suggest that the good work might be inaugurated in the pages of *Life* itself, which is often most objectionable in the subjects it discusses, as well as in the manner in which it treats them and the illustrations in which it misuses great artistic ability.

Possibly if respectable actors and playwrights and decent people would all unite, we might witness something like what occurred in the National Theatre in Rome on October 22, when a play partly written by the notorious ex-Crown Princess Louise, the music being composed by her alleged husband Signor Toselli, was hissed off the stage. The whole audience rose to its feet and derisive epithets, yells and hisses turned the theatre into a pandemonium.

The readers of *AMERICA* will remember that in our issue of October 18 we criticized, at the suggestion of one of our subscribers, an offensive scene in the operetta known as "Sweethearts;" or rather it was the subscriber who had criticized it, and we based our strictures on the communication sent to us by the Manager who protested that the condemnation was unjust. At his suggestion a member of *AMERICA*'s staff, a layman it is needless to say, and one qualified by many years' experience as a newspaper man, sat out the operetta and fully endorsed the objections. At the end of the second act he saw, as reported, four of the "comic" characters dressed as monks, who acted an entire scene of vulgar buffoonery, quite unbecoming the garb they wore. Mr. Victor Herbert added to the insult by making the quartette they sang a travesty of church music. The whole scene had no relevancy whatever, to the operetta itself, and could have been easily omitted without making what had been, up to that, very dainty and pleasing, a very vulgar and insulting performance. It goes to show what a single person can do who is not afraid to voice his opinion of plays which he is invited to patronize.

In his recent work "The Wallet of Time," Mr. William Winter, the venerable dramatic critic, writes as follows about the deplorable state of the American stage:

"Degeneracy in the drama is not a modern movement. It is notable, however, that from the time when Pinero's play of 'The Second Mrs. Tanqueray' was launched upon our stage, the dramatic current has been running steadily and with renewed force toward a literal, brazen, shameless portrayal of depraved persons, iniquitous conduct, and vile social conditions."

The book was finished before this fall's theatrical abominations were presented, but Mr. Winter has this to say about the so-called "moral lessons" of such plays:

"No spectator was ever benefited by the contemplation of them, and they have done much injury by arousing in the minds of many persons, of both sexes, and especially the young, a morbid, baneful inquisitiveness as to the lives and relationships of rakes and wantons. They naturally tend to propel the im-

agination toward iniquities and monstrosities; to fill the mind with images of lewd, immoral character, and pictures of licentious conduct; to depress the intellect and sadden the heart with an almost despairing sense of human frailty and wickedness, without inspiring even one suggestion of practical palliative value."

In another passage he reminds the reader that:

"The theatrical audience is composed largely of young persons, many of them girls, at an age when they are exceptionally sensitive to impressions. It is not prudishness; it is knowledge of the world and common sense that would bar anything and everything tending to cause and promote indiscriminate notice and discussion among young persons, or in a promiscuous assemblage (such as always convenes in a theatre,) of such themes as 'the social evil,' and its consequences. No right-minded, well-bred person introduces an indelicate, not to say foul subject for conversation in a drawing room. The introduction of such a subject would be considered—and justly so—an insult; and there is no more justification for insulting people in a theatre than there would be for insulting them in a parlor. The public does not attend the theatre for the purpose of obtaining information and 'views' about evil, its cause or its cure. The notion that social evils can be corrected by writing about them is little better than idiotic."

Regarding that well known scene in the opera "Les Huguenots" where the Cardinal of Lorraine is shown bestowing the Church's blessing on the daggers intended for use in the massacre of St. Bartholomew's day, Mr. Robert P. Green writes as follows to the *New York Times*:

"In a book, 'Two and Two Make Four,' written by the learned Bird S. Coler, ex-Controller of this city, the matter is fully explained. The revolutionary poet, Chenier, in his 'Charles IX,' dealing with the same theme, was the first to besmirch the scarlet robe of the Cardinal in this manner, but in a footnote he explicitly states that his Eminence was in Rome at the time of the event, and that no such scene ever took place, as, indeed, how could it? So much is said these days about church unity that perhaps opera lovers and managers of any and all creeds will unite in requiring the restoration of the footnote of Chenier to the libretto and programme of the opera, since Meyerbeer based his work on Chenier's. There is no reason," says Mr. Green in conclusion, "why it should not be done this very season."

None whatever—except the obstinate persistency of the old Protestant tradition which pervades even the operatic stage.

EDUCATION

Dr. Brown, of the University of New York, on College Courses—Trenton Rejects "Sex Hygiene" in Public School Teaching—Protestant Episcopal Bishops on Religion in Education

One of the latest suggestions made for a modification of the manner of training long held in honor among college men is that proposed by President Brown of New York University. His plan does not involve so complete a departure from the old methods and standards as does that sought by a majority of the defenders of the "immediately useful" in education. The ancient theory that the ideal aim of the college is to develop the intellect and character of the student by high and generally abstract study, is not rejected by Dr. Brown. He willingly admits the purpose sought in a college course to be the awakening of an intelligent appreciation of the capacity and scope of the fine mental attributes Godgiven to man, in order later to turn these powers to excellent use in preparation for the specific occupation the student may select as his life task.

In an interesting paper, contributed a while ago to the maga-

zine section of the *New York Sunday Times*, Dr. Brown pleads only for a certain change in the carrying out of this theory because of what, for lack of a better name, he calls "dilettantism" in American college life. He describes the term as signifying "the softening of the mental and moral fibre because of lack of vigorous and profitable effort,"—most of us would say because of a lack of earnest, studious habits. He couples this lack with "the almost unavoidable and very serious evil of a mistaken and petty view of what can and must be done in after life by the young men and women who pass the most important years of their early life in college." President Brown's remedy is a compromise, a sort of *via media*, which concedes something to the modern vocational idea holding "the practical and immediately useful" to be the sole criterion in education, whilst, in a certain measure, it holds fast to the original notion that the particular must be ever less than the general and that the relation of technical to liberal studies is subordinate not co-ordinate.

He would introduce with the junior year in college enough specific training for an occupation to arouse, concentrate and maintain the mental capacity by that time likely to have been consciously realized. This is not an entirely new suggestion, however, since the plan is being practically followed in many institutions to-day, where young men, whilst still in college and working for a college degree, are permitted to take up and to follow certain courses properly included in the requirements of a professional school. Is the wider introduction of the plan to be commended?

Dr. Brown finds sufficient reason for his modification of the old program of strictly liberal studies during the college years, in conditions which he affirms to be fairly general. The old theory of the college course, he believes, can "rightly be applied only to a carefully and severely selected body of students, and can be applied successfully to them only by highly gifted instructors working in close relation with a number of students not too large." He contends, moreover, that neither of these conditions is met by colleges to-day as a whole. He proves this contention by the prevalent lack of provision for the adequate selection of college students; by the generally admitted fact that no adequate test of earnestness or of capability on the part of students is applied after these have been received into college classes; and as a fairly common rule no adequate arrangement is made for competent instructors able and willing to assume the difficult task of intimate and fruitful guidance of pupils. "It is generally true," says an editorial writer in the *Times* commenting on Dr. Brown's views, "of all American colleges that a boy or girl can enter them and graduate from them with a degree of actual acquisition and of actual effort far below what will surely be needed, and needed at once, when any of the occupations requiring education shall be taken up."

While it may be questioned whether this general statement regarding our colleges is entirely true, the present writer has no intention to enter into controversy over Dr. Brown's portrayal of conditions claimed actually to exist. But is it right to advocate the need of modification in the old noble ideal of general culture, simply because the imperative conditions for its attainment are found generally to be lacking in so-called colleges? Does not the defect of these necessary conditions rather prove a deplorable looseness in present-day educational methods, which itself ought to be corrected and reformed, rather than have it accepted as a sufficient reason for a further departure from the high ideals which the world's ablest minds have loved to inspire and to foster? If the kind of training required to produce the class of cultured men and women college work is meant to form, cannot be given to the very large number who crowd the so-called colleges of to-day because these are mentally unfit to realize its need and its worth, were it not a more praiseworthy aim to improve the conditions creating this impossibility rather than to aid the further propagation of the fundamentally unin-

telligent movement for the imposition of the "practical and the immediately useful" in every phase of educational activity?

The trouble lies deeper than Dr. Brown would have us believe. It is rather an outgrowth of that foolish faith, so common in our age, in the power of mere book learning, which has led the multitude to hold culture to rest in an accumulation of accomplishments rather than to recognize it to be, what it is in reality "a contest of the spiritual life with an opposite and seemingly hostile world." Instead of allowing themselves to be allured into compromises it behooves all lovers of true education to make relentless war upon the superficial, petty and unspiritual tendencies so markedly in evidence among us; to hold to the value of disinterested truth and knowledge, of "wisdom and understanding," whose price "is above rubies," in opposition to the ever growing demands of empty, practical culture with its brutalizing comfort and ease and its heartless civilization.

It is largely because of the commercialization of education, another unfortunate accompaniment of the new methods, that conditions described in Dr. Brown's paper as existent in his own and many other colleges have come to be. The inordinate desire to attract numbers rather than to safeguard quality now common among the heads of schools is gradually introducing ideals destructive of the ancient reverence for liberal studies. The cure is a simple one. Do not permit the bars to be let down; hold fast to the old standards, and if young men and women are found unfit to follow what these demand, let them be excluded from college courses. It is, after all, a fundamentally false notion that the enormous mass of students who in this country are being educated wholly or partially at public expense or by the use of generous gifts should, every one of them, be pushed through a college training.

Two items chronicled in the New York papers of October 26 merit a place in this column. The first tells us that Charles P. Taylor, President of the New Jersey State Federation of District Boards of Education, at a meeting of that body in Trenton declared the public school not to be the place in which to teach sex hygiene. Affirming that the necessary information on the subject should be given by parents, he added that educational leaders were making a mistake in trying to relieve parents of this responsibility.

The second is contained in a paragraph needing no comment, which we quote from the general letter published by the Episcopal body of the Protestant Episcopal church, recently gathered here in general convention.

"Here, then, we must insist upon giving education its full definition. The noblest faculty of the human being is the capacity of knowing and realizing the presence of God. The General Convention, therefore, has enlarged the scope of the General Board of Religious Education in order that all the educational work of the Church in Sunday schools, in primary and secondary schools, and institutions of higher learning may be more effectively organized and more directly brought to the attention of the people of the Church. The foundation of our hope for the future of this country, of the Church, and of the nation is the Christian education of our children.

"The trouble with much of our education to-day is that it is without coherence. What is needed is for our prominent educational institutions boldly to proclaim in theory and in practice that God, manifested in Christ, is the source and end of all knowledge; that Christian creed and life are not an adjunct tacked on to a system of intellectual training, but a foundation without which all learning is baseless and ephemeral."

The trouble, too, one may suggest, is that, holding to these excellent principles in regard to education, there is so little done to carry out the theory in practice.

M. J. O'C.

ECONOMICS

Banks and Savings Banks

The function of the bank is to facilitate exchange. If A keeps a large balance to his credit he does so because he wishes to be able to pay conveniently and promptly such large sums as his business requires. If he has more money than is necessary for this, he does not leave it in the bank, but draws it out and invests it. If B discounts a lot of trade bills, he does so to get the money he needs to pay his creditors and renew his stock. If C sells bills drawn on London against bills of lading and invoices, it is to get the value of his goods more quickly so as to be able to repeat the transactions belonging to his line of trade. In its operations the bank is not restricted to its capital. It has its commercial deposits and can count on these maintaining a certain average week after week. Hence it can use a certain proportion of these with safety. Thus it enables money to be turned over very frequently, and so makes a capital, smaller than would otherwise be needful, serve the community efficiently. By multiplying operations of which each brings in a very small profit, it is able at the end of the year to declare a handsome dividend.

The function of the savings bank is quite different. It collects the small savings of the poor and invests them so as to get for its depositors a reasonable interest. If A has \$100 he may lend it to B at any interest he pleases; but it will not be so easy to get good security. The chances are therefore that should he so lend it he may get 15 or 20 per cent. two or three times, and then lose the principal. But if twenty people with \$100 each put their money into an agent's hands, he will be able to lend the \$2,000 on a safe mortgage that will make their principal secure and return them an interest of 4 or 5 per cent.

Hence, while the deposits in a bank are of their nature temporary, those in a savings bank are of their nature permanent. A commercial banker could not pretend to a right to notice of withdrawal. A savings bank has not only the right but the obligation to demand such a notice. It may keep in hand a sum necessary to meet ordinary calls. It may invest a certain reserve in Government bonds returning a small interest, and saleable, though perhaps at a loss, should there be an extraordinary demand. But the savings bank's business is to make long loans, the usual security being real estate, consequently, it cannot pretend, no matter how sound its position, to pay off a large number of depositors on the spur of the moment.

The commercial banker's operations are shorter in their terms. Thirty or sixty day bills are maturing every day. He may have advanced money on call, either by way of call loan or overdrafts, and the security for such advances, merchandise in bond, or *en route*, can be turned into cash immediately. Hence a sound bank is expected to be ready to meet somewhat exorbitant demands at any moment.

As for money obtained from a bank, it is clear that it goes into the borrower's business, under normal conditions: that obtained from a savings bank does not. Indeed, when a man mortgages his house to keep his business going, he is not very far from bankruptcy, as things go ordinarily. Still there are exceptions. A man may raise money on mortgage to begin a new business. It is a risky speculation, but it is done. Nevertheless the normal savings bank business is with people who, having an income, wish to invest the surplus in real estate, and so raise the means by a mortgage which they pay off gradually, or with others who wish to improve their property and to pay for the improvements out of the rents, etc., they produce. It has therefore, been long held as a maxim that bank and savings-bank should keep each to its own field.

Lately there has been a change, and large banks have opened savings-bank departments. It may be that the commercial department and the savings are kept rigidly apart, so that they are

really two distinct institutions. We fear, however, that such is not the case, the more so, as no keeping apart of the departments would release one from responsibility for the debts of the other, so long as they are departments of the one institution. A savings-bank department attached to a bank means, that the savings-bank is departing from its function as an investor of the people's savings in long loans on first-class security, to put these savings into commercial operations; or else that the bank is abandoning its functions to lend long loans on real estate. What would be thought of a savings-bank that turned over its deposits to a commercial bank at a low rate of interest without any other security than that of the bank's general standing? Or what would be thought of a commercial bank that put out its deposits in long loans on real estate. Yet it is to be feared that this is more or less what takes place when a bank starts a savings-bank department.

Another point is worthy of consideration. The motive for the opening of a savings-bank department may be a great demand for money on the commercial side. This means the disturbing of equilibrium. If there is a healthy demand for money in trade, there should be the same for funds for the improvement of property, especially in a new country. To take this for trade is to favor over trading, which invariably brings its penalty. It must be remembered too, that when hard times come, no one is so exacting as the savings-bank depositor. Business men understand that they and the banks stand or fall together, and there is reasonable forbearance on both sides. The savings-bank depositor knows only: "I have put my money in and I want it out." If the savings-bank depositor breaks his own bank he is on the whole the chief sufferer: if it be in his power to break the commercial bank, the whole commercial community must go to ruin.

H. W.

ECCLESIASTICAL NEWS

To commemorate the 350th anniversary of the foundation of the Sodality of the Blessed Virgin a Sodality Congress was held at St. Francis Xavier's College, this city, on November 1 and 2, and attended by delegates from the various Sodalities attached to Jesuit colleges and churches throughout the East. The meetings on November 1 were confined to Sodality Directors and a number of papers relating to Sodality topics were read and discussed. On November 2d, religious exercises were held in St. Francis Xavier's church, to fitly commemorate the event and to honor the Blessed Virgin. There was a solemn high Mass, the sermon at which was preached by Rev. William J. Ennis, S.J. In the evening Solemn Vespers were sung, followed by a sermon and Benediction of the Blessed Sacrament, the Rev. Charles W. Lyons, S.J., being the preacher. His Eminence Cardinal Farley presided at the ceremony. The Golden Jubilee of the Xavier Alumni Sodality of this city will be commemorated by a three days' celebration on December 7, 8 and 9. On the first day there will be Communion Mass and breakfast for the members, and in the evening Solemn Vespers, his Eminence, Cardinal Farley presiding. A public meeting with speeches and a special musical program will be held in the college theatre on the second evening, and on the third there will be a banquet at the Plaza Hotel.

"The Bishop of London," says the *London Universe*, "is one of the most puzzling characters in the English Church. He is a branchite. He calls himself a Catholic—an English Catholic. He has been called a pseudo-bishop, even in England. But let that pass. He objects to the 'Roman' bishops in England. But if he is an English bishop, with an English jurisdiction, what is he doing in Stockholm dedicating a church to St. Peter and St. Sigfried? On his way home he is dedicating another 'English' church in Catholic Belgium. Truly, the roaming of this Eng-

lish, London, Rome-excluding, branchite bishop, with a universal jurisdiction, is one of the funniest things of a funny theory. He reminds us of the pseudo-archbishop who carried his crozier in procession in Moscow!"

The Rev. E. Francotte, S.J., whose golden jubilee as a religious was celebrated on October 8, in Calcutta, India, is an example of a numerous class of missionaries whose claim to distinction is a life-long devotion to the cause of religion and science in the comparative obscurity of the class-room. Father Francotte, we learn from the *Catholic Herald of India*, landed in Calcutta in December, 1869, and for thirty-nine years has been connected with the College of St. Xavier's. The many pupils who have come under his instruction remember him as constantly improving the chemical laboratory and making it worthy of a first-class college. For thirty years he has been an indefatigable chronicler of the meteorological observations, and he is now engaged in preparing for publication in book-form the story of the Meteorological Observatory of St. Xavier's for the last forty-six years.

The fiftieth anniversary of the religious profession of four Presentation Nuns was observed at the Presentation Convent in San Francisco on October 19. Sister Mary Aloysius Kenniff, Sister Mary Vincent Kelleher, Sister Mary Paul Griffin and Sister Mary Ignatius O'Sullivan were among the first pupils of the Order of Presentation in California, and have labored there many years among the little ones of Christ.

A still more remarkable celebration was that of the golden jubilee of Mother Dominic and Sisters Dominic and Vincentia, three Sisters of Mercy, who were also sisters in blood, at the Mercy Convent at Fort Smith, Ark., on September 24. The Holy Father sent a cablegram bearing his congratulations and blessing. The jubilarians entered the Sisterhood at Helena, Ark., fifty-four years ago and after four years of training were admitted to their vows. They were nurses during the civil war.

The Nursing Sisters of the Little Company of Mary are shortly to establish a branch of their Order in Christchurch, capital of the provincial district of Canterbury, New Zealand. We learn from the *New Zealand Tablet* that their foundress was Mother Mary Potter, who died in Rome only eight months ago. It was in 1877 that she with five companions received the habit from Dr. Bagshawe, Bishop of Nottingham, under whose sanction the Order was established. At the invitation of the Pope a hospital was opened on the Cælian Hill, in Rome, and became the mother house, and a home for convalescents. The Convent of San Girolamo, was established a few years later near Fiesole.

In 1885 six Sisters embarked for Australia. Before the close of 1890 they had built a convent and hospital at Lewisham, a hospital for the insane at Ryde, and another institution in Adelaide. The hospital at Lewisham is said to be one of the finest and best equipped hospitals in the world. To-day the Sisterhood is doing good work in Ireland, Malta, South Africa, in the Archdiocese of Chicago and in Argentina.

The Dominican Sisters of St. Mary's, Cape Town, celebrated in September the golden jubilee of their foundation, which, the *Catholic Magazine* for South Africa says, was the first foundation in the Cape or in any part of the Union. It would be impossible to speak too highly of the great work the Sisters have done for South Africa. They were the pioneers of education for girls, and set out for their field of labor at a time when it required no ordinary courage to face the long journey and the unknown land. The first Vicar Apostolic of the Cape, Dr. Raymond Griffiths, was a Dominican, which no doubt prompted his choice of this pious Congregation. Of all the pioneers, Mother M. Borgia MacDonnell is the sole survivor.

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CHRONICLE

November Elections.—The contest for State and municipal offices in New York resulted in a sweeping victory for the Fusion forces. John Purroy Mitchel, Collector of the Port, was elected Mayor of New York by a plurality of 121,000. The new chief magistrate of the city will have patronage at his disposal in 250 commissionships and other offices in the administration, the payroll of which amounts to more than \$1,000,000 a year. The rout of the Tammany ticket was complete. In other parts of the country the Democrats suffered no significant reverses, and the results are generally interpreted as an endorsement of the Wilson Administration. In Maryland the Democrats will have a majority of three-fifths in the Senate and more than that in the House of Delegates, while they have elected Blair Lee to the Senate, following a campaign in which national issues were paramount. In New Jersey, James F. Fielder, President Wilson's candidate for Governor, carried the State by a plurality of 33,000. This, too, in a State where a faction of the party went bodily over to the Republican candidate and exhausted every resource to discount the popularity of the President in his own State. David I. Walsh, by the largest vote ever cast for a Democratic candidate, was elected Governor of Massachusetts, in spite of the defection of Governor Foss and regardless of the latter's bitter attack upon the tariff policy of the Democratic party. In minor elections, such as those for Mayor, the Democrats have generally been successful. For instance, Newton D. Baker, the Tom Johnson Mayor of Cleveland, was reelected over his Republican opponent, Davis, and Indianapolis gave its votes to a Democrat, Joseph E. Bell, who defeated a Progressive and a Re-

publican. Cincinnati, however, elected a Republican for mayor by a plurality of about 3,000 over the present incumbent, a Democrat.

According to the *New York Sun*, "the indications are that the interest of the present Federal Administration in the political affairs of Greater New York is going to continue to be both direct and potent."

Mexico.—The American press gave general circulation to the report that what amounts to an ultimatum was served on President Huerta on November 2 by Nelson O'Shaughnessy, American Chargé d'Affaires, acting on instructions from the State Department at Washington. According to the report President Wilson's demands, as conveyed to President Huerta, were that the latter must no longer retain the Presidency of Mexico, that he must resign without delay, and refrain from any action which would place in the Executive chair any of his followers or family. General Blanquet was debarred from the Presidency by Mr. Wilson's communication, as was every man on whom General Huerta might desire to bestow the mantle of power. Formal statements were promptly made by Secretary Bryan and Mr. O'Shaughnessy that no "ultimatum" had been delivered to President Huerta by this Government. According to the *New York Times*, Mr. Bryan was plainly provoked over the "ultimatum order." The Secretary intimated that it had been instigated from elsewhere than Mexico City, and said that investigations of previous news despatches, dated London, had indicated that they were in reality put out in this country. For the circulation of the rumor regarding the ultimatum order the *New York Times* editorially holds Secretary Bryan responsible. The reports were not published until every effort had been made to verify them.

"They were placed before the Secretary of State by all the correspondents in Washington. He refused to speak. . . . It was in Mr. Bryan's power to suppress the reports, but he chose not to speak until they had been printed in all the morning newspapers and most of the evening newspapers as well. No Foreign Office in Europe would be guilty of such an action." To prevent any further misrepresentations of President Wilson's handling of the Mexican situation, Secretary Bryan sent a note to Great Britain and other foreign powers, promising that no move of importance would be made by the United States without giving the Foreign Powers most concerned advance information.

Harvester Trust.—Attorney-General McReynolds concluded his arguments for the dissolution of the International Harvester Trust Company before the Federal Court at St. Paul, Minn. He asked that the defendants have a reasonable time to submit to the court a proper plan of reorganization. Considerable emphasis was laid on the request that stockholders of the companies be kept separate, the Attorney-General insisting that no dissolution would be real until this was accomplished. The growth of the Harvester Company has been enormous. In 1903 its total business amounted to \$53,000,000; in 1912 it had increased to \$125,000,000; and between 1903 and 1911, the latest figures available, the assets of the concern had increased from \$130,000,000 to \$223,000,000. The International Harvester Company says the Attorney-General holds in one combine more than 90 per cent. of the great harvesting companies of the country.

Cuba.—The press cables from Rome state that the Most Rev. Adolphe Alexander Nouel, Archbishop of Santo Domingo, and formerly Provisional President of the Dominican Republic, has been appointed by the Pope Apostolic Delegate to Cuba and Porto Rico. His Excellency was born at Santo Domingo, December 12, 1862. He was appointed coadjutor to the Archbishop of Santo Domingo and titular of Methymne, Oct. 8, 1904, and consecrated by Cardinal Merry del Val, in Rome, on October 16. He succeeded to the see of Santo Domingo, August 21, 1906. He was elected President of the Republic on November 30, 1912, but resigned the office on December, 16 following.

Colombia.—On the tenth anniversary of the separation of Panama from Colombia, the Colombian Senate in session at Bogota unanimously adopted a resolution declaring again that Colombia's isthmian rights are imprescriptible, at the same time protesting against the causes preventing the use and defence of her rights and stating that she would view with satisfaction anything modifying those causes and replacing them by acts of equity and justice.—The Government took occasion from the late Eucharistic Congress at Bogotá to pay the nation's homage to Christ our Redeemer in the august mystery of the Eucharist.

Canada.—A by-election for the Provincial Legislature in the Peel constituency has resulted in the retaining of the seat by the Conservatives, but their majority is reduced by nearly one-half. The Ottawa Government had hoped for results in the late elections that would have rebuked the opposition to the Naval Bill and justified them in a new attempt to push it through Parliament. They will hardly undertake to do so at present.—The Government has been applied to for an extension of the navigation season on the St. Lawrence. It proposes to do its share, but the matter depends, so far as ocean shipping is concerned, upon the insurance companies. The Department of Marine will try to keep the river open between Quebec and Three Rivers throughout the winter by means of ice breakers.—Since the new tariff came into effect in the United States, Canadian cattle have been crossing the border, selling in Chicago at prices below those of the regular Canadian markets. The explanation is to be found apparently in the unsatisfactory condition of the West. The cattle owners are being pressed by their creditors, and so are forced to sell when the opportunity offers. American buyers, understanding the situation, go through the country giving them the opportunity, fixing the price themselves. The condition of the wheat growers is much the same. The grain coming out is, for the most part, of No. 1 Northern grade; but the growers have to sell at whatever price is offered, to pay their debts.—Thirty-nine natives of British India, awaiting deportation under the British Columbia Immigration laws, have applied for Habeas Corpus, in order to test the legality of these laws. Should they persevere, the right of one part of the Empire to exclude the people of another part will be settled in the highest English court of appeal.—The trials of the Nanaimo rioters have ended in the sentencing of many to imprisonment, the leaders getting two years. The Dominion Trades and Labor Congress, urged by the United Mine Workers of America, has appealed to the Minister of Justice to remit the sentences. It is also asking for an arbitration board to settle the matter in dispute between the miners and their employers.

Great Britain.—The Suffragists have resumed their felonious practices. They have committed several acts of arson, and threaten more. The Government resolved lately not to allow those convicted of this crime the benefit of the "Cat and Mouse" Act, which has worked out, as every reasonable person must have foreseen, into a general pardoning machine.—Failures of native banks in India have begun again on a larger scale than those of a few weeks ago. The Indian Government is much concerned. It had hoped that the natives would learn to trust the banks, and so give up by degrees their habit of hoarding gold, which has done much to disturb the money-market. Whatever foundation there may have been for such hopes, they are now shattered.—The engine driver of the train wrecked some time ago on the

Midland Railway, in Yorkshire, was convicted of manslaughter, and received the light sentence of two months' imprisonment. Probably the authorities hoped that the unions would not think it worth while to agitate over a merely formal sentence. If so, they were disappointed. The railway-men threatened a general strike unless the man was pardoned, and the Government gave way.—The constituency of South Lanarkshire has been opened by the death of Sir Walter Menzies. It gave a majority to the Government of 1,200 at the last election. The Unionists have won Reading from the Government with a small majority over the combined vote of the Liberal and the Socialist candidates. In Linlithgowshire they succeeded in reducing the Liberal majority of over 2,000 to about 550.

Ireland.—Mr. Asquith's speech at Ladysmith, in which he declared that "nothing is to be done which will erect a permanent or an insuperable barrier in the way of Irish unity," has started a controversy as to why he put qualifying terms to the "barrier." But confidence is restored in his further assertion. "Nothing is to be done which will interfere with the setting up in Dublin of a subordinate Irish Parliament with an Executive responsible to it. That is the root of our principle and our Bill; from that we cannot and shall not depart. . . . We are not going to be false to the trust which the vast majority of the Irish people have reposed in us. We are not going to betray their cause." John Dillon, at Carlow, said he expressed Nationalist willingness to go any distance to meet the Ulster Unionists, short of sacrificing the Principle of Home Rule. John Guiney, brother of the late member, is the unopposed nominee for the vacancy in North Cork.—Continued prosperity is indicated by the total number of 640,622 open accounts in the Post Office Savings Bank in Ireland on December 31st last; at the end of 1907 it was 525,441. The amount standing to the credit of all open accounts was £12,820,870; in 1907 it was £10,575,914; in 1896, £6,153,778, and in 1881, £1,723,395.—No further attempt has been made by the Syndicalist strikers to deport poor children from Dublin to England. Archbishop Walsh has had a special collection made for the poor children's fund, and a balance of \$10,000 in the treasury of the recent Irish National Pilgrimage to Lourdes has been turned over to the archbishop for the benefit of the children of the workmen affected by the strike. T. P. Gill, speaking in Waterford, referred to the manner in which Irish industries were being ruined by the strike, said Wexford had gone back five years in its progress.—Rev. Thomas Wheeler, S.J., who succeeded Father Matthew Russell as editor of the *Irish Monthly*, is dead. He was in his sixty-fifth year. He came of a distinguished Wexford family. Two of his brothers were priests and Bishop Carbery, O.P., of Hamilton, Canada, was his uncle.—Right Rev. John G. Neville, C.S.Sp., has been consecrated titular of Carrhoe and Vicar Apostolic of Zanzibar

by Bishop O'Donnell, who in a congratulatory address said: "Religion and education and the welfare of the people, especially of the poorest classes, were the objects for which the bishops of Ireland were striving, but surely it was a consoling thing that they had lived to see the time when they were just to step into a new era and a far better prospect for the men who live in this old country."

Rome.—Nathan the Hebrew Mayor of Rome resigned his office on November 5. The "bloc" was seen to have split when the two candidates it had supported in Rome failed of election on the second ballot. The complexion of the legislature, however, has not materially changed. The Liberals have elected 240, but the defeat of Prince Teano and Scipione Borghese for both of whom Nathan had made a personal canvass prompted his action. The office of the newspaper which is the organ of the "bloc" was sacked by the mob and the editors beaten. A peculiar feature of the second balloting was that although it took place on Sunday it was more riotous than the week-day performances. Pistols were used and only the presence of a large force of police prevented graver disorders. Most remarkable of all is that the suffragettes shared in the frenzy, rushing about in autos and cabs, distributing pamphlets and urging the electors to vote for candidates who favored woman suffrage.—His Eminence Cardinal Louis Billot, S.J. has been appointed protector of the Pontifical Latin-American College.

Italy.—In conjunction with Austria, Italy remonstrated with Greece for persisting in its opposition to the work of defining the limits of the Albanian territory according to the decision of the London Conference.—Giolitti's program is said to embrace the pacification and consolidation of Tripoli, naval expansion, tax reduction, and extension of education. For the last named the budget has been doubled. That with the other things proposed will make it difficult to carry out the project of tax reduction. As all the members of the Cabinet were returned, the policy of the Government is apparently endorsed by the voters.

France.—The fearless letter of the five bishops of Brittany has attracted the attention of the country. They repudiate any disloyalty to the Republic in denouncing the lay schools and demand as French citizens the means to educate their children in schools which will not assail religion. They point out also the superiority of Catholic schools in secular training and quote Clemenceau himself in proof of their assertion.—As New York has been extravagantly expanded into a "Greater New York" so there is to be a "Greater Paris." All the suburbs which cluster around the fortifications are to be taken in so as to make the city six times greater than it actually is. As Paris has 148 people to the acre compared with London's 64, the enlargement it is hoped will help to do away with the present congestion. Great changes are

proposed within the limits of the present city to provide small parks for the people. Great parks outside of the fortifications are also proposed.

Germany.—Under the title of Ludwig III the former Prince Regent of Bavaria, has now ascended the throne. For the first time within twenty-seven years the royal banner was unfurled over the Wittelsbach Palace. Both Houses of the Bavarian Diet had previously accepted the resolution which threw open for him the way to the throne. On November 5 Baron von Hertling announced in the Diet that, in accordance with the constitutional law of November 4, 1913, the regency had come to an end. Dr. Orterer, the President of the Ministerial Council, then read the Proclamation of the new King, Ludwig III, which the Diet received with loud and enthusiastic cheers. King Otto's insanity had been hopeless long before his accession to the royal dignity, of which he never had any conception. King Ludwig III pathetically referred to this condition in his Proclamation. "Deep concern for the welfare of the country," he said, "has led to the serious decision of ending the regency and declaring the vacancy of the throne. The question of succession has therefore been opened and the crown has come upon Us according to the right of primogeniture and inheritance in agnatic line of descent. We have therefore begun as King to rule this land and have entered into full possession of the kingly rights which are Ours by the grace of God." After a reception in the castle, where he received the congratulations of the nobility, King Ludwig III drove through the streets of the city, where the people hailed him with unbounded joy and affection. Later the army took its oath in the various churches throughout the country. Dispatches containing messages of most intimate attachment and mutual love were exchanged between the King and the German Emperor. The rejoicing is universal except for the revolutionary elements who are openly opposed to the monarchy. The day preceding the royal proclamation two members of the Diet had been officially sent to Fürstener Palace to ascertain the condition of the insane King Otto. They found him in a pathetic state, moving about aimlessly and uttering inarticulate sounds. As they withdrew they heard a sudden crash and found that he had dashed to the floor the tray with its porcelain dishes from which they had been served.

Austria-Hungary.—An important visit has been paid by King Ferdinand of Bulgaria to the Austrian Emperor and to the Austro-Hungarian Minister of Foreign Affairs, with whom he was in conference for many hours. The Bulgarian King was on his way to Castle Konopischt in Bohemia, where he accepted the hospitality of the Austrian heir apparent, Franz Ferdinand.—The condition of Count Kossuth, the leader of the "Kossuth Party," is now declared to be hopeless, and his death may be announced at any moment.—The old scenes of disturb-

ance are repeating themselves in Parliament. Upon the attempt of the guards to remove certain members the Opposition arose and left the hall.—The Austrian emigration problem will probably be solved by the appointment of a committee which is to search the ships carrying emigrants, in order to make impossible the transportation of such as might be demanded for military duties. At all events it is thought that the Government will control the situation with a strong hand.

Syria.—The Jesuit Fathers of the Lyons Province, who have the management of the well-known medical faculty of Beirut, are about to open, at the beginning of the next school year, a law faculty and a high technical school. Both schools will be subsidized by the French Government, which, it must not be forgotten, has always subsidized the medical faculty and acknowledges the diplomas it confers.

Holland.—The Socialist Polak, President of the Diamond Workers' Union, has been chosen as a representative of the Province of Friesland, in the Upper House of Parliament. The successful campaign of the new member, it is claimed, was a logical sequence of the overtures made by the Government last July to induce several leaders of the Socialist party to enter the new Cabinet.

India.—From Simla, the summer capital of India, Consul Henry D. Baker writes that in the spring of 1914 work is to begin on what will be one of the most novel undertakings of the world, a great aerial cableway about 75 miles long across the Himalaya Mountain barriers which separate the beautiful and famous "Vale of Kashmir," in the native state of Kashmir, from the plains of the Punjab in northern India. This will be by far the longest cableway in the world, the longest at present being one of 22 miles in extent in Argentina. This cableway will solve for the Kashmir state the serious problem of transportation into the rest of the Empire of India. At first it will be used for freight only. If it is found to work with safety it is likely that in a year or two cars will be equipped for carrying passengers. A London firm will organize a company to undertake the work under a concession from the Kashmir Government, which will subscribe for one-third of the capital stock. The cost will be about \$1,500,000.

China.—By a proclamation issued November 5, President Yuan Shih-kai expelled from Parliament the three hundred members of the Kow-Ming-Tang Party. Formerly adherents of the exiled Dr. Sun Yat-Sen, they have labored to curtail President Yuan's authority, and favored a Constitution that would make him absolutely dependent on the Parliament. Martial law is reported to be in operation in Peking, and executions are numerous. Parliament since it convened has accomplished little, but grave disorders meanwhile are spreading among the people.

QUESTIONS OF THE DAY

Ancient Labor Organizations

I—ORIGIN AND DEVELOPMENT.

Few subjects can match for interest and importance in our age of industrial conflicts and organization the history of the trade unions of the past, the ancient and medieval labor guilds. The exploits of kings and captains, the rise and fall of monarchies, the clash and clamor of war, and the stealthy intrigues of world-conquering diplomacy can no longer rouse the masses as do the narratives that tell with sympathy and justice the homely tale of the struggles, the successes and the failures of the great classes of the laboring poor. For the Christian especially the victories of David and the splendors of Solomon must pale before the thought of the humble workshop of Nazareth.

If the history of labor is of interest to all, the accounts that give authentic information of the development, methods and results of more than twenty centuries of labor organization are particularly indispensable for the student of social problems.

That such organization took place long before the first clear evidence of it is afforded by ancient documents and inscriptions appears sufficiently manifest. The need of fellowship was always strongly felt by man, and with it came that natural impulse towards association to whose benefits no one could ever be entirely blind. But the first authentic records of trade unionism hitherto discovered brings us back no farther than the sixth or seventh century before Christ for the institution of the system of craft guilds.

Plutarch (*Numa* 17), as is well known, attributes them to the second legendary king of Rome, Numa Pompilius (715-672 B. C.). His statement must not, however, be received too credulously. It implies, nevertheless, that a century before the Christian era certain trade unions existed at Rome which, in the popular mind, dated back to time immemorial. According to a method sufficiently common at a period when historic criticism was less exacting, all were ascribed to the king to whom Rome was said to be indebted for other most important institutions. After the same convenient fashion the fables of animal life were gathered gradually about the name of Æsop, though many had existed even long before his day, and were later to be found among the ancient writings of the Egyptians.

Florus, we should mention, attributes the origin of the Roman labor organizations to Servius Tullius for the same reason. (1, 6, 3.).

The distinct craft guilds, or trade unions mentioned by Plutarch, as founded during the reign of Numa, are eight in number, while a ninth was said to embrace "the remaining trades." Departing somewhat from the cus-

tomary English interpretation of the Greek text, we may classify the eight crafts as follows:

1, Flute-Players; 2, Goldsmiths; 3, Builders; 4, Dyers; 5, Tailors; 6, Tanners; 7, Coppersmiths; 8, Potters. That all these crafts existed in a specialized form at this early period is seriously to be questioned. Other trades, moreover, which were then probably of greater importance, are not mentioned here. Certain, however, it is that these ancient unions were regarded with a special reverence by the Romans, and consequently outlived the laws which proved fatal to so many other associations.

Shortly after the period to which tradition ascribed the beginning of the gild system in Rome, Solon (born in 638 B. C.), introduced his sweeping reforms in Greece. They completely changed the conditions of capital and labor at Athens. The poor had there been ground down to such utter destitution and misery that they sold their very sons and daughters, and lastly, even their own bodies into slavery to the masters of bread, in whose hands were the keys of wealth. In this stress of popular despair, which threatened to culminate in a bloody revolution, rich and poor alike chose Solon for their archon. Unlimited power was conferred on him to introduce whatever economic and constitutional reforms might be needed. As a consequence the law which reduced the laborer to slavery in lieu of the payment of his debt was abrogated. He was given the right to vote, although he could not himself be elected to office, and was ranked in the fourth class of citizens. Slight as such benefits may seem to us, they were regarded as a great boon in their day. A Greek fourth estate had thus been created.

To Solon likewise is ascribed by Gaius the Athenian law, considered as the charter of subsequent trade unions, which permitted the organization of societies, provided they were not hostile to the State. The Roman law engraved upon the Twelve Tables, which granted this same privilege, is regarded by Gaius as only a translation of the Solonic legislation. (*Fourth Book of Gaius on the Law of the Twelve Tables*. Digest XLVII, Tit., 22, *De Collegiis et Corporibus*.)

The guilds were in Rome commonly called *collegia*, in Greece *eranoi* and *thiasoi*. Other names were likewise in use, but all these appellations, like the English equivalent, "gild," were applied to societies of almost every variety. While little is known of the statutes of the labor organizations in particular, the constitutions and customs of the guilds in general are perfectly familiar to us. We here reproduce a description which comprises the salient characteristics of the Greek association. Each of these details was not, of course, to be found in every given instance.

"Let us now consider," writes Mr. H. Tompkins, "What these companies were which are called by the name of *eranos* and *thiasos*, and of which the inscriptions have revealed the number and importance. They were formed of members who met together to sacrifice to certain divinities and to celebrate their festivals in common;

besides this they assisted those members who fell into necessitous circumstances, and provided for their funerals. They were at once religious associations and friendly societies. Sometimes they daringly partook of a political and commercial character. These private corporations (recognized by the State), had their presiding and other officers, their priests, their funds supplied by the contributions of members and the liberality of benefactors. They assembled in their sanctuaries and made decrees. They were found in great numbers in the important cities, and especially in the maritime ones. At Rhodes, for example, they were the Companions of the Sun, the Sons of Bacchus, of Minerva Lindienne, of Jupiter Atagyrus, of Jupiter Soter." (*Friendly Societies of Antiquity*.)

Although the reality was not always as idyllic as this picture represents it, and a statue of a god was usually sufficient to constitute the sanctuary, if we may so call their locals, yet the idea of a perfect Greek gild is here sufficiently expressed. Greater stress might, however, be placed upon the convivial nature of the banquets, which in the latter state of Greek and Roman society may almost have been the principal reason for the existence of such associations, and probably consisted in wild debauches and orgies. Political intrigues, as we shall see, were frequently a prime motive. How closely the trade gilds approximated to the description here given it is difficult to say, yet they were doubtlessly conformed, as far as possible, to the general gild ideal of their time.

It is to Rome, however, that we must turn for a complete and systematic development of craft and merchant gilds. The inscriptions dealing with them are countless in number and amazing in their variety. Almost every division of trade seemed to possess its union. Taruntenus Paternus, who was Prefect of the Imperial Guard in 179, enumerates thirty craft unions which were especially privileged by the Government. Yet he mentions only such trades as were connected with military work. (*Dig. L. 6, 7. Liebenam, "Zur Geschichte und Organisation des Römischen Vereinswesens."* p. 48.) Constantine in 337 extended special privileges to thirty-five trade corporations.

It is interesting to note that a grouping similar to that of the Middle Ages was likewise observed at Rome. The potters occupied the Esquiline, the silk-workers and perfumers were settled in Tuscan Street, the oil-dealers and cheese-mongers had their booths in Valabrum, and the silversmiths and tanners were located beyond the Tiber.

As in the Middle Ages, so here likewise streets or sections of the city were often named after the tradesmen and merchants who displayed their wares in them. Thus we have Perfumers' Street, Harness-makers' Street, Corn-venders' Row, and Sandal Street. In the latter Apollo Sandaliarius, or Apollo of the Sandal-makers, had his shrine.

The ancient Roman gilds were, according to ancient custom, placed under the special guardianship of some

divinity. While merchants naturally turned to Mercury, the craftsmen most frequently dedicated their gilds to Minerva, the goddess of the arts. Ovid in particular tells of the many various classes of workingmen and women who assisted in great throngs at the celebration of her feast. (*Fast. III, 308 sqq. 819-832.*) The gilds, as we have seen, at times made the temples of a god their meeting places. Thus the merchant gild described by Livy, which met in the temple of Mercury, took for its feast the anniversary of the temple's dedication. The same author writes of a gild of flute-players, who went upon a strike because the censors forbade them to hold their banquets in the temple of Jupiter at Rome, as had been their custom from the earliest times. They consequently went in a body to another city, where they were well received. But when they had celebrated their feast, and all were helplessly drunk, they were placed upon a wagon and so returned to Rome, where a reconciliation took place. (*Livy ix, 30.*) Liebenam refers to other classical authors who have different versions of this story, but it serves at all events to illustrate existing conditions.

JOSEPH HUSSLEIN, S.J.

Laying the Alcoholic Demon*

The scientific and practical treatise, entitled "The Cure of Alcoholism," has to-day a world-wide application. Books have been written on the subject in the thousands, and advertisements of absolute cures in the hundreds of thousands; and our legislatures have been filling their records with speeches and their codes with prohibitory enactments on this very disturbing politico-social theme—with the result that the sale of alcoholic liquors has doubled in a decade. Most of the books were written by zealots without scientific knowledge or balanced judgment; the patent cure-all but added new diseases or intensified the malady; and the prohibition laws, resting on a merely legal and not a moral basis, and often on a party motive that continued to provoke partisan opposition, have lamentably failed to prohibit. Dr. O'Malley has as intense dislike of alcoholism, and as little appreciation of the value of alcoholic beverages in any form, as the most rabid prohibitionist; but he has made a scientific study of the pathology, history and statistics of the subject, its causes, consequences, varieties, degrees and environments, and as an especially experienced physician and well-informed Catholic, he knows the moral, as well as medical remedies that are efficient, and in how far they are applicable. His statements and inferences are, therefore, neither far-fetched nor onesided, and as he covers as much of the entire ground as the lay reader can travel with a medical expert, he has produced the most thorough and satisfying review of alcoholism in all its phases that has been given to the general public. It

*The Cure of Alcoholism. By Austin O'Malley, Ph.D., LL.D. St. Louis: Herder, \$1.35.

has the additional advantage of a directness and pithiness of style and a wealth of illustrative information that make the reading easy and inviting.

The first part, dealing with the medical aspect of the disease, explains the nature of alcohol, its proportions in liquors and patent medicines and its physical and mental effects; its relation to infectious diseases, insanity, imbecility, crime, pauperism, occupation and climate; the transmission of alcoholic tendencies through heredity; the history and inefficacy of restrictive legislation; the treatment of alcoholism in English and American institutions, and finally the most approved physical prescriptions for its cure in the various stages and degrees. Of the prescriptions' efficacy we do not presume to judge, except in so far as they are the result of the wide experience of a keen and conscientious physician; but not a few of his conclusions on non-medical matters may be questioned. His theory that the white, brown, yellow and black races flourish and multiply only within zones marked by definite degrees of latitude or isothermal lines, would make most Americans, except the tropical or near-tropical negro, incapable of development. He instances as proof that Northern Europeans decay in a hot climate, that the Gothic, Lombard and Norse conquerors of Spain, Italy, Sicily, ultimately disappeared. But the same is true of the Franks and Burgundians, the Normans in England and Ireland, of all the dynasties of the period, and of all conquerors who were not numerous enough to absorb or exterminate the native peoples. Their disappearance, as an entity, was due not to climate, but to gradual absorption into the larger numbers of the general population. Another instance is the dying out of a Norwegian colony in Texas. A single instance is not convincing. French families have died out in France, and have flourished in Canada, far north of the isothermal zone our author would assign them; and we happen to know several Norwegian families in a southernmost Texas city that have multiplied healthily to three generations. The progenitor in one of them had recently a golden jubilee that was attended by seventy-two vigorous descendants. The fact that they were all Catholics might have been the factor differentiating them from their decadent compatriots.

It is a factor that Dr. O'Malley by no means overlooks. He believes strongly in the force of heredity—sometimes overlooking in his appraisal several counter-acting elements—and he holds up as a deterrent to bibulous parents the certainty of transmitting the alcoholic tendency to their offspring for many generations. He also insists that the physical craving must be eliminated from the system by medical treatment before the patient's will power is free to act; but when this is done he prescribes a course for physician and patient that has seldom found its way into medical books. Chronic and occasionally confirmed drunkards have been known to conquer the habit without recourse to religious aids; but Dr. O'Malley has little faith in the frequency of such

cures, and less in their permanence. Holding that the supernatural helps which strengthen and reinforce the will and illumine the intellect are normally the only efficacious remedies, he devotes somewhat more than half of the 312 pages to this phase of the question. It will astonish many of his medical readers, opening up to them a new world that they would do well to take possession of. They will find an excellent summary of the moral and dogmatic theology on the subject expressed with pulpit force in the more rigorous and homely idiom of the medical lecture room.

Having explained the moral responsibility of the drunkard for his own act and the evil done to his offspring, and the general uselessness or danger of alcohol as a medicine—even in the case of snake bite it but adds one poison to another—the author gives an extended and useful chapter on the control of the passions, the correlation of which is such that the mastery of one conduces to the mastery of all, and *vice versa*; on the fundamental virtues of prudence, temperance, justice and fortitude that bring the concupiscent and irascible emotions into harmony with reason; and on the allied virtues and opposing vices, which are treated with theological accuracy, but with a spice that is not used in formal treatises. For instance, speaking of effeminacy as opposed to the fortitude that makes man or woman valiant: "The dawdling, mincing, simpering, candy-munching, gossiping, fluffy girl or woman is a vicious yet pathetic parasite, fit only for the limbo of babes; yet God intended that woman should hoe her row just as honestly as a man; and He will hold us accountable for the education we give girls which makes that flabby jellyfish, the effeminate woman, possible. . . . Did you ever know a romantic woman that was a good housekeeper?"

Having treated the drunkard medically according to his type and degree and, if necessary, confined him in a well-governed house of restraint from which "the politician, the police, the professional saint, the female agitator are to be kept out, except as patients," Dr. O'Malley would strengthen the moral muscles of the "flabby-willed alcoholic"—and every drunkard is essentially a weakling, "too flabby to be a vigorous scoundrel." If he is an ordinary pagan he must be taught the natural moral virtues, for they all form a chain that is no stronger than its weakest link; and to this end there is a valuable dissertation on natural virtues and the practical method of acquiring them, and a striking description of the evils of drunkenness, which thus concludes:

"It breaks vows binding before God. The worship due to the Creator is prevented or made sacrilegious by the drunkard, who may go through the forms of worship while his eyes are turned back to offal. It wrecks the drunkard's body; and if he is a father it inflicts horrible suffering on generations born and to come: idiocy, imbecility, neurosis, tendencies to disease, stupor of mind. The drunken father or mother spills blood that clamors for vengeance to the powerful and just God,

and He will and must get full satisfaction if it takes all eternity to settle the score."

The natural man can acquire the moral virtues and be cured, but he has not half the chance of the patient who has recourse to the supernatural; hence, with the floods of supernatural grace at his gates, the modern pagan who choseth to remain a merely natural man is so in the sense in which an idiot was wont to be called a "natural."

Therefore, since ordinarily the conquest of drunkenness demands the use of supernatural forces, the drunkard and his doctor are provided with a sketch of these in "Supernatural Control," a thirty-five page chapter, which is really an accurate and strikingly up-to-date epitome of St. Thomas and St. Augustine on Grace, and of the proofs of the truth and Divine origin of the Catholic Church. Sacramental grace is the spiritual anti-toxin that will complete the drunkard's cure, but he must take it in large doses, frequently and regularly. An occasional Sunday dinner will not restore his strength; it must be "daily bread." The following extract on this subject illustrates the style and thoroughness of the writer:

"The patient must arrange with a priest in his neighborhood so that he may be able to go to Confession any morning before Mass, and so leave no excuse for putting off Communion. Soon these morning Confessions will not be necessary. . . . All this is unintelligible to those who are not Catholics, but the drunkard that has been a Catholic has enough faith left to understand what is meant. A confirmed drunkard is not a Catholic, of course, except in the State census. The method described is absolutely scientific as a medical process; so scientific that as a physician I should advise a drunkard who is not a Catholic, but who is serious in his desire to reform, to become a Catholic in order to make sure of his cure. This motive would require considerable purification before it could pass the examiners, but the procedure in itself is reasonable. He must not be deterred by the example of drunkards who are set down as Catholics in the census, for 'drunkards belong to no church, except to the extent that some of them pay pew-rent.'"

There is a useful appendix on opium and kindred drugs, and a particularly helpful index. While exception may be taken to some views and theories embodied in the volume, there can be no hesitation in commending it to priest, physician and intelligent layman as an admirable and most instructive exposition of the only effective remedy for one of the most deep-rooted and far-reaching evils of our day.

M. KENNY, S.J.

An Indian Arcadia*

The great scholar, Menendez Pelayo, would have welcomed these portly volumes of Father Hernandez on

the Jesuit Missions or Reductions of Paraguay. To use a phrase which Richard Le Gallienne applies to Mr. Saintsbury, here is a work to suit the learned Spaniard, that "leviathan who could swallow whole libraries at a meal." These volumes do not quite reach the bulk of Dr. Nares' "Burleigh and His Times," so wittily criticized by Macaulay. Their 1,360 well-filled pages, however, faintly remind us of it. Father Hernandez has not attempted a history of the Guarani Missions. He did not intend to build a finished monument; he has laid its solid pedestal. He has given us a book, which for the future annalist of the Reductions will be a rich mine of information. He has gathered the ore in generous quantities; other hands must smelt and mould it to definite form. To fully understand the social and economic aspects of the Paraguay Missions this book will be almost indispensable. Three hundred pages of official documents, gathered from the archives of Seville, Buenos Ayres, Rio de Janeiro, Santiago de Chile, the Vatican Library, etc., prove the pains-taking labor and the conscientious research of the writer. Mr. Joseph McCabe, the author of what he dares to call "A Candid History of the Jesuits," might learn from this Jesuit historian the art, which, in spite of his pretended candor he seems to have scarcely even attempted to master, that of backing up his statements by documentary proof and evidence. History is no longer written as Mr. Joseph McCabe writes it. His unsupported word is not weighty enough to convince the reader of the serious accusations with which he burdens his pages.

The religions of antiquity never inspired that divine enthusiasm which throbs in the heart of the heralds of the Cross, and which was the inspiration of the missionaries of Paraguay. The philosophers of paganism never left their groves or porticoes in order to carry their teaching to foreign shores, to civilize the untutored savage and to instill into his mind and heart a knowledge and a love of the True and the Good. The religion of Christ alone, verifying the axiom that "the Good is diffusive of itself," has wrought this marvel. In her unbroken line of missionaries she possesses a convincing proof of her divine origin and constitution. By their labors in every quarter of the globe, by their heroism and extraordinary success, her apostles prove that the Church which commissioned them for their work is the very one to which Christ spoke the words: "Go and teach all nations."

The missions are the epic of Catholicism, its Iliad and its Odyssey. Few episodes of that romance are so stirring as that of the Jesuit "Doctrinas" or Reductions among the Guaranis of Paraguay. Epic, idyl and tragedy here combined to produce a fascinating story. While following the rise and development of these communities, in their quaint and interesting historian, Charlevoix, and studying their social organization in the splendidly documented pages of Father Hernandez, we almost forget that we are dealing with facts and seem transported

*Misiones del Paraguay Organización social de las Doctrinas Guaraníes de la Compañía de Jesús. P. Pablo Hernandez, S.J., Barcelona, Gustavo Gili, 2 vols.

into imaginary realms, such as were dreamt of by More in his "Utopia," or Campanella in his "City of the Sun."

The ideal commonwealth has long been the dream of fallen and suffering humanity. While Bacon, in his "New Atlantis," Harrington in his "Oceana," and Campanella in his above-mentioned work, were theorizing about it in the seventeenth century, the Jesuit missionaries were in some way realizing the dreams in the forests of the New World. In those vast regions now forming the republics of Paraguay, Uruguay, Argentina, and the southern portions of Bolivia and Brazil, the Jesuits organized their first mission-colony or industrial commune, technically "doctrina" or "reduction," about the year 1610, at Loreto, on the banks of the Paranápanema. They acted in full accord with the ecclesiastical and civil authorities, under the explicit sanction of Philip III, of Spain, duly recorded in the "cedulas" or royal ordinances of 1606, 1607, 1609. It was the beginning of an Indian Arcadia, the laying of the cornerstone of a Red-Man's Commonwealth. That Indian Arcadia lasted to 1767, over 150 years. For that period, the Jesuit was the Red-Man's legislator, father, teacher, purveyor, monitor; his guide, philosopher and friend. He civilized him, saved him from his vices, from his enemies and from himself. He was accused of doing it for sordid gain. When the missionaries were driven from their reductions, their enemies looked in vain for the fabulous wealth these were said to conceal. It was nowhere to be found.

These "Reductions," where the Indians were peaceably "reduced" to order, discipline, a definite social and communal life, have had, like the Jesuits themselves, their admirers and their foes. We are not a little surprised to count among the former such men as Buffon and Voltaire, Montesquieu and Raynal, d'Alembert and Robertson. These writers may misunderstand the motives of the missionaries, sneer at their ideals and criticize their methods, but they pay homage to their heroism, and impartially, though grudgingly, register their success. Voltaire speaks of the work as "a triumph of humanity" (*Essai sur les Mœurs*, p. 423.) The apostate priest Raynal, pays this tribute to the rulers of this Christian Arcadia:

"When in 1768, the missions of Paraguay were taken from the Jesuits, they had reached the highest degree perhaps of civilization, to which such new and untrained natures could be lifted, a civilization vastly superior to anything that existed in the New World. The laws were observed, order and discipline reigned, manners and morals were pure, all hearts were happily united in the bonds of brotherhood, the arts of peace were brought to perfection, the refinements of life were not unknown, abundance and plenty prevailed." (*Histoire politique et philosophique des Indes*, vol. II. p. 289).

The Reductions were the outcome of peculiar and unusual circumstances. To understand them, we must view them in the light of the political and colonial conditions of

the times. In 1515 the mail-clad and at times iron-hearted Spanish *conquistadores* under Juan Diaz de Solis, had overrun the basin of La Plata, and after fierce and bloody encounters had subdued the warlike natives. The *encomienda* system already existing in other Spanish colonies was introduced here also. That famous system was in some way a species of mitigated feudalism. The kings of Spain were naturally anxious to reward the hardy path-finders who like de Solis, Cortez, Valdivia, Pizarro, had with their swords carved out in the West kingdoms and empires for Aragon and Castile. They did so by grants of land and the *encomienda*. By the latter the monarchs, waiving their own immediate rights over the conquered Indians, bound them, not absolutely, but under certain clearly defined restrictions to their immediate conquerors. It was the transfer by the sovereign to individuals, of his right over his Indian subjects; it was the transfer also of his obligation to watch over their spiritual and temporal welfare. These *encomienda* grants were not in perpetuity; they lasted only during the life of the original beneficiary and his first heir; they then reverted to the crown. The *encomendero* promised under oath to treat the Indians well and to provide for their physical and spiritual needs. That oath was too often disregarded. To their credit, the Spanish monarchs from Ferdinand and Isabella, to Ferdinand VII, made strenuous and sincere efforts to protect the natives, but Charcas, Asunción and Tucuman were far from Madrid and Seville. Edmund Burke's words in "Conciliation" illustrate the situation. "In large bodies, the circulation of power must be less vigorous at the extremities. Nature has said it. The Turk cannot govern Egypt and Arabia and Kurdistan as he governs Thrace; nor has he the same dominion in Crimea and Algiers which he has at Brusa and Smyrna. . . . The Sultan gets such obedience as he can." The words were true of the Kings of Spain and their colonies. In its milder forms the *encomienda* system made *mitayas* or serfs of the Indians; in its harsher aspects *yanacunas* or slaves. Time and again the Indians rebelled, and though often wreaking vengeance on their masters, they were generally defeated at last by the well-armed, well-drilled *encomenderos*, only to feel their chains riveted more firmly than before. Kings, viceroys, bishops, all the friends of civilization in the mother country and in the colonies, earnestly strove to remedy the evil. Jesuits like Saloni, Ortega, Borsena, Fields, had already labored in Paraguay among the brave, but fierce, man-eating Guaranis. Their efforts had necessarily been sporadic, and though heroism had been displayed and good done, they had not produced lasting results. Claudius Aquaviva, then general of the Society of Jesus, realized that concentrated, well organized efforts were absolutely necessary. To be effectively controlled, the Indian must be won from the tangled forests and matted jungles where lurked the cobra, where the puma awaited its prey, and deadly fevers brooded under every bush and tree. Permanent settlements had to be

made, some kind of government introduced suited to the restless, improvident and childish character of the Red-Man. Something of the kind had been attempted in Brazil. Aquaviva outlined the general policy; the virtuous and able Diego de Torres Bollo, then Provincial of Paraguay, worked out the details.

The plan, which made the Jesuits the virtual arbiters and in some sense, the real, though by no means independent rulers of this "Indian State," was considered an attack on the *encomienda*. If so, it was justified, for the harshness and cruelty of the *encomenderos* had not only made slaves of the Indians, but had made them reject with loathing the religion of their tyrants. Under that plan, which perhaps it may not be uninteresting to explain more fully later on, over 700,000 Guaranis alone, between 1610 and 1768, were saved from slavery and paganism; were civilized and refined. To build up that Indian commonwealth, on the banks of the Paraná and the Uruguay, in grassy pampa and verdant savannah, apostles like Maceta and Cataldino, Monroy and Montoya toiled, martyrs like Osorio, Mendoza and Baraza bled. To the unfounded and often absurd charges brought against them by their enemies, and amongst them by Mr. Joseph McCabe, the Jesuits have one triumphant answer. "Our labors, our toils, our blood, won a nation to the Cross and rescued it from barbarism and destruction."

JOHN C. REVILLE, S.J.

The Basis of a New Pedagogy*

Maria Montessori is an earnest woman of high purpose, great zeal and astounding activity. She has dedicated her life to the education of children; and, unlike many teachers, doomed to die without a vision of the good which they have done, she is already enjoying the reward of her work. Defective though her methods are in some essential details, yet many of them are admirable for the practical turn which they give to important truths of child psychology. Few methods of teaching make better use of the child's instinct for play. Few catch the young imagination more easily or hold it more firmly. Fewer still are more insistent on the necessity of directing childish whims into ethical channels.

All this is in a measure good. Indeed, to some extent it is both admirable for the baby-pupil and welcome to the nervous, high-strung mistress who is thereby relieved of much tension and worry. Were Signora Montessori's methods more decisive in will training they would be a welcome innovation in many a humdrum American classroom. As they stand, they appear to present a lack of firmness in dealing with the fractious. Report has it that the religious atmosphere with which the *Dottoressa* surrounds her children renders greater firmness unnecessary. This is credible, but quite ineffective for good in many of

our schools. Maria Montessori has, then, achieved a large measure of success in dealing with children.

In view of this it is entirely too bad that she did not resist the temptation to expose the philosophical basis of her system. She yielded to the impulse to philosophize, with the result that, despite her many good methods, her system appears utterly perverse. Her philosophy is not only false, but strangest of all it is in open and flat contradiction to the plans and devices and instructions explained in "The Montessori Method." She has succeeded in separating speculation and practice so completely that readers of her second book, "Pedagogical Anthropology," will be apt to consider her a Dr. Jekyll in one volume and a Mr. Hyde in the other. In the first book she insists on the absolute freedom of the will; in the second she is an apostle of determinism. The reason is clear. In the one case she is drawing on experience; in the other she is speculating about subtle questions which lie beyond her ken. She neither understands the problems at issue nor their bearing on practical life. Her vision is clouded. Her reasoning is inconsequent. Her pen is weak and halting. She is caught at hero-worshipping. Her hero is Lombroso, the unspeakable prig who knew so much of freedom and spirituality and criminology that he could be tricked into absurd decisions with ease by clumsy practical jokers.

Signora Montessori has been unfair to herself and to her followers; unwittingly so, it is true, but unfair for all that. Her view is narrow, partial, materialistic. She has fallen completely under the influence of men with whom she should have no part. An Italian anthropologist is seldom worthy of admiration, much less of discipleship. It is absolutely and unreservedly wrong to exalt the body at the cost of the spirit. Education which gauges the soul and the capacities thereof by a crack in the head or a crook in the back or a bulb on the nose is not worthy of consideration by an intellectual person. Much less is it worthy of praise by a pure, sweet-souled woman like Maria Montessori. Neither would she praise it did she understand it. She does praise it, however. She commits herself unreservedly, not to Lombroso's statistics, but to Lombroso's philosophy. She makes his psychology and ethics her own to the extent of declaring that etiology applied to the Lombrosian doctrines reveals the faults of society, the sins of the world. In Lombrosianism and the hypothesis of De Giovanni concerning ontogenetic development she finds an ethical guide which leads toward the supreme ideal of the purification of the world and the perfection of the human species. Thus she replaces Christ, the hope of nations, by a sorry formula which has come to be ridiculed in every intelligent school of ethics.

Would that her words were at least obscure enough to permit a more lenient interpretation! They are not. Obscurity of statement is not one of the author's characteristics. Her doctrine pervades nearly all her pages. She returns to it again and again, driving at it now this way, now that, until finally she fairly startles the reader

*Pedagogical Anthropology. By Maria Montessori, M.D. Translated from the Italian by Frederic T. Cooper. Frederick A. Stokes Co., New York.

by exclaiming: "A defective physical development tells us that the psychic personality must also have its defects (especially in regard to the intelligence). . . . In the words of Rousseau: 'Our intellectual gifts, our vices, our virtues, and consequently our characters, are all dependent upon our organism.'"

These are unfortunate statements, impossible of defence and explanation. In view of them, we wonder how the Signora would explain the superb intellectuality of Pope, the cripple, and the genius of the all but chronic invalid, Heine? How would she account for the mental gifts of the sickly Darwin, the frail Shelley, the dyspeptic Carlyle, Spencer and De Quincey? Some explanation is required. The best would consist in a withdrawal of the statements.

But this is a small matter. Not so, however, the *Dottoressa's* remarkable assertion about vice and virtue. It shocks our very sense of decency to read that vice and virtue and character depend on our organism. St. Ignatius forsooth was virtuous because his stomach was wretchedly disordered. St. Theresa was ecstatic because her digestion was good. Xavier was an apostle because his frame was big. Berchmans was saintly because his intestines were diseased. If you do not like Tweedledee try Tweedledum. It is all the same. Vice, virtue, character depend on our organism, facts to the contrary notwithstanding. The very circumstance that the doctrine which sets forth a criminal type and identifies crime with sickness has begun to be considered outworn and threadbare even by radicals should have made Signora Montessori cautious.

There is no criminal type. Criminals are drawn from every rank and form and structure and condition of people under the sun. The cross-eyed girl is a thief and a liar; so, too, is the straight-eyed girl. The hunchback is a knave; so is he of the willowy form. The deaf man vents his spleen and uses his fists on his wife; so, too, does he whose ears are keen as a cat's. The beggar whose feet show through broken shoes steals a bite to eat; the bloated banker wrecks a bank through greed of gold or to pay his alimony. Crime and motives for crime take every form; are found, alas, in all ranks, amongst all classes and types, rich and poor, red-haired, black-haired, cross-eyed, normal-eyed, crooked, straight, and so on almost to the infinite. The opposite doctrine is a demon's tool for the perversion of individual and social morality.

Maria Montessori seems to appreciate this in a dim, hazy way. After making the astounding assertion that we are impotent in the face of the interrelation between physical and moral deformity, she asks, naively enough: "Is it, then, no longer a sin to do evil, no longer a merit to do good?" No, she answers. That is clear enough. But little that follows is clear. We are told to alter the interpretation of facts, and the result will be a high moral progress pointing to a new path in pedagogy. This might be convincing were it intelligible. Then there fol-

lows an irrelevant and befogged disquisition on instinctive acts, often opposite in nature, which deserve neither praise nor blame. Some men, it seems, are born with an instinct for good, some with an instinct for evil. One is physiologically a proletarian, another a capitalist. It is all a question of birth. Dante is quoted to support the main contention of the paragraph. The fault is not Dante's. His ethics are sound. The trouble lies in the fact that the *Dottoressa* has never learned the fundamental distinction between an *actus humanus* and an *actus hominis*.

In view of the novelty of the passage the Signora's reticences are regrettable. She should have described the physiology of a capitalist, and told us how comes it that men are born so; what does it all mean? One of our capitalists looks like a very shrewd fairy in breeches. Another wears feathers in her hat. A third changes his appearance with the season. In summer he resembles a "guid, bonnie laddie"; in winter he is just a common capitalist.

But this is unimportant. The moral aspect of the author's work is the real issue. And this aspect is, to say the least, decidedly peculiar. What good can come of such ideas as the following: "The European . . . has not the racial virtues (of the Chinaman). The race can permit itself the luxury of not being virtuous on its own account. Its biological conditions are so perfect that they (*sic*) have reached the fulness of life. . . . If virtue is the goal of the Chinese, happiness is the goal of the Europeans. . . . We ought to strive for the supreme result of producing men who will be happy: always keeping clearly before us the idea that the happy man is the one who may be spared the effort of thinking of himself, and dedicate all his energies to the unlimited progress of human society.

"The preoccupation of virtue, the voluntary sacrifice are in any case forces turned back upon themselves, that expend upon the individual energies that are lost to the world at large; nevertheless, such standards of virtue are necessary for certain inferior types."

Analysis is superfluous; comment unnecessary. However, in passing, we pray God to take Maria Montessori's superior types of people to Himself and give us the inferior type. The world is in sore need of "virtue and voluntary sacrifice." Given these, we shall be able to bear with equanimity the stigma of the name "inferior type." The designation is of little moment; the virtues which the *Dottoressa* treats so contemptuously are of supreme value.

All this speculation is a bit radical. But the good lady does not mean a bit of it. She does not understand most of it. She is emotional, romantic. Her feelings outrance her sober judgments, and she jots the former down before her maturer thoughts can apply a corrective thereto. She lacks intellectual poise and caution. She has never learned to peep into corners and dark holes wherein danger lurks. Her ardor for empiricism and her

loyalty to Morselli hurry her on blindly to complete speculative agnosticism. She condemns the human mind to a ceaseless and perhaps fruitless search for the solution of the eternal problems which it offers itself. She has no doubt that philosophical problems are always in a state of evolution. Indeed, amongst them there obtains a natural selection whereby the strongest concepts are predisposed to prove victorious. This would be amusing were it not so decidedly dangerous. As it stands it is of a piece with a fundamental doctrine of Modernism, and offers quick and complete bankruptcy to all science.

Such, of course, is not the Signora's intention. She is but indulging a habit, and perchance a privilege of her sex. It is to be hoped that experience and kindly criticism will teach her that universal propositions are apt to prove treacherous at critical moments. Evidently she does not realize this as yet. As a consequence many statements unmentioned in this article are ridiculously false. For instance, it is not true that "the child of poverty is an inferior in stature, in cranium, in weight, in muscular and intellectual strength." The babies of the poverty-stricken Hebrews of the "East Side" have been awarded the prizes for perfect physique. The poor mothers of Ireland, whose diet consists of potatoes and buttermilk, and little enough of that, and whose wealth is measured by the clothes they wear and a few homely household utensils, will show the Signora seven stalwart sons and eight blooming daughters, firm of limb, keen of mind, clean of soul, ay, by the grace and love of God, as clean as any born of woman. Their craniums are not deformed, their limbs are not withered, their souls are not atrophied. They are the brawn of the earth. They are high-spirited. Their rise to lofty places in Church and State is not due to inferior intellects. Yet they are poor, pathetically so. And if this is not convincing the Signora should take ship to New York, and on landing there travel southward. The negro cabin will make her ashamed of her statement. Poverty will be great. Kinky heads will be numerous, but shapely. Lungs will be lusty; limbs strong; stomachs large and eager, and seldom full to sufficiency. And the youngsters will grow, under her very eyes, into lusty boys, lusty brawlers, lusty fighters. And Maria Montessori will go home to her sunny land and replace that word "poverty" by another more apt.

We trust so, at least. And we trust, too, that the good lady, for whom we have entire respect and sympathy, will hereafter choose better guides in psychology and ethics. For Maria Montessori, it is said, is a good woman; Maria Montessori is certainly an earnest, well-intentioned, hard-working woman; but Maria Montessori is a poor philosopher. Her doctrines would bring about a state of affairs which would justify Carlyle's statement, that civilization is anarchy plus the policeman.

R. H. TIERNEY, S.J.

Municipal elections in Spain on Nov. 9, show surprising Royalist gains.

CORRESPONDENCE

The Catholic University at Tokyo

The cornerstone of the first building of the great Catholic University, which, by Direction of Pope Pius X, the Fathers of the Society of Jesus have established at Tokyo, Japan, will soon be laid, with the usual formal ceremonies. Ground was broken early in September for the new building. It will be a three-story brick structure, accommodating about five hundred students. The first class of students, thirty in number, have entered upon a preparatory course. This little band is the nucleus of a student body that in future years will probably number thousands.

The founding of this College at Tokyo followed a suggestion to that effect made to the Holy See by his Eminence Cardinal O'Connell, of Boston, after his return to Rome from his memorable and successful diplomatic mission as the Special Envoy of the Holy Father to the Mikado, in 1905. We now learn from his Eminence's official organ, the *Boston Pilot*, that as a perpetual testimony to his sponsorship of the University, at the request of the Jesuit Fathers, he has written, with his own hand, a short document to be placed in the cornerstone with other documents.

Father Hoffman, the Superior of the Jesuit Missions in Japan, wrote to his Eminence as follows:

Jochi Daigaku,
Tokyo, Japan, Oct. 3, 1913.

YOUR EMINENCE:

Your Eminence will be pleased to hear that the great work of higher education under Catholic auspices in Japan, the primary impulse for which is due to your Eminence, is now in a fair way of progress. The first class of students, numbering some thirty, has entered upon a two years' preparatory course of English and German to fit themselves for higher education. In the beginning of September ground was broken for our new college building. It will be a handsome three-story brick structure accommodating some five hundred students, and will worthily represent Catholic education in the capital of the Mikado. At present the concrete foundations are being put in; the ceremony of laying the cornerstone is to take place in about two months from now. Among the documents to be enclosed in the cornerstone we should like to have a few lines from the hand of your Eminence, the first originator of the project, as a perpetual memento of your Eminence's kindly interest in our undertaking.

With the assurance of respect and devotion of our small community for your Eminence and with a prayer for your Eminence's continued favor, I remain,

Your Eminence's devoted servant in Christ,

(Signed) HERM. HOFFMAN, S.J.,
Superior of Mission of Society of Jesus in Japan.

Following is the reply of the Cardinal to Father Hoffman's communication:

ARCHBISHOP'S HOUSE, GRANBY STREET,
BOSTON, Oct. 31, 1913.

REV. HERMAN HOFFMAN, S.J.,

Jochi Daigaku, Tokyo, Japan.

DEAR FATHER HOFFMAN:

I am very happy to hear that the project, which by God's grace I had the honor of initiating, namely, the founding of a University under Catholic auspices in

Japan, has finally come to fruition, and that you are about to lay the cornerstone of a college building in Tokyo, which will be in charge of the Jesuit Fathers.

The people of Japan will always be very dear to me, not only on account of the kindness of the reception they tendered me on the occasion of my visit as Special Envoy of the Holy Father to the Mikado, in 1905, but also on account of their naturally beautiful traits of character and of soul which should make them very dear to the heart of Our Lord.

It is my earnest wish that the work now so happily begun may be brought to splendid perfection to the greater glory of God and for the honor of Holy Church.

Sincerely yours in Xt.,

(Signed) ✠ WILLIAM CARDINAL O'CONNELL.
Abp. Boston.

Father Bernard Vaughan "At Home" at Farm Street

LONDON, October 29, 1913.

More correctly speaking, Father Bernard Vaughan, S.J., is "at home" when he is at 114 Mount street, Grosvenor Square—for, as is well known, the London headquarters of the Society of Jesus in one of the most fashionable districts of the metropolis really consists of two houses, the Mount street building being set apart for the residence of the "preaching" staff and the Farm street house for the staff of writers. And yet I am by no means certain that Father Bernard Vaughan does not find himself equally "at home" in the squalid East End back street where it was, not long ago, my privilege to accompany him on a tour of inspection and relief. With him, from the severe simplicity of the establishment in Mayfair to the squalor of a Thames-side slum, "there is but a step to be made."

Father Vaughan told me that he labored practically in secret for something like a twelvemonth in Whitechapel, sleeping two nights out of every seven in a room on the ground floor of a hovel—a room that was also his kitchen, dining-room and reception-room—in Lucas street, Commercial road. His furniture consisted of a deal table and two deal chairs, a camp bedstead, and a frying-pan. In the latter utensil I found him one day cooking his "dinner," consisting of some liver and bacon, in order that he might share it with an old woman, aged seventy, living in the same tenement-house—and who, by the way, walked two miles to her work every morning, earned six shillings a week, and paid eighteen pence a week rent! Then, after "dinner," Father Bernard would sally forth bell in hand, garbed in cassock and biretta and with crucifix hanging at his breast, into the purlieus of Periwinkle Square—quite a Dickensian touch about that appellation, is there not?—off the Commercial road. By four o'clock P. M. a vast, if poor and ragged, congregation would pack Periwinkle Square, and Father Vaughan, mounting a table, with the children grouped around him, would commence the service. First, he catechised the little ones, then preached an exhortation rather than a sermon, and afterwards heard confessions, visited the sick, etc. Small wonder that he speedily began to be idolized by the rough population of a locality so "dangerous" that it is given a wide berth even by the police. It was a noble and touching work.

While it is safe to say that, under whatsoever auspices he lectures or preaches, Bernard Vaughan's potent personality inevitably attracts huge and representative audiences, he is really more in his element among the poorest of the poor. He told the writer that he found just the

least possible drawback to his mission work in the East End to be the residence in Whitechapel of so many thousands of Jews. "Not but what," he added with his humorous smile, "they are highly respectable citizens, and it takes all sorts and conditions of men and women to make a world."

Father Vaughan has ever been, in Kipling's familiar phrase, "a first-class fighting man," and innumerable are the battles he has won for Christ. His long-ago libel action against the *Rock*, when he was awarded three hundred pounds damages and three hundred pounds costs, is a case in point. He was conspicuous for his own cross-examination, whereof one present in court remarked that he had acquitted himself not merely like a good witness, but like counsel for both plaintiff and defendant and like a judge directing a jury! Another instance was when, some twenty years ago, Dr. Moorhouse rashly ventured to impeach the claims of Rome. Renting the Free Trade Hall at Manchester on ten consecutive Wednesdays, Father Vaughan addressed an audience of five thousand on every one of those days, and very effectually disposed of his opponent's every argument.

One or two of the following typically characteristic stories may possibly be unfamiliar to readers of AMERICA. Father Bernard had been preaching in the Gesù Church, at Rome, for the charities of Pope Leo XIII, when His Holiness made a witty *mot*. Several of the Cardinals having been heard to remark that Father Vaughan preached "just like an Italian," the Holy Father humorously remarked: "But you must know that he *is* an Italian—he was born on Vesuvius, and we merely sent him to England to cool!" On another occasion, after having preached at Cannes to a congregation that included the late King Edward VII and some fifteen other royal personages, somebody asked him: "Didn't you feel nervous before such a lot of royalties?" "No," rejoined Father Vaughan; "you see, I am accustomed to preach in the presence of Our Blessed Lord." Once staying at Cambridge as the guest of Dr. Butler, the famous Master of Trinity, he happened to be standing under Holbein's portrait of Henry VIII, when his host inquired: "What would you, as a Jesuit, do if His Majesty were to step from that canvas?" "I should request the ladies to leave the room!"

The Vaughans of Courtfield, one of the oldest Catholic families in Great Britain, were descended from that Herbert, Count of Vermandois, who came to England with William the Conqueror in 1066, and whose wife was Emma, daughter of the Count of Blois and of Adela, the Conqueror's daughter. King Henry V, who as a child was nursed at Courtfield by the Countess of Salisbury, knighted Roger Vaughan on the field of Agincourt in 1415; whilst another Countess of Salisbury, Margaret Pole, "the last of the Plantagenets," was also in the direct line.

Bernard Vaughan himself is one of the fourteen children of the late Col. Vaughan, of Crimean War fame. He was early destined for the army, but, as he laughingly says, "I put my money not on the *rouge*, but on the *noir*"—in other words, he preferred a black cassock to a scarlet coat. Educated at Stonyhurst College (of which his great grandfather was the founder), he passed through the sharp training of a novice of the Society of Jesus to become a professor at that college and, after four years of science and theology, to be ordained priest. In 1881 he first "stormed" London by preaching a remarkable Lenten course at Farm street on the divine life of the soul.

PERCY CROSS STANDING.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

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The Socialist Vote

Socialist candidates have not greatly attracted public attention during the recent campaign, with the exception of certain localities. The fact that they have even suffered apparent defeats is likely, however, to be misconstrued. In New York the Socialist mayoralty candidate, Charles Edward Russell, received a total of thirty-two thousand votes, or roundly three thousand five hundred more than had been given him last year as candidate for the governorship. In very many election districts he outran the Tammany candidate.

It is true that in Schenectady the Socialist Mayor Lunn has been deposed, but only by a combination of non-partisans, as Seidel and Berger had been defeated in previous campaigns at Milwaukee. In each of these instances, however, Socialism has gained a substantial increase in votes. The very fact that in many cities the old parties have been forced to combine against the Socialists gives evidence that the Socialist strength is not negligible. In such cases even apparent defeat is a real triumph. At Paterson the silk strike prepared the way for a decisive Socialist victory during the recent elections. Old offices have been lost and new places have been won by the Socialists in various portions of the country. In general the Party has made no remarkable progress, for the reasons which have been explained in AMERICA. It has not, however, fallen back, but has only been retarded in its onward march by the countless divisions within its ranks. Its work of promoting class-hatred, radicalism and irreligion has in the meantime been carried on most actively in every section of the country. For the comparatively few that may be prepared to vote its ticket, there are countless others who have been more or less inoculated with its virus. A mind once perverted by radicalism can only rarely be brought back again to an appreciation or understanding

of sound Christian principles. Here above all an ounce of prevention is worth a pound of cure. Constant intelligent social instruction is required if Christian laborers are not to fall into the snares laid for them by Socialism. Active and constructive social work must be undertaken.

Minority Rights in Ulster

A good *reductio ad absurdum* of the Ulster Orange contention was presented by Mr. Erskine Childers in the *London Times*.

"Belfast excluded, the number of Catholics and Protestants is almost precisely equal, 597,573 and 597,176; a neat balance. Remedy clear: Make Belfast into a separate State. It has more inhabitants than five Canadian provinces, two Australian States, fourteen German States, and eleven Swiss cantons. But stay. Within Belfast there are 93,243 Catholics, mainly in one compact area; more than in six Swiss cantons, four German States, and the same as in Prince Edward Island. West Belfast, then, must be a State, too; and so on."

These facts seem to have effectively burst the Carsonite bubble; but a serious danger remains, that in their commendable anxiety for a peaceful settlement by consent, the Nationalist leaders will agree to an extension of local government in Northwest Ulster that would leave the Catholics at the mercy of the Orange majority. The persecutions of Nationalist workers and the industrial ostracizing of Catholics in Belfast indicate that little mercy or justice is to be expected in that quarter. The Catholics of Northeast Ulster have made more sacrifices for liberty and conscience during the last century, and especially in the Home Rule movement, than any other body in Ireland; and justice demands that in the final settlement their rights should be faithfully guarded.

The Advertising Church

The fact that a Methodist church in New York City announced not long ago, "a special baseball service" has made a correspondent of the *Nation* entertain a faint suspicion that "perhaps" there is at least "a tendency in some of the Protestant churches to resort to advertising methods which savor, at least, of moving-picture shows and the bargain counter." After expressing a doubt whether "sensationalism and blatant advertising" is a genuine remedy for the falling off that is observed in the attendance of Protestant churches, he graciously concedes that: "Whatever may be the fundamental errors of the Roman Catholic Church, it nevertheless commands the respect of many Protestants, because, to a marked degree, it maintains an impressive dignity. It does not attempt to be a vaudeville or a circus."

The *Nation's* correspondent then seems to marvel that the Protestant church fails to attract worshippers, notwithstanding the fact that; "she is to a marked degree

divesting herself of many of the hideous doctrines of the old theology, and, apparently, to some extent is trying to adapt herself to theological conceptions which are both rational and spiritual." Now a mere Catholic onlooker would say that the fatal readiness of Protestantism to "divest herself" and "adapt herself" is just what is emptying her churches. Time was when she had a dogmatic system of a certain kind, "hideous," indeed it may have been, but still it had some consistency, and people felt bound to come and listen to her doctrine, whereas now even the announcement of "a special baseball service" will scarcely bring them to church. But Catholicism, needless to say, succeeds in filling her temples with worshippers several times every Sunday chiefly because she teaches with divine authority the same unchanging doctrine she received from the Apostles.

Phonetic Decay

English pronunciation, in the opinion of Dr. Robert Bridges, is on the road to ruin. To prove the fact and to offer a remedy he wrote an essay three years ago, and now that he is Poet Laureate, and feeling perhaps that he has become in consequence a sort of official guardian of the King's English, he has republished the work as a "Tract on the Present State of English Pronunciation." The danger he sees menacing the language lies in the conversational speech now being used in southern England. "A great number of our unaccented vowels," Dr. Bridges writes, "which have been for centuries losing their distinction, are coming now perilously near to being pronounced all alike, *i. e.*, with the sound of the second syllable of the word *danger*, wherein neither the *e* nor the *r* is sounded, but in their place a sort of indeterminate vowel." Of, for instance, is pronounced *erv*; and, *ernd*; to, *ter*; suggest, *sergest*; affection, *erfecshern*; subordinate, *serbordernate*; equally, *equerly*; nature, *neycher*; Tuesday, *Cheusdy*, etc., etc.

It is the laziness of speakers, Dr. Bridges points out, that is responsible for this phonetic decay. The average man, provided he is understood, takes little pains to articulate distinctly. *Ter* he says easily and unconsciously, but *tu* he pronounces with awkwardness and self-consciousness. If his nurses, parents and teachers, however, had made him educate his lips and tongue during his early years, and had not allowed him to fall into slovenly habits of pronunciation, he would not feel self-conscious now, when he said, for instance, "I came from Oxford tu London," rather than "*frerm* Oxford *ter* London." "If children were taught from the first," is the Laureate's wise observation, "to differentiate the unaccented vowels correctly, they would do that as unconsciously as they now slur them. In French schools this is done: and that is the reason why their adults pronounce so well."

Though phonetic spelling is "full of horrors" to Dr. Bridges, he sees in a mild form of it the only means of

arresting the process of decay that is daily removing the pronunciation of English further and further from its spelling. The orthography of a large number of our words is, of course, quite independent now of their pronunciation. Dr. Bridges cites, for instance, twenty-one ways, ranging from *indictment* to *choir*, of writing the sound of long *i*.

To solve the pronouncing difficulty and to put a stop to the phonetic decay now in operation, Dr. Bridges has devised a tentative alphabet made up of fifty-eight symbols, many of them resembling old Anglo-Saxon letters. By means of these new characters, or with the aid of little curls and tails and ligatures added to the old symbols, the exact value of every vowel and consonant is indicated. Silent terminal vowels are dropped and doubled consonants are made single.

Dr. Bridges' suggestions, however, are not likely to meet with a very wide or enthusiastic adoption. The printer for one would surely raise a loud protest against a twofold increase in the number of his lower-case letters. "Correct pronunciation," moreover, is a pretty variable and arbitrary matter, as a study of the different dictionaries will show. The sound of a living language's words, as time goes on, cannot but change. We know that many familiar words were pronounced in Shakespeare's time quite otherwise than we hear them now. Our Victorian pronunciations may become by the end of the present century nearly as obsolete and antiquated. Who knows? The Poet Laureate's monograph drives home, at any rate, one important lesson: Parents and teachers should make the children under their care enunciate distinctly.

Where Did Sœur Thérèse Get the Bank Note?

The Catholic takes the Church and everything connected with it so much as a matter of course that he does not conceive how it ruffles the feelings of those who are not Catholics. He talks of saints and miracles with an unscientific assurance that is a disgrace to the twentieth century, which believes chiefly in biology, geology, the other 'ologies, theology excepted, and the Press. We have been speaking a good deal lately about "The Little Flower of Jesus" and her miracles, in a way to move the spleen of the modern man and woman. At least one has been on the watch to catch us tripping over science or morals or anything else in the affair; and having, as he thought, caught us, he published his discovery and our disgrace in the Church of England periodical, the *Guardian*. The Carmelite nuns at Gallipoli are often in difficulties, and as these recur they invoke their little sister, Thérèse, who comes to their assistance with money. Once she put into the cash box a note for 50 francs. At this the "Gradgrind" of the *Guardian*—we hope he is a "Gradgrind," open to conversion, not a "Boulderby" *obduratus et obcæcatus*—exclaims that bank notes are "facts," strictly limited in numbers, pos-

sessed by definite individuals and payable by definite banks. Hence, to put a bank note in a cash box, Thérèse, who lives now in the heavenly country, where bank notes do not circulate, must either have stolen the note, or forged it. Both suppositions are impossible. Hence, the triumphant conclusion is implied, that the whole story is a fib, unless some other explanation can be given, as "Gradgrind" remarks, with generous confidence in its impossibility.

Explanations are as "plentiful as blackberries" almost. Another *Guardian* correspondent points out that in working miracles the saints are not the principal agents. The miracle is God's work, and one can hardly accuse God of theft or of forgery. How Thérèse in glory got hold of a terrestrial bank note is of as little importance morally as how the fish got hold of the tribute money. It is interesting as a matter of speculation, and correspondent No. 2 suggests that should correspondent No. 1 have the happiness of meeting Thérèse in heaven, she will, perhaps, satisfy his curiosity, should it survive the change from its natural earthly atmosphere.

The writer of "Notes" in the *Tablet* says that "it is simply the old story of the widow's cruse. There the oil was withdrawn, and yet the amount left in the cruse was undiminished. Here—on the hypothesis of a miracle—the wonder was reversed. A bank note was apparently added to the liabilities of the bank of issue, and yet its total indebtedness was not increased." We do not intend for a moment to dissent from the possibility of this explanation, though the two causes are not quite parallel. In the case of the oil the multiplication was specific only, the cruse was always full, no matter how much was withdrawn. In the case of the note it must have been individual. Every note has its definite number, and the miraculous note must in the *Tablet's* explanation have borne the number of another. Still, this would not invalidate the explanation; but a simpler one suggests itself to the writer, who in his youth passed some years in a bank of issue.

A glance at the Note Circulation Account of every such bank shows that there are a good many notes issued that never come back. They are lost, and as such become *res nullius*. Some are hidden away so effectively by misers, as never to be found by the heirs; others are dropped and blown away by the wind; others are burned when houses catch fire; others go down with foundering ships. The lost notes give a supply exceeding all demands that miracles will ever make.

Does He Mean It?

Goblet d'Alviella used to be spoken of as the Grand Master of the Belgian Freemasons. Can it be he who wrote an article lately in one of the magazines—the Paris *La Croix* does not tell us which—admitting that "there is an incontestable religious reaction in Europe," inspired by the wish to put an end to what he properly calls "the

moral anarchy which has already lasted too long." He insists that materialism has met its Waterloo, and that the withered spiritual condition of Europe is about to change.

This is a consoling prophecy if faith could be put in it. What suggests a gentle scepticism in the matter is that this old militant still belongs, we believe, to the intolerant party which calls itself Liberal, whose dominant purpose has been for more than a quarter of a century to abolish all the religious schools of Belgium. Indeed, simultaneously with the announcement comes the news that the Provincial Council of Brabant granted a subsidy of 25,000 francs to the University of Brussels, which has only 1,200 students, but refused to give anything to Louvain, which has 2,900 on its roster. It is true that Louvain is not a State or provincial establishment, but neither is Brussels. The reason of the discrimination is that the latter is masonic and rationalistic; the former is Catholic.

Perhaps M. Goblet's utterance is only a post-election device. When the polls open again the old anti-clerical flame may burst out anew. We are used to tactics of that kind in our own country and usually discount them. They often have the very opposite effect of what was intended.

Meantime, however, an outsider is puzzled to know how, when the general Government has been so long stanchly Catholic and has achieved such success, these provincial and municipal councils remain so openly and defiantly antagonistic. Had the Liberals been in power they would not have been so lenient to their Catholic opponents. The remorselessness of their action back in the 70's, when they cancelled the elections of provincial and communal officials, is still fresh in peoples' memories. But Belgian Catholics are vigorous upholders of political liberty. Their adversaries are not.

Three Jubilees

Three jubilees of distinguished Jesuits were celebrated at Valkenburg, October 15. The first of the jubilarians was the octogenarian Father Augustine Lehmkuhl, who commemorated on that day the sixtieth anniversary of his entrance into the Society of Jesus. The Holy Father, Pope Pius X, in his own hand wrote a letter congratulating him upon his great work as a moral theologian and as a writer upon ascetic and mystic theology. Only within recent years he had begun to edit his valuable ascetico-mystic library, at the special request of the late Cardinal Fischer. The second of the great trio was Father Victor Cathrein, who celebrated his golden jubilee of the religious life. As an authority upon philosophical, moral and social questions, he is known throughout the world. A new work of Catholic apologetics, we understand, is soon to be added to his already numerous publications. The third to be honored upon that day, as likewise commemorating his fiftieth year in the Society

of Jesus, was Father Rüt. Although less widely known than his fellow jubilarians, he enjoys the highest esteem in the Order itself as a scientist who for long years has been devoted to the teaching of chemistry. He is at present preparing a large work upon this subject. All three men, with their records of faithful and meritorious service for the Church, are continuing unwearied in their great labors. Such are the religious whom Germany considers dangerous to the Fatherland, and who in exile are offering up their lives for it and for the cause of Christ. May their labors still continue for many years to come and may others take pattern from their lives.

The anonymous author of "Home," a serial running in the *Century Magazine*, introduces into the November instalment of the story, Father Matthias, a priest whose moral theology is certainly as "Jesuitical" as the most Protestant readers could desire. For we find the priest advising a non-Catholic who already has a wife in the United States, to marry a Brazilian girl.

"Why make a mountain out of a distant molehill!" asked Father Matthias. "Need your two worlds ever clash? You lose nothing. You give peace to the girl, who is ready to renounce the rights and privileges of Mother Church rather than say a word that might frighten you away. . . . The girl is all I am thinking of—the girl and the children. . . . After all, it is a small thing for you to do. You and I will know the marriage is illegal, but it is big odds that the law will never know it. . . . In the balance against peace of mind, lies are feathers. Besides, we all live a lie, anyway. Our ambition should be to live a big, kindly lie and not a mean, self-centered one."

So Father Matthias "married" the lovers and then went off to register the documents. Many of the *Century's* readers doubtless found highly entertaining this travesty on the marriage legislation of the one Church that has always upheld consistently the sacredness and unity of matrimony. But were the Catholic subscribers of that periodical equally pleased?

The famous ritual murder trial at Kief in Russia, which began on October 8, ended on November 10 by the acquittal of the accused Mendel Beiliss.

The facts of the case are as follows:

Andrew Yuschinsky, 13 years old, of Christian parentage, was found murdered in March, 1911. His body was discovered in a cave. There were forty-seven small wounds on the body, apparently made with an awl, but physicians believe that the awl wounds were inflicted before a death wound was made in the heart by a knife. The body had been drained of blood.

The court sat every Sunday and on most days the session lasted until far into the night. Several hundred witnesses were examined. Few of the witnesses knew anything about Beiliss.

The greater part of the testimony in the case was devoted to a discussion of ritual murder, whether or not it existed.

Troops with fixed bayonets guarded the court house and mounted Cossacks with drawn sabres patrolled the streets, to prevent anti-Semitic outbreaks. The authorities were prepared to take every precaution to prevent a pogrom.

When the verdict was announced, a roar of protest went up from the crowd that jammed the court room. It was quickly taken up by the throng outside. The accused was conducted to his home by soldiers to protect him from the mob.

LITERATURE

Famous Modern Battles. By A. HILLIARD ATTERIDGE, with Maps and Plans. Boston: Small, Maynard and Company. \$1.75.

The Crimean War ended the forty years of peace that followed Waterloo, and began the era of modern wars. Hence this book opens very properly with the Battle of the Alma. It includes one battle, or more, of every great war since, closing with that of Lule Burgas in the Balkan War of last year. It contains an account too, of the Battles of Santiago and Paardberg; which, if they do not deserve, from a military point of view, to stand in the same category with Chancellorsville, Plevna and Mukden, can certainly be called famous, from the point of view of the readers, American and English, of this work.

The narrative is easy and picturesque. Tactics and strategy are explained comprehensively, in such a way as with the assistance of the maps, to be quite intelligible to the ordinary reader. We are not sure that the Frenchmen will accept the author's story of the Alma; in fact De la Gorce gives a very different account of it. But it does not follow, therefore, that the story in this book is not true in the main. On the other hand, even the French will read with approval, the account of Rezonville and Gravelotte. It is no detraction from von Moltke to show how exaggerated were the ideas current after 1870, of the machine-like working out of his strategy that made the condition of the French absolutely hopeless. It is not too much to say that had any one besides Bazaine been in command Rezonville would have been a decisive victory, and there would have been neither Gravelotte nor Sedan. Mr. Atteridge shows very well how Ducrot might have, at least, postponed the latter catastrophe, had he not been sacrificed to Wimpffen: he does not, we think, do sufficient justice to MacMahon, by bringing out clearly how absolutely he was deprived of initiative by the Minister of War. There are a few errors in spelling, as, "Wimpfenn," for "Wimpffen," and the too common "Gallifet" for "Galliffet."

All ages will find this book extremely interesting. We can recommend especially to those who are beginning to think of Christmas presents. Any boy or young man with historical or military tastes, will read and re-read it eagerly.

H. W.

Worldlyman, A Modern Morality of Our Day. By PERCY FITZGERALD. New York: Benziger Bros. 80 cents.

"I have only one failing, and that is, I can never deny myself anything," was the naive confession of "Worldlyman" whose story is the latest of the two-hundred volumes or so which the versatile Mr. Percy Fitzgerald has "accused" himself of writing. When Worldlyman was a boy at Saxon-

hurst, he made a lifelong friend of Father S. Sepulchre who used to warn him even then against joining the "Piety and Pleasure Company, Limited." But when Worldlyman came into his twenty thousand pounds a year, the priest foresaw what a hard task the young heir would have getting to Heaven, so he determined to keep an eye on him to the very end. Worldlyman spent his money like a prince, lost his health living riotously and to recover it started for America on the luxurious and "unsinkable" liner Leviathan in the company of a merry party of friends. On the Captain's birthday Sir Joel Chattels, the richest man aboard, made a speech in praise of those who had at last built an "unsinkable" ship that could "bid defiance to all the enemies that make the sea so dangerous." Rounds of applause. "What eloquence these millioned men have! How suitably they speak!" But the covert blasphemy awoke the slumbering faith of Worldlyman. He indignantly arose and begged all good and orthodox folk who were listening "to say aloud that without the assistance and supervision of the Almighty, which he prayed devotedly they would have, they could not make a safe voyage."

When the Leviathan not long after, struck a submerged iceberg, Father S. Sepulchre mysteriously appears at Worldlyman's prayer and prepares him and many others for a good end. The priest dwells with enthusiasm on the opportunity they now have of dying well. "See how everything is favorable, delightfully so; time, health, clear-headedness! We can lift up our hearts and pray, and see, and walk deliberately to the very edge." He is eager that Worldlyman should have a correct idea of death: "It's life, man, the real life; it is a beginning, not an end; a happiness, not a pain; a meeting, and not a parting; to be desired, not feared." There is matter in Mr. Fitzgerald's book for many a good sermon and meditation, and his wit sparkles from almost every page. As the "unsinkable" Leviathan goes down, Father Sepulchre rejoices at the salutary effect the disaster will have on the hundreds of thousands who will read of it, and "try to think what we thought, place themselves in our situation, and strive to find an answer to the question: 'How would I behave under similar conditions?'" This excellent "Morality" of Mr. Fitzgerald's teaches the right answer.

W. D.

Maria, die Liebe und Wonne des Menschengeschlechtes. Von P. P. SEEBÖCK, O.F.M., Felizian Rauch. Innsbruck. 65 cents.

This book is a new addition to the sodalist's library. The writer, who is well known for his popular ascetical works, has chosen the names of seventy-two eminent servants of Mary, and under each has gathered together pious episodes, sayings and writings attributed to the great men and women, mostly canonized Saints, whose pictures in miniature are thus hung in his Marian gallery. Devout souls will find here many useful and happy suggestions for honoring their Queen and Mother, while directors of sodalities will be glad to place the book among their works of reference.

Lightships and Lighthouses. By FREDERICK A. TALBOT, Philadelphia: J. B. Lippincott Company. \$1.50.

This is an extremely interesting book. While it does not pretend to be scientific, it is sufficiently so to give any one, who has made a high school course in physics, an intelligent idea of the construction of the lighthouse tower, and of the lantern itself. From it one learns the difficulties to be overcome in the building of a lighthouse on a rock or reef out at sea, and the tedium to be endured by the light-keepers in lighthouse and lightship during the stormy winters. It is a book to please anybody and is a suitable gift for a boy. We would say that it would be hard to find a more suitable

one, were it not for the deplorable English of the author. He often writes in such a way as to prove that he has but the haziest idea of the meaning of words. This is a serious defect. A book to be read by young people, should be in good style; and the more it is likely to hold their attention, the more carefully should the style be attended to. We have remarked this already with regard to other books of this author; and we should be gratified to see in future works or editions such an improvement as would allow us to give them a commendation without reserve.

H. W.

Glimpses of Latin Europe. By THOMAS J. KENNY, A.M., S.T.B., Baltimore: John Murphy Company. \$1.75.

This is an account of what the author saw in Spain, Southern France and Italy during a visit to Europe to attend the Eucharistic Congress in Madrid. It tells, amongst other things, of Lourdes, Rome and the noble Eucharistic celebration that drew its author across the Atlantic. Some of the subjects are trite enough, but the fervent piety and the descriptive skill with which they are treated, make them new. The illustrations are many and good; and there is an interesting chapter on Tangiers. We are sure that those who choose it for a Christmas gift to young or old will have no reason to regret their choice, and we recommend heads of colleges, academies and schools to make a note of it against the time for buying prizes. It is a pity that Catholic publishers do not seem to employ proofreaders competent to exclude the misprints with which this, like too many of our Catholic books, is disfigured.

H. W.

Student und Vinzenzverein. Von HANS GRUNDEL.

Meine Residenzarbeit. Von INA JÜNEMANN.

Die Früchte einer sozialstudentischen Bewegung. Von DR. HERMANN PLATZ. M. Glabach: Volksvereins-Verlag. Each 40 pf.

A series of well-written and neatly-printed pamphlets which we would like to see in the hands of our Catholic American students are the successive numbers of the Studenten-Bibliothek published by the Social Secretariate for Student Work. They are highly suggestive and stimulating and open vistas of glorious possibilities for practical social usefulness on the part of our students of both sexes. The first booklet, "Student und Vinzenzverein," describes the work of students' Vincentian organizations, which might likewise be carried on by a College sodality. The author, Hans Grunzel, is a student of philosophy who appeals to his fellow-students to win new apostles for this grand work. In the same manner a series of scenes descriptive of her visits to the poor in factories and tenements is given by Ina Jünemann. With deft literary touches she pictures her work as a student among the destitute and afflicted, as well as among the German laborers and working women, and the splendid activities of the Secretariate for Social Student Work, in her little volume, "Meine Residenzarbeit." By placing students under older and experienced social workers, they will learn to understand, without danger to themselves, the meaning of poverty and misery and the great mission which is open to them. A social conscience will thus be awakened among Catholics. The wealthier the students the greater likewise is the need of such lessons. A spirit of deeper seriousness and a sense of responsibility on the part of our Catholic student body will thus be developed. An erudite and zealous treatise is furthermore contributed to this series by Dr. Hermann Platz. His pamphlet, "Die Früchte einer sozialstudentischen Bewegung," traces the growth of social ideas in France. It is likewise a valuable contribution to the intellectual and literary life of Catholicism in that country. We hope that these booklets will not only find many readers

among American professors and pupils, but will arouse a spirit of Christian rivalry in our own colleges. J. H.

Viajes Científicos, por el PADRE RICARDO CIRERA, S.J. Tortosa, España: El Observatorio del Ebro.

This little book treats of the author's many journeys in connection with his scientific work. Father Cirera is the founder and director of the well-known Observatory of the Ebro. *Viajes Científicos* is not a diary of places and of the persons met in the author's travels, but might be termed some general impressions on the progress of science. The work is in a popular style and is a product of the plan of the Jesuit Fathers of the Observatory of the Ebro to publish, along with their more technical bulletin, various works of a less technical and more popular character in order to arouse in Spain a widespread interest in scientific questions. In this connection we are informed that a weekly scientific review, to be known as *Iberica*, is soon to be published.

In his little volume Father Cirera gives us some general impressions on the growth of observatories and tells of the constantly increasing interest in meteorology and seismology. After speaking of the general progress of science and its causes, we are brought to a question which is of interest to those desirous of knowing how an educated Spaniard, one recognized for his work in the scientific world, looks upon the present scientific position of his country. Under the title "Algo sobre España" the author, in giving his views on the state of scientific culture in Spain, informs us that he is considering only facts and not the very general foreign opinion of Spanish progress. The ordinary foreign view of Spain is drawn from pictures of bull-rings and from the exaggerated and even invented newspaper accounts of civil disorders. The real Spain and its people are not known. The Scientific Congress of Granada, the International Exposition of Lunar Studies, held in Barcelona, and the various scientific congresses of the Spanish Society passed unnoticed in the foreign press. The work being done in agriculture and in solving difficult irrigation problems is known only to the well-informed foreign scientific scholar. Excellent observatories and well-equipped scientific schools and laboratories have been established in the country, while the publication of the monumental Encyclopedia of Espasa is something of more than national significance. In giving the general impressions of his many scientific journeys through the various countries of the world, Father Cirera draws the following conclusion: Spain is not the inferior nation in scientific culture that many believe; she is inferior only to the group of great nations of central Europe; apart from these nations, and considered only in the reality and not in the false light of foreign opinion, Spain may rest satisfied with the state of its scientific culture and progress when compared with other countries.

CHARLES J. MULLALY, S.J.

Glaubensschild und Geistesschwert. (The Shield of Faith and the Sword of the Spirit.) By Dr. ANTON LEINZ. Herder, St. Louis, Mo. \$1.45.

These apologetic sermons breathe the spirit of the Ecclesia Militans. The title, the reverend author, who is an army chaplain, the numerous examples drawn from the soldier's life, even the energetic, sometimes almost choppy style suggest that there were military uniforms in the audience. The tone, however, is not aggressive or controversial, but strong and convincing in defence and explanation of Catholic doctrine.

The addresses are rather short. There are over seventy in four hundred and forty pages, but they are not intended to give a full exposition of the subject treated. They are merely a few striking thoughts, usually grouped around a very appropriate illustration taken from Scripture, history and the daily chronicle. This method cannot fail to engage the close attention of the hearer and reader and leave a strong impression on his mind.

As a help for preachers the book will prove a valuable repertory

of illustrations and good thoughts, which they can easily develop and supplement with appeals to the heart of their hearers.

Questions d'enseignement de Philosophie Scolastique. Par le PÈRE PAUL GENY. Paris: Gabriel Beauchesne. 3 francs.

This is a collection of essays by a Professor of the Gregorian University, and it is well worthy of serious study by all interested in the teaching of scholastic philosophy. The first and most important essay is a plea for a change in the place that General Metaphysics, or Ontology, holds in the curriculum, and a division of its matter, so that students may be occupied in those points that have an immediate bearing on subjects about to be taken up. These preliminary views, moreover, the author would restrict as much as possible, while he would put the formal study of Ontology at the end of the course. He argues the question with much force and erudition, and he is able to cite many supporters of his ideas amongst the experienced teachers of to-day.

We feel a certain difficulty in controverting the views of such men. We think that we may take, nevertheless, the liberty of pointing out a practical difficulty. If Natural Science were on good terms with Metaphysics we should not be averse to the changes proposed. But Natural Science in its professors is too often hostile to Metaphysics. We know that there are some, and these of the highest reputation, who are loyal to the metaphysical notions of matter, form, substance, accident, quantity, extension, etc., but there are many who take on these the current ideas of chemists and physicists without any metaphysical training at all. We fear that if our students become familiar with false notions in classes of Natural Philosophy, in which, because they see a good deal with their bodily eyes, they may think that they see everything, theories included, in the same way, they will hardly be persuaded to abandon them in the school of metaphysics. This has occurred, apparently, to Père Geny; for he gives in his second essay a scheme of a general course of Natural Science for students in letters and arts, which, though we approve of it heartily, will not, we think—and Père Geny seems to confess as much—commend itself to the professors of Natural Science for several reasons; and of these not the least is that it would take away the danger we have mentioned. We think, too, that Père Geny exaggerates the incompetency of the ordinary First-Year Philosopher in matters metaphysical, and that this young person grasps more than Père Geny admits. But into this error, the more profound the philosopher is, the more prone is he to fall.

H. W.

Taking as a source-book "The Life and Letters of Lady Sarah Lennox," a fair but frail English woman of the eighteenth century, Katharine Tynan has constructed a historical novel entitled "Rose of the Garden." (Bobbs-Merrill, \$1.35.) As Lady Sarah was divorced by her husband because she ran off with another man, and the whole disgraceful story along with that of her subsequent marriage to a third man, is rather sympathetically told in this book, Katharine Tynan's Catholic admirers will wish that she had chosen a more virtuous heroine for this latest novel of hers.

"Catholic Priests Distinguished Protestants Have Known," is a pamphlet intended as an antidote against literature of the *Menace* type which seeks to defame the Church by singling out the priesthood for its calumnious attacks. "Of all institutions, human or divine," says the *Foreword*, "perhaps none is more exposed to criticism, vituperation and calumny than the priesthood in the Catholic Church. Invented accusations are repeated and exaggerated, and actual offences are given the greatest possible notoriety and are generalized in the most unscrupulous manner. If one priest sins, his failing is charged to the whole priesthood, the entire Church." The authors have selected, as the other side of the picture,

eleven notable instances of priest heroes to whom distinguished Protestants have given the just meed of praise, so to set against one Judas, the eleven saints. The pamphlet is published by the Central Bureau of the Central Verein, St. Louis, and is sold for three cents per copy.

"Zur Würdigung der deutschen Arbeiter-Sozialpolitik" is a defence of the social reform policies of the German Government in answer to an indiscriminate attack made upon them by a Berlin professor. The author, Dr. Franz Hitze, is one of the most prominent social reform leaders in Germany, a member of the Reichstag and a foremost champion in the cause of Catholic organization. Additional articles by Dr. Wuermeling and Dr. Fassbender complete the work. The publication is issued by the Volksverein-Verlag of M. Gladbach. Price, 1.60 M.

The volume "Zentrum und Katholizismus," issued by the International Publishing Company "Messis," of Amsterdam, deals with the dissensions among Catholics in the critical question of the relationship of the Centre to Catholicism. Dr. Krueckemeyer has essayed the difficult task of compiling the material which he hopes will enable the reader to form his own judgment. It is an unhappy controversy about which "the less said, the better," except where it becomes necessary to clarify the ideas of those concerned. How far the book is really called for it is hard to say at our distance. Price M. 3, 60.

BOOKS RECEIVED

Houghton, Mifflin Co., Boston:

The Greatest Books in the World. By Laura Spencer Portor. \$1.25; The Health Master. By Samuel Hopkins Adams. \$1.35.

Browne and Howell Co., Chicago:

The Poem Book of the Gael. Translations from Irish Gaelic Poetry into English Prose and Verse. Selected and Edited by Eleanor Hull; The Luck o' Lady Joan. By Josephine Daskam Bacon. 50 cents.

Benziger Bros., New York:

The Children of the Log Cabin. By Henriette Eugénie Delmare. 85 cents; The Pearl of Great Price. By Vera Riccardi-Cubitt. 45 cents; Worldlyman. By Percy Fitzgerald. 80 cents; Dame Clare's Story Telling. By Elsa Schmidt. 60 cents; In Quest of the Golden Chest. By George Barton. \$1.15; Roma: Ancient, Subterranean, and Modern Rome, in Word and Picture. By Rev. Albert Kuhn, O.S.B., D.D. With Preface by His Eminence Cardinal Gibbons, Archbishop of Baltimore. (Part I); The Fairy of the Snows. By Francis J. Finn, S.J. 85 cents.

B. Herder, St. Louis:

Soteriology, A Dogmatic Treatise on the Redemption. By Rev. Joseph Pohle, Ph.D., D.D. Translated by Arthur Preuss. \$1.00; Luther. By Hartmann Grisar, S.J. Authorized translation from the German by E. M. Lamond. Edited by Luigi Cappadelta. Vol. II. \$3.25; The Emperor Marcus Aurelius. A Study in Ideals. By John C. Joy, S.J. 35 cents; A Group of Nation Builders. By Rev. Patrick M. McSweeney. 35 cents; The Life on Earth of Our Blessed Lord for Little Catholic Children. By Grace Keon. Second Edition. 60 cents.

Peter Reilly, Philadelphia:

A Divine Friend. By Henry C. Schuyler, S.T.L. \$1.00.

Charles Scribner's Sons, New York:

A Source Book of Ancient Church History from the Apostolic Age to the Close of the Conciliar Period. By Joseph Cullen Ayer, Jr., Ph.D. \$3.00; Shakspeare as a Playwright. By Brander Matthews. \$3.00.

Moffat, Yard & Co., New York:

When Mother Lets Us Act. By Stella George Stern Perry. 75 cents; Social Sanity, A Preface to the Book of Social Progress. By Scott Nearing. \$1.25; The Panama Canal. Illustrations in Color and Text. By Earle Harrison. \$1.00.

The Macmillan Co., New York:

The Barbary Coast. Sketches of French North Africa. By Albert Edwards. \$2.00; Lollardy and the Reformation in England. By James Gairdner. Volume IV. \$3.00.

Bobbs-Merrill Co., Indianapolis, Ind.:

Rose of the Garden. By Katharine Tynan. \$1.35.

P. J. Kenedy & Sons, New York:

Selected Poems. By John Boyle O'Reilly. \$1.25.

German Publications:

B. Herder, St. Louis:

Unsere Liebe Frau, Ihr tugendliches Leben und seliges Sterben. Von Moritz Meschler.

F. Pustet, New York:

Der Abendprediger, oder: Fromme Lesungen für das christkatholische Volk. Von P. Laurentius von Landshut.

Pamphlets:

B. Herder, St. Louis:

First Notions on Social Service. Edited by Mrs. Philip Gibbs. 20 cents.

THE DRAMA

Depth Calleth Unto Depth

The *Dramatic Mirror* comes to the rescue of Mr. Benson who was accused of snubbing New York a short time ago by refusing to show how much of a Shakespearian actor he was. It publishes a letter of Mr. Benson which says that "all great cities are so ugly and inhuman that they cannot be cradles or nurseries of art." That only makes matters worse; for New York being the biggest of American cities is consequently the ugliest and most inhuman and is, above all others, to be shunned by self-respecting artists.

Nevertheless, according to Sir J. Forbes-Robertson, such plays are good commercial investments, and therefore should naturally seek New York. Sir Henry Irving also vouches for their earning capacity—"Hamlet" especially being a drawing card. But Sir J. Forbes-Robertson insists on an occasional descent into the depths. Hence his travesty of "Antony and Cleopatra," to which we have already referred, and his new affirmation of that belief in restaging the ancient atrocity of "The Sacrament of Judas."

In the French Revolution an unfrocked monk, who is also a priest, is announced as "never having administered a Sacrament"; a feature probably adduced by way of palliation. He is an occupant of a peasant's hut and is supporting himself as a schoolmaster. An aristocrat pursued by soldiers appears on the scene, and as he is about to be shot asks the apostate priest to hear his confession. This is "the Sacrament of Judas." In the recital of his sins the penitent reveals the fact that he had wronged the peasant girl whom the apostate had been asked by the revolutionists to marry; whereupon Sir Forbes-Robertson who was acting the part of the confessor, depicts by "the clinching of his left hand," the struggle going on in his mind. Shall he kill the penitent or absolve him? He elects the latter and after marrying the twain and helping them to escape, reveals himself on the balcony in his monk's garb and is promptly shot by the guards in the presence of the audience.

Although the play is a translation of the French, it reeks with *invraisemblances*, a reproach which good French writers abhor. Escaped monks do not usually carry their robes with them, especially when flitting about peasants' huts in such dangerous times as the French Revolution; nor were they likely to be schoolmasters among people who are alleged to have been abnormally poor and illiterate; nor were French huts in those days supplied with balconies, but one was needed for the concluding thrill; nor should Sir Forbes-Robertson devote his great ability to portraying what is essentially offensive to Catholics and other respectable people. He is evidently affected by the public clamor for what is horrible, and like so many others yields to it. Indeed the sense of propriety seems to have entered into that state which the late Mayor Gaynor described as "intellectual spissitude." Thus for instance the unspeakable Gaby Deslys whose floral family or stage name is in violent contradiction with her conduct, asks a parson who has written a play to let her into the caste, because she says "it is a highly Christian and moral performance." Gaby has lost her right to talk on such subjects.

But she has a rival in Roland B. Molineux "who," the press reminds us, "once stood within the shadow of the electric chair," and has just married after his divorce. Assuredly the galaxy of distinguished dramatic authors must be delighted by the apparition of this effulgent luminary. Indeed, David Belasco is quoted as "expecting great things from this vice drama and does not propose to relinquish his right in the Criterion before next Spring."

Meantime the Rockefeller Report on White Slavery which was generally denounced as unfit for circulation is to evade the condemnation by getting before the public in another and more

dangerous fashion. The Universal Film Company has dramatized it under the title "The Traffic in Souls," and according to the *New York Times* of November 3, "the pictures, which, it is said, will be more realistic than several of the vice plays, are to be produced under the direction of the Traveler's Aid Society and other organizations which look out for the welfare of young girls in the cities. They are to be put on the picture screen in a New York theatre for a special performance at an early date.

"The pictures are staged," said one of the officers of the society, "to depict vividly the inner workings of the vice interests in New York City, and the snares that are being laid for young girls as described in the report. It shows the nets that the 'agents' prepare at the large steamship piers, at the railroad stations, at the dance halls, and the stores. Considerable stress is placed, too, upon the systematization of the vice interests, and the division of the spoils and profits.

"Ever since the Rockefeller report was issued, heads of settlements and social workers from all over the country have urged us to present the white slavery peril so that it would provide a lesson and a warning for every young girl. This we have endeavored to do, and in such a manner as to show them the way to escape the pitfalls. We have shown none of the glamour of vice, and have portrayed only its horrible, repulsive side, so that no phase of the life may appear in the leastwise attractive. As the picture stands, we believe it to be a tremendous warning for all young women all over the world, and for that reason, we are going to send it to every country for presentation."

This pious resolution of a money-making concern to display "the inner workings of vice" will not, as its promoters assure us, "be a tremendous warning for all young women all the world over." On the contrary it will be a most effective means of disseminating vice and in extending the very traffic it proposes to suppress.

"The promoters of this scheme," says the *Times*, "are incurring a fearful responsibility," and the question naturally arises, are the decent people of this country or any other country going to permit them to incur this responsibility? If New York fiercely pursued and jailed the systematized and organized band of fire-fiends who were destroying life and property in the Metropolis, why is there not some law to prevent the men who deliberately plan such a world-wide havoc in human souls, whether it be for the purpose of gain or because of the insensate philanthropy behind which it screens itself. It costs about a dollar to see an indecent play, but with this latest moving-picture scheme, millions of hitherto innocent children can purchase damnation for a nickel. Something should be done and done quickly.

EDUCATION

Parochial Schools Use Facilities of Public Schools—Professor Adams, London University, on American Schools.

Mention has been made several times in this column of the interesting situation which in Altoona, Pa., grew out of the most recently enacted school code of Pennsylvania. One section of that code provides for manual training schools and other auxiliary adjuncts to the ordinary common school course. The Catholic tax-payers of Altoona made the claim that their children, although attending the parochial schools of the city, should share in the opportunity for training existing in the splendidly equipped manual training department of the public schools. The claim was not allowed by the school board and a legal battle followed in the Courts to be determined whether parochial school pupils could be justly excluded from these auxiliary institutions provided for by the new Educational Code of the State. The Judge of the County Court, to whose lot fell the first learning of the case, decided that not only do the pupils of the Parish schools have the right to attend any one or all of the courses

offered in the city's public schools as they may desire, but that every private school scholar enjoys a similar right. His interpretation of the disputed section of the new code was later fully approved by the Justices of the Supreme Court of Pennsylvania, and the Altoona parochial school pupils were permitted to register regularly for the extra courses in the city schools whilst attending the parish schools and receiving the rest of their education there.

A like happy combination was effected some time ago in Grand Rapids, Mich., without any recourse to the Courts having been required. Three years ago the department of manual training in the public schools of Michigan City was opened to the children of the parochial schools, and the experiment of admitting these to its advantages at the close of the afternoon's sessions in their own institutions is proving most successful. The City Superintendent at the time contended that the children of Catholic taxpayers should be welcomed to any part of the public school curriculum of which they wished to avail themselves. During the three years the attendance of the parochial school pupils at the afternoon courses in the training school has increased 100 per cent., and the results have been satisfactory alike to both public and parochial school authorities. It has even been suggested that the Sisters who teach in the Catholic schools be given opportunity to enjoy the facilities at hand for manual training instruction on Saturday mornings.

It is useful for us to have the independent judgment of outsiders confront us now and then, it helps to take us out of a groove and to avoid the complacency of mere subjectivism. Such an opportunity comes to American schoolmen through the candid statement of the impressions left upon the mind of Professor John Adams, a well-known Professor of Education at the University of London, who had lately made an intimate study of American schools. Shortly following his return from America, where he gave a course of lectures on "Education" to students in the universities of Colorado and Illinois, Professor Adams was interviewed by a representative of the *Morning Post* of London. His general view of educational condition with us is favorable, more so than one usually finds to be the case with an Englishman speaking of America.

"In everything educational they are just a bit ahead of us, whether in good or evil," he said to the *Post* interviewer. "A very great interest is taken in education; it is regarded as a living force which counts materially, and not as a something extra—the average Englishman's view, I am sorry to say. Perhaps the shadow of the sectarian problem is beginning to rise in America in the case of the Roman Catholics, who, I think, will soon begin to ask for separate schools. But in the meantime the Americans are free from our chief difficulty, and education on the other side of the Atlantic is generally in a very live condition, less bookish than ours and readier, almost as a consequence, to introduce the other media which are in more direct touch with the world around. Scouting, for instance, has a better chance in their schools, and everywhere I found the liveliest interest in Sir Robert Baden-Powell's work."

Professor Adams finds it a "singular fact" that while women predominate in American education, almost all the chief administrative posts are held by men. He notes some striking exceptions, such as the "famous Mrs. Young, City Superintendent of Schools in Chicago." Freedom between teacher and child is a "main characteristic of education in the States" is another fact which the London Professor comments upon. "The pupils," he remarks, "are always more prominent than with us; the teacher is less often in the limelight. This freedom of intercourse, he adds, is begin-

ning to develop in English schools; perhaps, in America, it is carried to excess, and a little more restraint, a wholesome strain of austerity were better for the nation.

According to Professor Adams, the predominance of women among the teaching body may account for much.

"I have nothing but admiration for the work of women teachers, but it seems to me that the kind of order maintained by a woman in a class of boys ranging in age from 13 to 15 is not, somehow or other, the most healthy type of discipline. In America this employment of women in the teaching of the highest classes of the boys is altogether an economic question. Men regard teaching as a mere stepping-stone which they leave as soon as they can stride to the next—it is not at all an organized profession for men—and this fact explains what at first surprises one, that so many Americans distinguished in the law and in politics have at one time or another been schoolmasters. We in Britain may, sooner, or later come face to face with the problem of a dearth of male teachers. The proportion of women over men in our schools has gradually increased under the Education act. In Scotland, in 1888, the numbers of men and women certified teachers were, I think, about equal, but women are now preponderating there."

In visiting the schools of the country, Professor Adams was particularly impressed by the cheerful brightness of the atmosphere pervading them,—a "sense of gladness" he found running through the whole of our educational system.

"The Americans do not put up shabby buildings in dingy streets," he remarks, "as I lately have seen in the South of France, but make their schools the centre of social life. Parents visit the schools frequently while lessons are going on, and in many cities the Parents' Associations are doing good work in creating closer interest between home and school, citizen and teacher. Here, again, however, it is mostly women; their husbands are too much absorbed in business to give heed to these matters. 'When do you see your children?' I would ask an American father. 'Oh, on Saturday nights and Sunday mornings,' would be the answer nine times out of ten."

The general good behavior of the American child calls for very complimentary reference in the English schoolman's review of his visit. He naively admits that this is not the usual impression made by our young people upon foreigners, but his experience happened to be a more pleasant one than is usually the case. However, he is candid enough to admit that the children of America are *sui generis*.

"One may put it that there are no babies in America—they seem to start life grown up. Whatever may be the case elsewhere, in America it is true, as Professor Bagley puts it: 'A child is the most serious thing in Nature.' Certainly there is almost no baby talk, which, of course, is psychologically right, but a certain human charm seems to be lost in consequence. In the schools corporal punishment is not used, which often makes it trying for the teacher, there being no stern disciplinary background, and that is really all the cane is in English schools."

Very probably Professor Adams would have modified his opinion somewhat had he had occasion to deal more directly with the young people in the schools of the United States. The lack of the "stern disciplinary background" does indeed make it trying for the teacher,—so trying that in the closing session of the great meeting of the National Educational Association held in San Francisco some years ago, the representative public school teachers of the land there assembled did not hesitate to frame a strong indictment of the young people in their charge. Deploping conditions which "demand the

earliest thought and action of our leaders of opinion" the Association called attention to four counts marking youthful tendencies among school children of to-day: "A tendency toward a disregard for constituted authority; a lack of respect for age and superior wisdom; a weak appreciation of the demands of duty; a disposition to follow pleasure and interest rather than obligation and order."

One other interesting comment may be noted in Professor Adams's interview.

"The people who are worst paid in the States," he said, "are the thinkers and idealists—teachers, clergymen, professors, Judges—these are, in this sense, the intellectual salt of the earth. Teachers have little social prestige, but professors are highly honored. They are regarded, perhaps, as clever 'cranks' by the business men, with the feeling, it may be, that though they are of no use in the really important business of life, they add somewhat to the national reputation. This was Cecil Rhodes's view, and probably is Mr. Carnegie's!"

M. J. O'C.

SOCIOLOGY

Shall We Protect, or only Befriend Emigrant Girls?

At a meeting of the General Committee of the Society for Befriending Girls, an unpleasant fact came out which tends to show why, notwithstanding the efforts of those engaged in the work, the results are not always completely satisfying. The society was originally styled, for the Protection of Girls. A member asked the reason of the change. He was told that among English girls the word "protection" was always taken to imply rescue work, and consequently its use alienated those for whom the society was working.

The statement was confirmed by a member from Scotland, by another from Montreal, by a third from Boston, and by a fourth from Brussels as regards English girls only. A member from Dublin, we are glad to see, denied that any such notion prevailed among Irish girls; and it was acknowledged by the authorities of the society, that the change had been made in the face of strong opposition, one member having resigned on account of it.

At first sight one might look upon the change as insignificant, and wonder why any should have opposed it so far as to make it the reason of abandoning the society. A little reflection will show, we think, that the change is a radical one. In itself the term "protection" has no connection whatever with the term "rescue." The former signifies the averting from one of a threatening danger: the latter, a drawing one out of the danger already in possession. We protect travellers by sea from shipwreck by all sorts of devices and they enjoy a safety they would not have otherwise: we rescue them from shipwreck by means of lifeboats when their ship is on the rocks and the sea is on the point of swallowing them up. So too the society in question protects emigrant girls, leading them in safety to their destination: to rescue them supposes they have fallen into the hands of their enemies, and is an entirely different work. It is noteworthy that the objection to the term "protection" comes from girls who have lived under Protestant influences, English and American girls. Irish and Belgians, and other Catholics from the continent find no fault with it. We think we are not far wrong in tracing the root of the objection in that independence, that impatience of control, as characteristic of Protestantism, as dependence, submission to authority, are of Catholicity. The Catholic girl in a purely Catholic atmosphere, looks to her pastor for guidance. If she proposes to emigrate she will discuss the matter with him. Should he indicate dangers that may threaten her, she appeals for protection, and will make it a matter of con-

science to follow his directions and to put herself into the hands of those he designates as protectors. The Protestant spirit is the opposite of this. It is the spirit of private judgment, of self-reliance. The girl imbued with it holds herself free to avail herself of the protection offered her or not, just as she pleases. She dislikes the word "protection," because it implies insufficiency on her part, and therefore a moral obligation to subject herself to the guardianship of others: she approves "befriending," because it leaves her free to accept or reject the "friendship" offered.

If, therefore, the society is to do its work thoroughly, it must stick to the idea of protection, and those who are to be the objects of its care, must be educated up to the conviction that what they need to save them from the dangers that threaten is not friendship, but protection from the moment they leave their homes until they are handed over to their friends in a foreign land, or to those who can be trusted to give them honest employment. This is the more necessary, because everyone with experience knows that those are least ready to accept the society's proffered friendship, who through ignorance of danger or lightness of character, need it most.

The defenders of the change say that the English speaking girls' objection to the term "protection" comes from the fact that it implies in English speaking places, rescue work. But this does not invalidate what we have said about the root of the objection. It implies rescue work, merely because the Protestant spirit is strong in such places. A girl is supposed by that spirit of insubordination to be able to take care of herself, until, by a miserable fall, she has proved herself unable to do so. The idea is utterly false; and Catholic societies should lay a solid foundation for their work by combating it. At no time have Catholics, high, low, rich, poor, educated and simple, city-bred and country-bred, needed that continual protection against error and sin, which it is the function of the Church to give them, more than to-day. Thoughtful men have said much of late years on the "infiltrations of Protestantism." Of these the most insidious, perhaps, is the spirit of independence and self-sufficiency which makes too many Catholics impatient of being protected. They know better than their Holy Mother, and are even ready to teach her. This spirit appears from time to time amongst those who undertake Catholic social works, threatening both work and workers with disaster.

H. W.

We have during the past two weeks chronicled the beginning or more complete development of various social movements conducted under Catholic auspices. A free lecture bureau has now been founded at Buffalo under the honorary presidency of Bishop Colton and the direction of Rev. F. X. Sindele, S.J. The Alumni Sodality of Canisius College has pledged itself for the success of the work, which is to be carried on under its auspices. The lecturers are men who have devoted themselves to the special study of social topics, and it is hoped that the course will eventually cover the entire field of social, moral and religious questions. Twenty-six lectures are offered at present, dealing with socialism, education, and the various industrial, civic and reform problems. "For the attainment of better results," the circular issued by the Canisius College Free Lecture Bureau states, "it was thought advisable not to restrict the lectures to a fixed place or time, but rather to offer the various parishes and Catholic societies the opportunity of having them held in their own halls and at such times as will offer the people the greatest convenience." This plan will presumably be found most practical.

PULPIT, PRESS AND PLATFORM

The *British Review* for October, 1913, expresses its opinion as follows about Sir Oliver Lodge's latest utterance on his favorite subject of Psychic Research:

"Sir Oliver Lodge has won for himself a high position in the estimation of his countrymen, but we question whether his undoubted eminence is not largely due to other qualities than those of science. Parts of his presidential discourse to the British Association seem to us to afford evidence rather of skill in speech than of precision in thought, so that we hesitate to follow Sir Oliver, even when he tends towards conclusions which on other grounds we ourselves accept. Let us take one instance of what we mean.

"The President, as was to be expected, spoke, though not at length, of the evidence of a life after death that, according to him, is furnished by psychical research. There is a great danger that imperfectly instructed Christians will in increasing numbers attempt to buttress their faith with arguments derived from this source. The evidence, if evidence it be, is in large part gathered in an atmosphere of such fraud on one side and—we say it boldly—of such credulity on the other side as to breed the gravest suspicion in the minds of reasonable men. But let us assume that the investigators do sometimes establish communication with spiritual beings. Even so, there is not the shadow of a guarantee that those beings are the disembodied spirits of men and women. A Christian ought to reflect that far more probably they are devils out of Hell masquerading, for the destruction of souls, as the spirits of the departed, and he would do well to remember the condemnation that Holy Writ pronounces on those that resort to such. Fraud or familiar spirits—surely in neither can one find a fitting buttress for faith.

PERSONAL

Father Antonio Christofaro, pastor of Grisola, Calahic, recently celebrated his one hundredth birthday. He is in perfect health, and celebrated his daily Mass on his birthday. The Holy Father honored the venerable ecclesiastic with an autograph letter of congratulation, according him the Apostolic Benediction.

Holy Cross College, Worcester, Mass., is proud of the election of an alumnus as Governor in the person of David I. Walsh. In celebration of the event President Dinand declared a full holiday for students and faculty on Nov. 6. Last Monday night there was a jubilation meeting at the college, at which the Governor-elect was the honored guest. The new Governor of New York, Hon. Martin H. Glynn, and the Hon. John Purroy Mitchel, mayor-elect of New York are former students of St. John's College, Fordham.

Edward H. Thompson of Cambridge, Mass., has taken paper pulp casts of the Temple of the Jaguars at Chichen Itza in Yucatan, from which he is to execute for the American Museum of Natural History in New York a full-sized model of this remarkable survival of the architectural of the Toltec or Maya race, from which the Aztecs "kindled the flames of their civilization." The site on which the temple stands was bought some time ago by Mr. Thompson. His reproduction of the Temple of the Jaguars will be the architectural feature of one of the entrances to the Museum's new wing.

Senor Pidal y Mon, one of the grandest figures in Spain, has passed away. He was a great Catholic, and it is interesting to observe that, though a layman, he made a full course of Thomistic philosophy and theology with the Dominicans under

the guidance of Fray Gonzalez Ceferino, afterwards Archbishop of Toledo. He knew the "Summa" of St. Thomas almost by heart, and worked arduously for the revival and wide diffusion in Spain of scholastic philosophy. One of the greatest Spanish orators of the century, his thoughts, his very phrases, were colored by his deep acquaintance with St. Thomas. He played a leading part in the exciting politics of his time, and was one of those who fought strongest against the Revolution in the seventies, and procured the restoration of the Bourbon monarchy. He filled the highest posts in the government of the country, being several times Conservative President of Congress. It was he who in one of his greatest orations compared the law of guarantees, under which the Pope lived in Rome to the superscription placed by Pilate over the head of Our Lord.

ECCLESIASTICAL NEWS

The following is the letter recently sent by Cardinal Merry del Val to Lord Rothschild in regard to the Jewish Ritual Murder trial:

Segreteria di Stato, di Sua Santita,
18th October, 1913.

My Lord,—

In reply to your letter of October 7, I am in a position to certify that the typewritten copy of Ganganelli's report to the Consultors of the Holy Office is substantially authentic. I am able to give you this assurance after inquiries made at the Holy Office, where the original document is kept. As to the extract of Innocent IV.'s letter, there can be no doubt of the accuracy of Raynald's quotation, which is confirmed by the fact of Ganganelli citing it in his report.

Trusting that this declaration may serve your purpose,
I have the honor to be, my Lord,

Your obedient servant,

R. CARD. MERRY DEL VAL.

In forwarding this correspondence Lord Rothschild explains that the documents which he submitted to Cardinal Merry del Val were copies of an Encyclical issued by Pope Innocent IV. in 1247 and quoted from Raynald's "Annales Ecclesiastici," and of an elaborate report dealing with all known cases of alleged ritual murder, drawn up by Cardinal Ganganelli, afterwards Pope Clement XIV., in 1758. The Encyclical emphatically declares the charge against the Jews to be false, and points out that the belief that it is warranted by Jewish teaching is totally unfounded. Cardinal Ganganelli's report, which was occasioned by a trial very similar to the Beiliss case, and in which, curiously enough, the then ecclesiastical authorities of Kieff were concerned, not only decided against the prosecution in that case, but reviewed many other cases and expressed the opinion that in all except two there was absolutely no evidence of Jewish guilt. In regard to the two exceptions the Cardinal's opinion was doubtful, and he declared that in any case they could have no compromising bearing on Jewish teaching in general. On the general question of the possibility of ritual murders among Jews, he held that the Encyclical of Innocent IV. and similar Encyclicals of Gregory IX. and Gregory X. were conclusive. Finally he appealed to the many Bulls and Encyclicals of other Popes extending protection to the Jews as evidence that the Church could never have believed that Judaism countenanced ritual murder.

The Presbyterians of New Zealand are seemingly not content with the work done in the secondary schools of the State and are entering upon a policy of building colleges of their own. One such Presbyterian college for young women will be opened next February at Havelock North and another is projected for Dunedin. The New Zealand *Tablet* welcomes this inauguration on the part of the Presbyterian body of a denominational educa-

tional policy, since it is at least a partial affirmation of the principle for which Catholics are always contending that for Christians the true ideal in education is the school permeated through and through with a religious atmosphere. This movement of Presbyterians towards denominationalism in education, the *Tablet* believes, is a sign of the times, and it will not end with the building of a few secondary schools for girls.

A Scripture Conference Class for ladies will meet at St. Regis Cenacle, 140th Street and Riverside Drive on the second and the fourth Thursday of each month of the winter and the spring, at half-past three. The opening conference was held on Thursday, November 13. Those who wish to attend can get further information from the Rev. Mother Superior, or from Miss Edith R. Wilson, 47 Second Avenue, New Brighton, S. I.

While celebrating Mass at Harbor Grace, Newfoundland, on October 19, Bishop March was fired upon and slightly wounded by a member of the congregation, James Hare, who is believed to be demented. Hare fired two shots at the bishop before he was seized and disarmed. One bullet grazed the bishop's head inflicting a flesh wound; the other went wide. After having his head bound up the bishop continued the service.

The Very Rev. William Joseph Ring, O.M.I., of Inchicore, Dublin, now in his seventy-ninth year, fifty of which have been spent in the priesthood, still possesses much of the vigor and energy of earlier years. Father Ring is one of the founders of the mission of the English martyrs, Tower Hill, London, where later he became Superior and built the present fine schools. Speaking in reminiscent mood to a representative of the London *Catholic Times*, Father Ring recalled recently the humble beginnings of the Tower Hill Mission, upwards of half a century ago. Before the erection of the splendid new church the thousands of Catholics of the big scattered district had to be contented with a very insignificant building, which held about one hundred people. A temporary church, made of galvanized iron, served for a considerable time. The first appeal was not for money to build a fine church and presbytery, but to erect schools for the children who were running wild through the streets. Catholics, Protestants and Jews contributed. The schools were begun, the cornerstone being laid by the Princess Marguerite of Orleans.

OBITUARY

In the death of Sister Mary Cordelia, at Mount St. Vincent, on November 3, the Sisters of Charity of New York have lost a valued member and the Catholic educational body of the diocese a trained, efficient and devoted worker. Sister Cordelia entered the Community in June, 1885, and was soon made a member of the teaching staff, and later became directress of that institution which, under her guidance, made marked progress, looking forward even then to the culmination since reached of a college course. In 1906, she was attacked by a serious malady, that caused her retirement from active duty for more than a year. On the opening of the College of Mt. St. Vincent in 1910, she was recalled to the Mother House to assist in the great work. Early in 1913, she was again stricken, this time not to recover. Sister Cordelia was not an ordinary character. Her personality was strong, her ability marked. Her advice in educational matters was eagerly sought, not only by members of her own community, but by others far and near. In the progress of the Sisters' Summer School at Washington, she took a deep interest, heading, for two successive summers, the little colony of Sisters who attended from Mt. St. Vincent. She will long be missed by her co-workers.

WE OWN AND OFFER

\$500

First Mortgage 6% Serial Real Estate Notes OF THE SISTERS OF THE ORDER OF ST. JOSEPH

A Corporation, Augusta, Georgia

Total issue, \$130,000

Value of real estate security, \$265,000.

Notes dated October 1, 1913. Interest six per cent. per annum, payable semi-annually on April 15th and October 15th. Principal and interest payable at Mercantile Trust Company, Saint Louis, Trustee in the mortgage. Maker has privilege of redeeming, on 60 days' notice, any or all of notes numbered 41 to 260, on April 15, 1916, or any subsequent interest date, at 103 and accrued interest.

MATURITIES

Notes numbered from 1 to 20, both inclusive, payable October 15, 1914.	\$10,000
Notes numbered from 21 to 40, both inclusive, payable October 15, 1915.	10,000
Notes numbered from 41 to 60, both inclusive, payable October 15, 1916.	10,000
Notes numbered from 61 to 80, both inclusive, payable October 15, 1917.	10,000
Notes numbered from 81 to 260, both inclusive, payable October 15, 1918.	90,000

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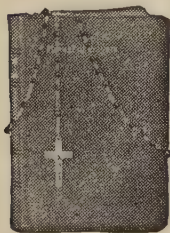
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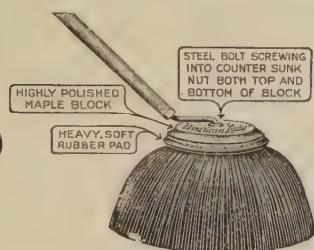
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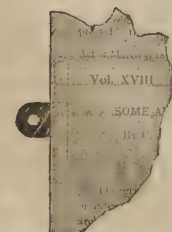
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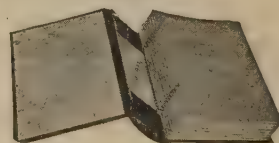
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CHRONICLE

Mexico.—It is quite impossible from the conflicting and contradicting reports in the press to form any idea of actual conditions in Mexico, or as to how far our Government has proceeded or intends to proceed in seeking a solution of the present entanglement. Rumors of impending war, of broken off negotiations, of the recall of Mr. Lind and Mr. O'Shaughnessy, of activity in naval and army circles, of proposals to arm the revolutionists under Carranza, of final edicts or ultimatums to Huerta, follow one another in endless repetition and denial with a result that is bewildering. Matters seem to have reached an *impasse*. The difficulty seems to be, if Huerta is to resign his provisional presidency, into whose hands is the resignation to be made. The *World*, on November 12, asked the forty-two Senators at present in Washington these questions: 1. Are you in favor of armed intervention in Mexico. 2. Are you in favor of lifting the embargo on arms and blockading the ports in order to aid the Constitutionalists? 3. Are you in favor of awaiting the results of the next election in Mexico before taking any action? Senator Stone, of Missouri, was the only one who advocated armed intervention. Fifteen Senators were non-committal on all the questions asked. There were seventeen Senators, Democrats and Republicans, who favored and ten who opposed the raising of the embargo on arms, and only three who were in favor of awaiting the results of the next elections in Mexico before taking action. As the total number of Senators is 96, the poll taken by the *World* has to be considered accordingly. Senator Moheno, the Mexican Secretary of Foreign Affairs, is credited with making the following statement on November 13: "In matters of foreign re-

lations, only the minister of that branch has the right to talk, in spite of the insidious declarations to the contrary in the press. Minister Lind while in Mexico had absolutely no contact with Mexican official circles and has returned to Vera Cruz without having held a conference with one single Mexican official. As for our relations with the United States, they have suffered no change and the public may rest absolutely tranquil. This is not a diplomatic excuse, but the absolute truth."

No Tariff Preference.—It is the opinion of Attorney-General McReynolds that the 5 per cent. discount to American vessels only, cannot be given without impairing the stipulations of the existing treaties between the United States and other nations, and therefore the section of the tariff law providing for such reduction of all duties on goods, wares and merchandise imported in American vessels is inoperative. In accordance with this ruling the Secretary of the Treasury will instruct collectors of customs to make no allowance of discount on duties and to proceed with the liquidation of entries, leaving importers who are dissatisfied to carry their protest to the board of general appraisers, or to the United States Court of Customs Appeals. Several foreign Governments made strong representations to the State Department against the proposed discrimination, and there were some indirect threats of a trade war if the preference duty was enforced. Officials of the Treasury Department believe that the question will be made the subject of further tests, and that the decision of the Attorney-General will not be regarded as final by importers.

Railroad Men Win Increase.—The award of the arbitration board in the case of the conductors and trainmen of the Eastern railroads was made public on November

10. The employees are granted an increase on present wages of seven per cent., which is about half of what they wanted. The arbitration board estimates that this will involve a total increase in the payrolls of the forty-one railroads represented of eight-tenths of one per cent. in the total operating expenses of the roads, or approximately \$6,000,000 a year. In reaching its award the board ruled mainly against the employees on four out of five points submitted as reasons why the demand should be granted and found for them on the fifth, the increased cost of living. Since 1909, when last an increase was granted, the arbitrators found the cost of living had advanced seven per cent. It was therefore more than a coincidence that the increase granted in wages is exactly the increase in the cost of living, as outlined by documents introduced by the employees. Thus ends, by arbitration under the Newland amendment to the Erdman act, a controversy which threatened at one time to tie up by a strike the railroads of all States east of the Mississippi and north of the Ohio. The award of the arbitration commission is binding and final.

Philippines.—Governor-General Francis Burton Harrison, on his arrival, November 13, at Camp Overton, in the Province of Moro, Mindanao, was greeted by seventy Moro chieftains in gala costumes.—Dean C. Worcester, former Secretary of the Interior for the Philippines, telegraphed his refusal to comply with a cabled request from the Assembly, that he testify before a committee of investigation into the charges of Philippine slavery. He asserted that the report of the evidence was in the Government office, and was conclusive.

Canada.—Eleven months ago the Conservatives won the Dominion Parliament seat in Macdonald, Manitoba, by 700 majority. This was claimed as a victory for the Naval Bill. The Liberals appealed to the courts, and the election has been annulled on the grounds of serious corruption.—Sir Redmond Roblin attacked Mr. Samuel, British Postmaster-General, for his remarks on the Manitoba schools, characterizing them, in language more forcible than polite, as gross interference by a British Minister who drew his information from the adversaries of the Manitoba Government. Mr. Samuel says that he is surprised that his remarks were taken amiss, and seeks refuge in the commonplace of imprudent speakers, that perhaps they were reported incorrectly.—Some months ago it was hoped that a *modus vivendi* in the Manitoba Catholic school question might be reached through the leasing of the private Catholic schools to the Board of Education under the condition that while the schools should be carried on under public supervision, no change should be made in their status. Mr. A. J. Andrews, K.C., gave an exhaustive opinion to the effect that there was nothing illegal in the scheme. The Board of Education took another counsel's opinion, which said that the scheme could be carried out only if the schools came under the absolute control of the Board, and that the

separation of pupils according to their religion and the wearing of the religious habit by teachers must stop. "The struggle goes on," says *Les Cloches de Saint-Boniface*.—The Privy Council has allowed the appeal of the Cotton Estate against the Government of Quebec for \$21,360 and interest, succession tax exacted on property outside the Province. It is said that the decision will oblige the Government to refund some one or two million dollars to other estates.—The Rev. T. Fish, Grand Chaplain of the Orangemen, told the London, Ont., Lodge that Sir James Whitney was about to define his position on the bi-lingual schools. He added that the Government is doing all it can in the matter, but that it will take five years "to stamp out the teaching of French."—Parliament is expected to meet about the middle of January.

Great Britain.—The Unionist rejoicings over Reading and Linlithgowshire were checked and the confidence of the Liberals was revived by the election at Keighley, in Yorkshire, when the new Solicitor-General was returned. There was a small increase in his majority, but the vote was practically the same as that of the last election. This seems to indicate that whether the miners of the north are pleased with the Government or not, they are not turning towards the Unionists. There are still two Scottish elections pending, of which the result is being waited for with anxiety.—The Japanese Foreign Office has denied the rumor that it had approached Great Britain confidentially to bring about the termination of the existing alliance.—The Stock Exchange Committee has suspended the three senior partners of Heybourn & Croft for five years for their conduct in connection with the deal between the English and the American Marconi Company. Heybourn was close to Godfrey Isaacs, and was a witness in the Marconi Parliamentary investigation.—Negotiations are said to be on foot between the Suffragists and the Government looking to the taking of women's suffrage into the Liberal policy. It is said that the Government will agree only on condition that militant suffragism be renounced. As militant suffragism was adopted only as a means to compel the Government to adopt women's suffrage, it would naturally be dropped should the Government yield.—The Duke of Sutherland has answered Mr. Lloyd George's diatribes against the extermination of the peasantry in order to make deer forests by offering the Government 100,000 acres, the chief part of his deer forest, for about thirty shillings an acre, warning him, nevertheless, that any attempt to convert it into agricultural land will fail.—It is now said that in the recent naval maneuvers the "German fleet" so outwitted the "Home fleet" that it would have entered the Thames in triumph, had the Admiralty not interfered.

Ireland.—The strike of the Dublin dock workers continues to disturb social, political and economic conditions. Larkin, who has been released from prison, and his

deputy Connolly, the Syndicalist leaders in the trouble, with their allies have added an anti-clerical campaign to their laborite agitation. George Bernard Shaw and George Russell ("Æ") availed themselves of the opportunity, as speakers at a sympathetic meeting, to make violent attacks on the Archbishop of Dublin and the Irish priesthood for their successful action against the Socialist scheme to deport poor Irish children to England. It is recalled that this deportation idea in the interest of the Socialist propaganda is a recrudescence of a similar episode in 1823, during the career of the famous Socialist Robert Owen, one of the founders of modern Socialism. Bishop Keene, speaking at the recent Meath Synod, said that the United Kingdom in general, and Ireland in particular, were in danger of being made the cock-pit of strikes for Socialistic experiments of such a dangerous character that they would not be tolerated by Continental Governments. He outlined the program of Continental Socialists as the abolition of private property, right of inheritance, wages system, all competition, marriage and family and religion. "Thank God," he added, "no considerable section of the Irish community of any great weight or importance would like to see such forces let loose."—The strike troubles make a gloomy outlook for the Christmas season. The pawnshops are said to be overflowing with pledges of all kinds. The loss to Dublin's trade is, of course, very heavy. Apart from permanent injury to industries the loss so far is estimated at £750,000. The men and women on strike have lost at least £500,000 in wages.—The revival of the project of a steamship line from Blacksod Bay to Halifax and Boston has been received with much local approval.

Rome.—On November 12, 130 American sailors accompanied by Captain Maxwell were received by the Sovereign Pontiff in the Papal apartments instead of the court of San Damaso, where such functions usually take place. His Holiness spoke most affably with the men, blessing the objects of piety they brought with them, and giving them all the apostolic benediction. As the sailors left the hall they gave three cheers for the Pope. On November 15, Rear Admiral Charles J. Badger and Rear Admiral Wilson were received in special audience by His Holiness.—On Sunday, November 16, the solemn service for the anniversary of the coronation of Pius X, which had been postponed from August 9, was held in the Sistine Chapel. The solemn High Mass, at which His Holiness assisted, was sung by His Eminence Cardinal Merry del Val, Secretary of State the first Cardinal named by the reigning Pontiff.—According to the press official announcement was made at the Vatican, on November 11, of the appointment of Mgr. Edward Kozlowski, of St. Stanislaus' Church, Bay City, Mich., as titular Bishop of Germa, in Asia Minor, and Auxiliary Bishop of the diocese of Milwaukee.

Spain.—When Dato accepted the post of Premier he was not able to consult with Maura, who had withdrawn

from the capital and had not on that account received his approval. The Conservative party was in consequence in a state of consternation for if there was disagreement between the leaders there would be a split and the monarchy itself would be endangered. Hence Maura was recalled to Madrid by a number of friends who were Ministers during his last period of Government, and who have not accepted posts in the present Conservative Ministry, and a consultation took place. The general tone of this meeting was favorable to peace on account of the disastrous consequences for the Crown and country which division would entail, and so when subsequently a meeting was held between Maura and the new Conservative Premier a reconciliation, at the cost of much sacrifice on Maura's part, resulted. The reconciliation had an immediate effect on the Liberals. Dato's appointment had been received by them with delight, but in this new turn of affairs they immediately began to assail him. Nevertheless though Dato has excellent men in his Cabinet, and all earnest Catholics, the promise he made to respect all the previous legislation of the Liberals is causing alarm and the question is asked, does it include the measures passed with regard to the teaching of catechism in the schools? The chief trouble in Spain is the vicious press which is weaning the workingmen from the Church. This activity of the enemy has at last, though it is late in the day, aroused Catholic newspaper men to do something to stem the tide. To an outsider the statistics give considerable comfort. This year the Catholic publications number 600—being 50 more than last year—of which 246 are periodicals, 287 reviews, and 67 propaganda sheets. Of these publications, 68 are dailies, 5 are issued three times a week, 9 twice a week, 80 weekly, 3 every ten days, 16 fortnightly, 23 monthly, and 42 at unknown or irregular intervals. Of the reviews, 32 are weekly, 56 fortnightly, 122 monthly, and 77 are of unknown or irregular dates of publication. A splendid record this, and a work of the most urgent necessity, but, alas! that such necessity was not recognized and such work not begun years and years ago. In social activity also a great deal of energy is being called into action and very many "*casas del pueblo*," or people's houses, are being established to counteract the work of similar revolutionary *casas* organized by Leroux.

France.—The Minister of Marine announces that the Government has decided to begin the construction, in January, 1914, of four new battleships, and at the beginning of the succeeding year four more of the most recent type. Although aeroplanes, he said, may be used at naval bases, the dirigibles will be more available to assure the control of the Mediterranean.—At the recent meeting of the Congress of Catholic Jurisconsults, Mgr. Sevin read the following telegram which was the Holy Father's reply to the address sent to him by the members of the Congress. "The Holy Father Pius X accepts with special good will the homage of filial devo-

tion and submission of the Catholic Jurisconsults assembled at Lyons in their thirty-seventh Congress, under the presidency of Mgr. Sevin and Senator Lamarzelle, and with the intervention of numerous bishops. He thanks them all for their renewed assurances of fidelity and as a pledge for the success and happy results of their labors he sends them most heartily his apostolic blessing."—The American Income Tax law, it is reported, has been denounced in some quarters as "brutal and tactless" because of the clause applying to foreign holders of American securities, and by some it was feared that the financial market in Paris for American stocks and bonds would be in the future seriously affected.—The new French State loan will be in the neighborhood of \$280,000,000. It is believed that there will be a three per cent. perpetual stock. There is not the least doubt that the loan will be covered several if not many times in France alone.

Germany.—On November 12, King Ludwig III of Bavaria ascended the royal throne, which for twenty-seven years had stood unoccupied. The ovation accorded him on every side, as the royal train passed on to Our Lady's Church for the solemn religious ceremonies, was overwhelming in its enthusiastic manifestations of joy, affection and loyalty. At the portals of the church the King was received by the clergy of Munich, and Mass was celebrated by the Archbishop of München-Freising, Dr. von Bettinger. The public receptions, later given to the new monarch by the people at St. Mary's Place, and by the nobility and the Diet in the Royal Castle, were further manifestations of the universal approval with which the recent events are regarded by the entire nation. "The affectionate expressions of these last days," said the King, "show that our country sees in the termination of the regency a pledge of successful future development. The people of Bavaria have shown an appreciative understanding of the hard resolution that has been taken. My earnest purpose hereafter shall ever be to remain one in spirit with them. The kingship established by God can unfold its strength only where it is rooted in the firm confidence and love of the people."—The results of the first and second ballot in Baden leave the Centre in the lead, as by far the strongest party, with a total gain of four seats in the Diet. The following is the final outcome of the elections: Centrists, 30; Conservatives, 5; Independent, 1; Social Democrats, 13; National Liberals, 19; Progressives, 5. The power of the Red Bloc has been broken. Although the Centrists and Conservatives, forming the Right, have only 35 representatives against 38 of the other combined parties, yet several of the latter representatives have been elected only by the Centrist vote and will not follow the Red Bloc politics. The Socialists have lost seven out of twenty seats, while the united Right has been strengthened by six additional representatives. Since Baden had been looked upon as the stronghold of Liberalism the elections have been followed with the keenest interest throughout Germany, and the signal

victory of the Centre will lend great moral prestige to the party.—The recent Krupp trials are now regarded as a glorious vindication of German officers and officials.

Austria-Hungary.—The Czech Culture Society forwarded a formal protest to the Swedish Academy of Science against bestowing the Nobel Prize upon Peter Rosegger. While acknowledging his literary merits, the society holds that he is using his popularity to carry on a Germanizing propaganda, and has only recently collected school funds to Germanize Slavish children. He is likewise misusing the Nobel Prize, the same society claims, for promoting similar interests. On the part of the Germans the matter is regarded as a new manifestation of the deep-seated hatred of Czech against Teuton.—The Budget Commission is continuing its investigations into the "emigration scandal." The Polish editor, Stabinski, defended the emigration propaganda carried on in his paper by holding that he had received only favorable reports from the Poles who had settled in Canada, and that while Galicia is a land of misery, Canada is a land of promise. He objected to the numerous arrests and the persecution of officials of the Canadian Pacific. Representative Lasocki, on the other hand, denounced the agents of the same line as extortioners and as "robbers of human beings."—The Evangelical League is straining every nerve and leaving no means untried to make perverts of the Catholic population of Austria. The League itself has, during the past year alone, increased by 180 locals and 23,000 members. Catholics are looking forward to a campaign of even more excessive hatred and constant vilification than has been waged against them in the past.

Balkans.—On November 13 the Greek and Turkish delegates reached a substantial agreement on all points under negotiation so that a complete settlement of the controversy between the two nations may soon be expected. Meantime Italy and Austria have presented a collective note to Greece complaining that the delimitation of Albania by the International Commission is being hampered by the attitude of the population under Greek influence. Greece is informed that both Italy and Austria have instructed their representatives on the commission to regard as Albanian all villages where opposition is encountered.—Rumors were rife for a while that King Ferdinand of Bulgaria was about to abdicate on account of his unpopularity in consequence of the failure of the second war which he instigated, but it is now affirmed on what is said to be excellent authority that the King never entertained any such purpose.—Bulgaria has sent an ultimatum to Greece demanding rights for nationals in Macedonia. Eight days are given as the limit for acceptance.

Russia.—On November 12 the Duma rejected, by a vote of 152 to 92, a proposal to give rights to Jewish subjects of the Czar equal to those enjoyed by all others.

QUESTIONS OF THE DAY

Contempt of Authority in the Young, and Its Cure

A writer in AMERICA recalled lately how a Convention of Public School Teachers deplored their pupils' disregard for authority. The fact is deplorable; but it is not surprising. Indeed, a strong argument proving submission to authority to be a natural element of human society, may be drawn from its survival in any degree, notwithstanding the constant attacks upon it. Let us recount the more notable of these occurring in the English-speaking world.

There is a Home Rule Bill before the British Parliament. Those who do not like it are free to oppose it in every lawful way. But with this many are not content; and so for more than a year the greater part of the Protestants of Ulster have been preparing to resist it in arms. This is not a popular movement under leaders more or less ignorant and irresponsible. At its head is one who has been a high law official of the Crown, and who may yet reach the highest place as such. His supporters include men who have served in the army and the navy, where they should have learned obedience, nobles and others of high degree; and it enjoys more than the tacit support, not of revolutionists, but of the great Conservative party, which calls itself the party of order. The seditious speaking, pledging, organizing, arming, drilling are open and notorious; yet the Government remains absolutely inactive. Take another example. Lord Halsbury, for years Lord Chancellor, is a determined enemy of the Bill. He said publicly the other day that the King has a constitutional right to reject it, and his assertion was styled "amazing." It may be amazing to attempt to revive, in order to kill Home Rule, the royal prerogative which Whigs and Tories, Liberals and Conservatives, Radicals and Unionists, have for years agreed to extinguish; but to the reasonable mind it is still more amazing that, even in a limited monarchy, Parliament should, with general approval, have so encroached upon the supreme authority as to have reduced the sovereign to the wretched condition of the *rois fainéants* of the old Merovingian day. Again, there are continual labor troubles in Great Britain, and in attempts to settle them the labor leaders have put themselves, unrebuked, above the law, assuming an equality with the Government, and treating with it as would an ambassador of a foreign power. In Dublin a strike organizer has just been tried for sedition. His meetings had been proclaimed. He held them, nevertheless, and burned publicly the proclamation that forbade them in the King's name. He boasted that he had never said: "God save the King," but in derision, adding: "I say it now in derision." He was sentenced to seven months' imprisonment. Had he committed a petty theft he would have fared worse. The Attorney-General hastened to assure him that under the Act of 40, 41 Victoria, he was a first-class misdemeanant, which means

that under a law passed by Parliament and approved by the Crown, one who "blasphemes God and the King" is to be made as comfortable as possible during the brief interruption of his liberty. His supporters would not stand even this. They notified the Government that their leader must be freed. Accordingly the prison doors opened, and he came forth saying, the Government made a greater mistake in pulling me in: it made a much greater in letting me out. A railway accident involving loss of life was proved to be due to the carelessness of the engineer. He was convicted of manslaughter and sentenced to imprisonment for two months only. At once the railwaymen rose, threatening the Government with a general strike unless he was released; and he was pardoned. The outrageous defiance of authority by the Suffragists, and the weakness of the Government in dealing with them are too well known to need repeating.

We may glance now at our neighbor to the north. For over a year there has been trouble in the collieries on Vancouver Island. Some few months ago the United Mine Workers of America, from its seat of government in Indianapolis, ordered a strike in Nanaimo unless certain demands were granted. The mine-owners refused to listen to dictation from a foreign country, and the strike began, which degenerated at length into serious riots, with loss of life. The militia was called out. Some of the Unions denounced this, and their members gathered at the wharf in Vancouver jeering at the men as they embarked, and even stoning them with impunity. Over a hundred of the rioters were arrested and tried. Of them a considerable number pleaded guilty, others were convicted, while not a few were acquitted. The Provincial Government acted, therefore, with some firmness: the judge who presided at the trials deserves high praise. Addressing those who had pleaded guilty, he said that he had tried to see in their plea an evidence of sorrow that would justify him in showing some clemency, but he was sorry to have to say that their whole demeanor compelled him to the opposite view. He then imposed sentences ranging from two years imprisonment downwards. Immediately the agitation for release began. The Social Democrats, the Socialists of Canada, the British Columbia Federation of Labor, and the two alien organizations, the United Mine Workers of America and the Industrial Workers of the World, formed a Miners' Liberation League, which has received the formal support of the Trades and Labor Council in Vancouver, and in other places. Moreover, in several cities these councils are preparing to expel from the unions all members of the militia.

We may come now to our own country. It is true, and we are sincerely thankful for it, that the defiance of authority to be seen elsewhere is not so evident in the United States. The Federal authority, rarely exercised it is true, is a reality. The lawless may be inclined to defy municipal and State authorities, but they hesitate at the idea of coming into conflict with the national Gov-

ernment. But one cannot say that authority is respected as such. The red flag, the sign of defiance of authority, is paraded through our streets. Anarchists of many affiliations speak and organize freely, and only when they resort to violence are they repressed. This is to govern by a kind of utilitarianism, not by the principles of order. We could instance many strikes in which for weeks great cities were on the verge of almost revolution; and, though the danger was overcome, no satisfaction was exacted from the leaders, who enjoyed immunity until dynamiting was brought home to them. Another grievous injury to public authority in this country is the assumption by private individuals united in conventions or conferences, or other such meetings to dictate to it and to rebuke it if it does not perform its functions according to their ideas. Women and ministers are great offenders in this; and the latter go further, expounding their political notions in the pulpit, trying thus to impose them upon public authority. The last development of this spirit is the "recall," which keeps elected functionaries on perpetual trial before a self-constituted court which never adjourns. Those functionaries, from the highest to the lowest, are responsible to the people, but they are not answerable to the people at every instant. The Constitution provides the time when they must give an account of themselves, namely, the time of elections. Should they fail grievously during their term of office there are exceptional remedies, such as impeachment. But as a rule they are superiors during that term, private individuals are inferiors, and whatever tends to upset this relation is a social plague.

The root of the disorders we have mentioned, and of many more, is to be found in prevailing false notions of the constitution of civil society, as we learned from the wise Leo XIII. Catholic teaching is perfectly clear. Human society is instituted by God, who made man a social being. In it are two elements, the passive, namely, the multitude, which is to be united and directed to the common good of all; and the active, the depository of authority, uniting and directing all to that common good. Social union is not to be obtained by force, though authority has force in reserve to coerce the unruly. It is a moral union of intellects and wills. The people recognize the right of social authority and submit freely to it. Hence, St. Paul says, that all the authority is ordained of God, that he who resists it resists the ordinance of God, and that those exercising it hold not the sword in vain. But such doctrines are not accepted to-day. This is a democratic age we are told. Be it so; but democracy is quite as compatible with the rights of authority and its due exercise as the most absolute monarchy. The Christian notion of society, which, though confirmed by revelation, is deduced from natural reason, and is recognized as true by the primary workings of human intelligence, is heard in Catholic schools. Everywhere else is a false democratic sociology, monistic and evolutionary. Its practical conclusions are in every mouth, they are put into

practice continually. How can young people living in such an environment respect authority? Let their teachers, their parents, their seniors, take up the Christian doctrine in the matter, and live according to it, and the rising generation will follow their example. As things are, their errors are responsible for the evil of which they complain.

HENRY WOODS, S.J.

Ancient Labor Gilds

II—POLITICS IN THE ROMAN GILDS.

Neither during the Republic nor during the Empire was it ever the intention of the Roman law to interfere with pure labor gilds. It was the political character which they often assumed, the excesses to which they led and the dangers which they were thought to threaten to the State that brought about their dissolution from time to time. Yet even then the intention of the law was manifested by the fact that the steady ancient craft gilds, which had continued for centuries, were not molested. Thus the historian Suetonius writes of Cæsar that "He destroyed all the gilds except those which had been founded in ancient times." (*Suet. Cæs.* 42.) Again of Augustus he says: "He dissolved the gilds, except such as were of long standing and legalized." (*Suet. Octav.* 32.)

During the disturbed times and amid the hideous immorality of the last days of the Republic, pictured so graphically by Sallust, the gilds mingled largely in the intrigues of political life. Their services were courted, with bribes and promises we may presume, by every politician at election times. Ambitious men used them for their own dark purposes, and even Cicero, with all his disdain of the lower classes and the laborers, is said to have availed himself of their assistance. We can, therefore, understand the reason for such severe measures as the Lex Gabinia, which forbade all secret gatherings of the people, under penalty of death. Such laws were directed not against the gilds, but against political agitators and revolutionists, who cared for them only as stepping-stones to the acquisition of personal power.

Most interesting in this relation is the discovery at Pompeii of the political posters of the trade gilds. The wealthy and luxurious city was throbbing with political life on the eve of the great catastrophe, and the labor unions were active in every section to secure the election of their favorite candidates. Signs like the following were soliciting the votes of the bewildered citizens near popular taverns and public places:

"The Fishermen vote for Pompilius Rufus as Edile."
 "The United Goldsmiths want Cuspius Pansa for Edile." The latter, as other similar notices indicated, was the choice of gilds as varied in their interests as the unions of the Jewelers, the Muleteers, the Carpenters and the Worshipers of Isis.

Casellius Marcellus is put forward for the same office

in a notice which would appear rather amusing in our day:

"His neighbors favor Casellius Marcellus."

That the influence, however, of this politician extended beyond the circle of his immediate friends is evident from advertisements showing that he had the support of the wagoners, farmers and other unions. Even Venus, the protecting goddess of Pompeii, is made to declare herself in favor of his election: "Venus wants Casellius for Edile!"

Neither did the guilds fail to put forth the usual electioneering promises. Thus in 73 the Bakers' Union of Pompeii canvassed for C. Julius Polybius, because "He brings good bread." Probably he had promised them to secure a reduction in the price of grain, or other similar favors. Particular oddities are the announcements of such guilds as "the Night Drinkers" and "the Sleepy-heads," indicating in the former case, we may presume, the propensity of the members to carouse until the morning. Certain women, likewise, as the placards show, were carrying on a vigorous campaign for their political favorites. There is nothing new beneath the sun, as all these discoveries show! A list of the various political notices was drawn up as early as 1887 at Paris by P. Willems. (*Les Elections Municipales à Pompéii*.)

It was not, however, it would appear, such canvassing that the Roman statesmen dreaded, but those secret gatherings in which the guilds were only made a cloak for ulterior and dangerous designs.

In the provinces especially the Emperors exercised the greatest watchfulness. A classical illustration is that which occurs in the famous correspondence between Pliny and Trajan. The former, writing from Nicomedia (*Plin. Ep. ad Trai.* 33), desires to obtain permission for the organization of a guild of craftsmen to serve as a fire department to the city. He recommends the project favorably, and argues that, since only about 150 members are to be admitted, all of them craftsmen, he will be able to see to it that no unlawful purposes are pursued. The Emperor, however, is not convinced. In his reply (*Trai. ad Plin.* 34), he states that all previous societies formed in that province, under whatever pretence, have invariably degenerated into political clubs. "Let us bear in mind," he says, "that this province, and in particular this city, have been disturbed by factions of just this kind." Yet Trajan was not opposed to guilds as such, and conferred special privileges upon a bakers' union in Rome; nor were the guilds as uncommon in the provinces as a passage from Gaius might imply.

There was little hope for the laborer under paganism. But even that glimmer of a brighter future was relentlessly extinguished when he turned from sound economic and political principles to follow the leadership of mere revolutionary demagogues.

History repeats itself, and to-day we find the attempt made throughout the entire world to degrade the labor unions into mere political tools, to make them subsidiary

to a political party whose anti-Christian tendencies and open opposition to religious education in the schools must pervert all sound trade-union principles, to turn them finally into political centres of revolutionary activity. The laborer has every right and duty to safeguard his lawful economic interests by the powerful means of the ballot. But Socialism is only saddling him with a new State tyranny, which must lead to a slavery perhaps not vastly unlike that which during the following centuries was to shackle the Roman unions. It is degrading his nobler faculties by driving religion from his heart, and is preparing for his ultimate downfall by kindling everywhere the fires of hatred and revolution. The political life must and should be deeply influenced by sound, Christian trade-union ideals. But all class politics are anti-Christian and anti-social. Socialist politicians may further their own ambitions, but they are digging the grave of the labor movement. JOSEPH HUSSLEIN, S.J.

A Convert's Journey*

The story of a convert's journey from Protestantism into the Church is nearly always interesting. The goal that each attains is the same, but the paths that lead to it and the experiences had on the way are wonderfully varied. English-speaking Catholics, happily, are well provided with such books. We have, for example, Newman's incomparable "Apologia"; Brownson's "Convert;" Allies' "Life's Decision"; Stone's "Invitation Heeded"; Benson's "Confessions of a Convert"; Von Ruville's "Back to Holy Church"; De Costa's "From Canterbury to Rome"; Hitchcock's "Pilgrim of Eternity"; Burnett's "Path which Led a Protestant Lawyer to the Catholic Church"; Miss Curtis's "Some Roads to Rome in America," and a number of others. A valuable addition to this list of books is "A Loyal Life," a biography of Henry Livingston Richards, written by his Jesuit son. For the work not only gives an account, largely in his own words, of an Episcopalian minister's conversion to Catholicism, and of his subsequent career, but the volume also contains an extended sketch by Father Richards of the Oxford Movement in this country, which will be of great service to the student of American church history. It could be wished, however, that the author had said more about the progress of Tractarianism in New England, and had furnished the volume with an index. As the book is a son's loving tribute to a venerated father, the reader must not look for a very "critical" biography, but see rather in Mr. Richards an excellent example of the kind of laymen the Church in this country needs to-day.

Henry Livingston Richards, a descendant on both his father's and his mother's side, of New England Puritans,

*A Loyal Life, a Biography of Henry Livingston Richards with Selections from the Letters and a Sketch of the Catholic Movement in America. By Joseph Havens Richards, Priest of the Society of Jesus. St. Louis: B. Herder. \$2.00.

and patriots of '76, was born in Granville, Ohio in 1805. After becoming a Catholic he liked to believe that through his mother, Isabella Mower, "very probably a modification of Moore," and through her mother, Jennie Dorrity, some Irish blood ran in his veins. His father was the pioneer doctor of the little frontier village and an old-fashioned Calvinist.

At sixteen Henry was sent to Kenyon College, which Philander Chase, the first Protestant Episcopal Bishop of Ohio, had just founded. Vivid descriptions are given of the hardships young Richards had to endure, and a good account, too, of his early religious experiences. He had to leave college, however, after a year's stay to be a clerk in his uncle's store. He was duly "converted" and became an exemplary "church member." Dr. Richards, his father, meanwhile had embraced Episcopalianism, taking with him from the local Congregationalist church a company of seceders, and was appointed their lay-reader. Henry followed his father.

Reentering Kenyon College, young Richards was graduated and then began to study for the ministry. He was ordained in 1842, married that same year Miss Cynthia Cowles, and took his bride to Columbus, Ohio, where he became the first rector of the new missionary church of St. Paul. The Rev. Mr. Richards' "style of Churchmanship" at this time was "Extreme Low," with a strong Calvinistic bias. But he now found that he was expected to minister to the spiritual needs of a congregation whose leading members held High Church views. "I cannot refrain from an expression of astonishment," he wrote in after years, "at the temerity with which I undertook the serious and awful responsibility of directing souls and educating them for eternity with the crude, half-fledged notions in which I had been educated." He says in another place: "I felt very sensibly as a result of my parish labors among the people, the necessity of something like Confession, in order to complete success in the work of my ministry."

Meanwhile, a zealous bookseller, who belonged to Mr. Richards' flock, kept his pastor supplied with the Oxford Movement literature that was coming from England. This course of reading made him adopt the *Via Media* theory, and he began to consider himself a "Catholic." But when an Irishman came to St. Paul's one day and asked: "Is this the Catholic Church?" Mr. Richards promptly answered, "No!" and directed the stranger aright. "Think of my chagrin and mortification," he says, "when I became conscious of this sudden and spontaneous betrayal of my new principles." Thus was St. Augustine's ancient test applied again in Ohio.

The bitter opposition shown by the Evangelical party of the Episcopalian Church to the Tractarian Movement helped to hasten conversions to Catholicism. Charges made against two High Church bishops forced them to resign their sees and checked the spread of the *Via Media* theory in the Episcopalian Church. But between

1845 and 1852, about fifty American Protestant clergymen became Catholics. One of them was Mr. Richards.

Because of failing health he left Columbus in December, 1848, and journeyed to New Orleans. While there he chanced to pick up in a Catholic bookshop a copy of Keenan's "Catechism," which he bought and read. The book gave Mr. Richards a new idea of Roman Catholic doctrine, and Kenrick's "Primacy of the Apostolic See," Milner's "End of Controversy," and frequent visits to Catholic churches, wrought such a change in the minister's religious opinions that he returned home the following spring no longer a Tractarian. A family uproar, of course, ensued. There was certainly no precipitancy, however, about his next step toward the Church, for though he had consulted a priest about being received, he continued for two years to officiate quite often as a minister. But on being stricken down with a serious illness he realized his soul's peril, and as soon as he was well enough, made arrangements for his reception into the Church. He became a Catholic, January 25, 1852.

As is not unusual with converts, Mr. Richards had many things to try him during the early years of his Catholic life. Leaving his wife and four children in his father's care, he secured employment in a New York commercial house, and went to Jersey City to live. But just as he began to thrive a little an attack of illness laid him low, cost him his position and plunged him into poverty. However, he subsequently succeeded in making a new start, prospered sufficiently to have his family join him, and when he saw them all baptized Catholics his happiness was complete. "Mr. Richards," writes his biographer, "never underwent such a period of acclimatization as some converts experience after their entrance into the Church. He never felt any of their repugnances to Catholic doctrines, the result, no doubt, of their early prejudices. As he said himself, he 'took it strong.' From the beginning he was as fervent and enthusiastic in all the exercises of Catholic piety as though he had been reared in the faith," and the Catholic atmosphere in which he now began to live had a mellowing influence on the former Puritan minister.

From the time of his conversion to that of his death, Mr. Richards took a keen interest in Catholic activities of all kinds and labored zealously to promote them. He was always tireless in Sunday school work; a St. Vincent de Paul Conference started in Jersey City in 1857, and probably one of the earliest founded in this country, made him its first president; and he was largely instrumental in securing the admission of the priest into the charitable and penal institutions of Hudson County, and in bringing about a great improvement in their administration. A sympathetic friend of converts, Mr. Richards did much to make them feel at home in their new surroundings. To the *Catholic Review*, a weekly paper edited by P. V. Hickey, he frequently contributed articles of a controversial character or urging the necessity and advantages of religious education. That Mr. Richards' practice in

this matter kept pace with his theory is proved by the fact that he sent all his children to Catholic schools.

When his business made him, in 1868, a resident of Boston, he became a pillar of the Immaculate Conception Church, and began to promote Catholic interests in New England's metropolis with the same zeal he had shown in Jersey City. The Catholic Union, an organization of educated men which was founded in 1873 for the furthering of Catholic activities, elected him the successor of its first president, Mr. Metcalf, and he worked with others until religious privileges had been won for the Catholics in Boston's houses of charity and correction. He lectured a little, and wrote a great deal for the *Sacred Heart Review* and other Catholic periodicals. Indeed, he wielded such a trenchant pen that in 1871, Father Hecker wanted him to be the editor of a weekly paper that he purposed starting. Mr. Richards felt, however, that he should decline the offer. The "project was finally abandoned," says his biographer, and Father Hecker's "ideal of a great Catholic weekly has been realized only recently in AMERICA."

The panic of 1873 forced Mr. Richards out of business, and at sixty-four he found himself looking for employment. He soon secured a place, however, on the Boston Board of Charities, and was connected with that body for twenty-three years, being enabled during that period to do a world of good to the countless poor he visited. After seeing his youngest son ordained a priest at Woodstock in 1885, he joyfully said his *Nunc dimittis*, but his health then began to improve so unexpectedly that he not only lived to celebrate with his wife their Golden Wedding in 1892, but published ten years later a booklet, entitled "Fifty Years in the Church." "He wished to testify to his old friends and to the Protestant world in general that he had found the Church, not only everything that he had expected, but far more, and that every year only served to increase his love for the Holy Mother of the Faithful and his gratitude to God for being sheltered within her bosom." Surviving his wife but a few years, Mr. Richards ended his "Loyal Life," November 8, 1903, while his Jesuit son stood by his bedside and gave the last absolution. On his monument was engraved this appropriate text from his patron, St. Paul: "I have fought a good fight, I have finished my course, I have kept the faith."

WALTER DWIGHT, S.J.

"The Monk of Wittenberg"*

It is a disappointment to learn that none of the Martin Luther portraits which have come down to us tally with the descriptions given us by his contemporaries. The disappointment is increased when we recall that portrait painting was so highly developed in Luther's day, and

we wonder why Holbein and Dürer, who have given us faithful portraits of Melanchthon, never used brush or pencil to depict the arch leader of the Reformation. Lucas Cranach, the elder, regarded preeminently as the painter of the Reformation, was an intimate friend of Luther, and from him we might have expected something reliable. Cranach, however, allowed the warmth of his admiration for the new doctrines to influence his art and took pains to suppress those natural defects that would have given to his pictures of Luther the faithful expression of the soul. It is curious that the few absolutely genuine Cranach portraits have little, if anything, in common with the Luther features of a later day. The "broad, peasant face," with "the powerful jaw" remains, but the process of transformation carried the various reproductions further and further from the original.

The typical Luther of to-day appears, perhaps, for the first time as a wood-cut, made after Luther's death by Lucas Cranach, the younger. This type became generally known through a picture made by him nine years after Luther's death for an altar-piece in the parish church at Weimar. True, the "oleograph" of Luther in the fur "Cappa," which adorns so many churches, retains some traces of the bold warrior features of the Reformer, but it is so lacking in fidelity to the original that a Protestant historian declares, "even the Doctor's own Catherine would be unable to recognize her Martin."

The absence of a reliable portrait of Luther may well make us suspicious of the pen pictures handed down to us by so many of his followers and admirers. Even among Protestants to-day there is a general demand for a plain unvarnished likeness of Luther. "*Amicus Lutherus magis amica veritas*," exclaims Chr. Rogge, expressing this demand as recently as 1906. This same writer admits that there is "much to be learned from the Catholics, even though they emphasized Luther's less favorable qualities," adding that "we could not indeed expect them to look at Luther with our eyes, but nevertheless, we have not lost all hope of again finding among them men who will fight the Monk of Wittenberg with weapons worthy of him."

We venture to say that Herr Rogge's hope has now been fulfilled, and that in Father Grisar's Luther we have at length a true picture of the man whose figure looms so large in the religious and secular history of his times. His story of Luther told in three stout volumes in German, was completed a few months ago, and the second volume of the series, into which the work is being translated into English, has just been published. A review of the entire work, touching on its general outlines, the absolute impartiality of the author, the method adopted of leaving the works and words of the man to speak for themselves, the favor with which the book has been received by Protestant students of the Luther period, the untenableness of the grounds on which objections have been made by a few who are chagrined to behold the most prominent idol in the Walhalla of Protestantism sent crashing to the

*Luther. By Hartmann Grisar, S.J., Professor at the University of Innsbruck. Authorized Translation from the German by E. M. Lamond. Edited by Luigi Cappadelta. Vol. II. St. Louis: B. Herder. \$3.25.

pavement—all this has been set forth in Father Husslein's able review to which the reader is referred in the issue of AMERICA for March 1, 1913.

To say that Grisar is merciless in dissecting the character of Luther might imply that he had allowed the *odium theologicum* to guide his pen and warp his judgment. The contrary is the fact. Grisar is as stoical as the chief surgeon at a clinic. Nor is it a dead body that he lays on the operating table, but the living Luther—Luther as he talked, Luther as he thought and Luther as he taught. His work is a fine piece of subtle analysis, or rather an admirable, specimen of high-class, twentieth century criticism.

Of course, while objectively presenting the facts connected with his hero's life, the author is not expected, nor does he attempt to divest himself of the duty of an historian, which is not only to state the truth, but to point out inconsistencies, expose with candor the fallacy of an argument, draw the necessary inferences from conduct or from principles, and call attention to cause and effect.

Grisar's treatment of Luther's marriage with Catherine Von Bora may serve to illustrate the simplicity and directness of his methods, as well as the calmness and deliberation of his judgments. We select two paragraphs from the several pages devoted to the subject:

"Suddenly, without consulting any of his friends and with a haste which surprised even his own followers, on the evening of June 13, he celebrated his wedding with Bora in his own house, with all the formalities then usual. . . . The marriage seems to have been duly witnessed by Bugenhagen, as Pastor of Wittenberg. The public wedding did not take place till June 27, according to the custom common in that district of dividing the actual marriage from the public ceremony."

Then after a résumé of the views of the marriage entertained by contemporaries, the excuses of Luther's friends and the taunts of his opponents, coupled with Luther's defence of his act, and the author's own comments thereon, Father Grisar concludes:

"In the above, light has been thrown upon the numerous legends attaching to Luther's wedding at Wittenberg, and their true value may be better appreciated.

"It is clear, for instance, from the facts recorded that it is incorrect to accuse Luther of not having complied with the then formalities, and of having consummated the marriage before even attempting to conclude these. The distinction mentioned above between the two acts of June 13 and 27, each of which had its special significance, was either unknown to or ignored by these objectors." "However," adds Grisar, "from the point of view of civil law the regularity of Luther's new status was very doubtful, as both Canon Law and the Law of the Empire did not recognize the marriage of priests and monks, and lawyers were forced to base their decisions upon such laws, etc., etc., etc."

One of the spicy stories with which the readers of the life of Luther have been regaled is that of the great

Reformer's throwing, in a burst of indignation, the inkwell at his Satanic majesty. This is only one of the many legends which Grisar summarily dismisses with the following comment:

"The mention of the diabolical spectres infesting the Wartburg Castle calls to mind the famous ink-stain on one of the walls of the Castle. The tradition is that it was caused by Luther hurling the ink-pot at the devil, who was disputing with him. The tradition is, however, a legend which probably had its origin in a murky splash on the wall. In Köstlin and Kawerau's new biography of Luther this has already been pointed out, and the fact recalled that in 1712, Peter the Great was shown a similar stain in Luther's room at Wittenberg, and that a well-known Protestant writer in his autobiography, published in 1781, mentions a like stain in the fortress of Coburg, where Luther had tarried."

Father Grisar has not written for us a history of dogma, much less a controversial or theological treatise. His avowed purpose has been to give an exact historical and psychologic picture of Luther's personality, which we fear will ever remain an enigma from many points of view. That the author has succeeded where so many have failed is due in part, no doubt, to the winnowing process to which the documents bearing on the life of Luther from his infancy have been subjected, but most of all to the honest endeavor to do full justice to the man who spent his great strength, not in building up, but in endeavoring to pull down the Church of God.

Much of the success attending Luther's preaching was due to the comparative ignorance of most people regarding Luther, his antecedents and his aims. Eminent men and his own contemporaries knew practically nothing of the whole arsenal of letters, tracts and reports which to-day are being read, compared and annotated by industrious scholars. No one has done this work more successfully than Hartmann Grisar. His "Life of Luther" is one for Protestants to read, as well as Catholics. It gives us not the Luther of legend, but the Luther of history.

EDWARD SPILLANE, S.J.

In days of old it was for the purpose of taking meals that men and women entered restaurants. But that is all changed, for they now go there chiefly to dance, if press reports are true. Eating and drinking are made quite subordinate. The *New York Times* for November 13 assures its readers that:

"Anybody who made a round of the restaurants late yesterday afternoon would have found the 'teasers' dancing more energetically and far more numerous than ever and in more places than last year, while several restaurants that last season frowned upon the craze have succumbed and now have cleared spaces during supper where the patrons may tread a tuneful tango or a one-step or the 'ultra-modern' dances that now are so numerous they can be spoken of only as a class."

No one appears to be seer enough to predict the time that people will return to sanity and decorum in this matter of objectionable dances, so there is but one thing for true Catholics to do: keep away.

CORRESPONDENCE

Mexican Catholic Party's Platform for the Presidential Elections

MEXICO CITY, October 1, 1913.

Early last August the National Catholic Party held a convention in this city, for the purpose of renewing its own central staff of officers, and likewise to nominate its candidates for the Presidency and Vice-presidency of the Republic. The convention lasted three days and was a model of order and discipline, though delegates from all parts of the country met and freely expressed their views on the delicate questions at issue. As regards the candidacy for the supreme offices, the convention by an overwhelming majority decided to put off its discussion to a later period. The chief reasons for this were the yet unsatisfactory condition of our international affairs and the international crisis pending with the United States of America. But after the publication of Mr. Lind's instructions from Washington and the notes of the Mexican Government answering these as well as of President Wilson's message to the American Congress, the Centre of the Catholic Party called a second convention for the 20th of September.

This meeting which lasted until the 25th, was perhaps one of the most solemn and deliberate affairs in this country's history. On the one hand, the intricacy of the Mexican situation both at home and abroad; on the other, the unique and unprecedented prestige acquired by the Catholic Party, excited the attention and expectancy of the whole country, and brought home to the delegates themselves the necessity of preparing in earnest for the coming elections, seeing that neither time nor patriotism could allow any further delays. It was understood that the convention's decision might be the turning point in our situation and help to restore peace and prosperity in Mexico, or it might again plunge her into a sea of doubt and trouble. No one failed to see the impending perils, but the Catholic delegates were resolved, as far as depended upon them, to sail clear of all extremes and to help their country to avoid the shoals of anarchy and military despotism, which like the classical rocks of Scylla and Charybdis lay on either side.

The ticket "Gamboa-Rascón" at last selected by the National Catholic Party, is thus referred to by its organ "La Nación": "In the first place it must be stated that the fixed and accepted idea which from the start was paramount in the debates of the assembly of the Catholic Party, without cavilings or untimely divisions of opinion, was the choice of a national candidate, possessing the necessary qualifications of sagacity and tact for the solution of our delicate external problems; of justice, manhood and prudence for the adjustment of our internal difficulties; and of honesty and high reputation to allay excitement, to restrain impatience and to win over men's minds with the consoling promise of fair play and a hope of better days. Far removed from the delegates to the convention were ambitious and egolatric sentiments; and with a single-minded desire to contribute by their lights,

by the impulses of their love of country and of their own consciences as upright men to the speedy solution of our knotty national problems, they singled out two persons who, in their opinion possess the necessary qualifications for the task to be accomplished, not seeking herein any advantage to the party but merely the salvation of our country. Federico Gamboa, the cultured diplomat, the unspoiled newcomer into public life, who placed our flag at so great a height by defending with sagacity and skill our national rights and our wounded dignity, and General Eugenio Rascón, brave to temerity, an essentially punctilious and honorable soldier, formed the ticket selected to solve the appalling problem which confronts us."

Neither Señor Gamboa nor General Rascón had previously to their nomination the slightest connection with the Catholic Party, but they accepted at once, expressing publicly their motives for doing so, which are identical with those which moved the Catholics to name them, that is, love of their country and a desire to see it once more in peace. Both candidates in expressing their thanks spoke of the Catholic Party in terms of the highest praise. "I am among those," says Gamboa, "who recognize the fact that the National Catholic Party, among our various political aggregations, is one of the most powerful, of the greatest scope, and the best disciplined; and still more, it represents the views of a great part, the greater part perhaps, of the people of sound judgment of the republic. Personally, furthermore, I gladly subscribe to the eight bases of its program, in which there are discernable according to my interpretation, loftiness of aspirations, soundly conceived liberalism and, what is very pertinent to the case which we have under consideration, complete absence of sectarianism."

The "Carranzists," as is well known, are planning to form a separate republic with the Mexican States of Coahuila, Chihuahua, Sonora, Durango, Sinaloa and Morelos.

On the other hand, there is no reason to doubt that General Huerta's conduct in the matter of the elections has been sincere and patriotic. We know only too well that the Freemasons and Jacobins, appealing to the general passion for power which gnaws our public men, have been round Huerta whispering in his ears, like the witches in Macbeth, "All hail, thou shalt be king hereafter," but to no effect. He complied with the law in convoking the elections for October 26th, and has repeatedly assured the public that they will take place and be strictly respected, as well as impartially guaranteed by him. The following cablegram was sent on September 27, by his acting Minister of Foreign Affairs to all the Legations: "The revolution has been crushed. Military operation against northern rebels properly so called are no longer of importance. The only thing lacking, and the Government has already taken the matter up, is the permanent stationing of troops necessary to control the northern states which were in rebellion. The elections will be held because that is the promise of Government made to the nation on April 1st. The Government is resolved to afford guarantees to all candidates. The two tickets already in the field are 'Díaz-Requena' and 'Gamboa-Rascón,' and there is talk of others, among them that of 'Calero-Flores Magón.'" (Signed A. de la Peña y Reyes.)

This document does not give one the idea that the President would defer the elections on the plea of internal unrest or any other. However, it may not surprise the readers of AMERICA to hear, as indicated above,

that certain maneuvers are in hand to baulk completely the elections. The group in Congress called "Renovadores," and who are only the sympathizers and ill-disguised agents of Carranza, Maytorena, and their parties, are now trying to introduce a bill postponing the elections. If this does not succeed, they will try to create disturbances at the polls, or to have them declared null under any pretext after the event. In so doing, one must not imagine that they are acting out of interest towards General Huerta. Their intention on the contrary is to overthrow him, and their method is pretty transparent. Though they style themselves "Constitutionalists," they know only too well that the elections can never favor them, and so their plan is to thwart them and force Huerta "nolens volens" to remain in power and appear more and more in the light of an usurper and tyrant. They hoped thereby to secure for themselves the sympathy and, if possible, the recognition and assistance of the Washington Administration, rendering thus deeper the prejudice they have already caused against the actual provisional President of Mexico.

In the meantime, the Catholic Party will have done its duty. It will have manifested its truly patriotic and democratic spirit in choosing candidates for the Presidency and Vice-Presidency that can rally both Catholics and Liberals, and represent with dignity our nation abroad. It will have fallen too into line with the ideas and suggestions of President Woodrow Wilson, not because dictated by him, but because they coincide in essentials with its own views, and are clearly well meant and beneficial to Mexico. But what the Catholic Party may not succeed in doing is to satisfy the cravings of those whose gain has ever consisted in kindling and fanning revolutions in this country and who, abetted and helped out by sundry individuals and unscrupulous concerns north of the Bravo, are the efficient cause of all our misfortunes.

The Catholic Party thinks that Mexico can work out her own destiny; it has faith in her Christian traditions, in the patriotism of her sons, in her natural elements and economical vitality—and if, as a party, it raises aloft the banner of Catholicity, it does so only because it is the symbol of that ordinary honesty and justice which it proclaims for all, itself of course included.

EMMANUEL AMOR.

[The above belated letter which has just been received will possibly throw some light on the conditions that prevailed in Mexico prior to the elections which failed of any result, and will also help to an understanding of the attitude of the Catholic Party in that country.—*Ed. AMERICA.*]

Reawakened France Viewed by an Englishman

PARIS, October 31, 1913.

It is sometimes curious, even rather sad, to observe how difficult it seems for foreigners living in a country to penetrate much below the surface of its interior life. We have been ourselves surprised that English and American men and women, for instance, should, after some years' residence in France, depart with so vague and incomplete a knowledge of the current of thought and feeling that make up the home life of the country. When difference of faith is added to difference of race and language it is still more difficult for the visitor to understand certain aspects of French life. In this respect the article of M. Chatterton-Hill, in the *Nineteenth Century and After*, is a pleasant surprise. It has, from a

French Catholic standpoint, certain limitations to which we will refer, but taken as a whole, it is an excellent and most impartial picture of the "Reawakening of France," viewed through English spectacles. The writer traces back this "reawakening" to the year 1910, and the severe strictures that he passes on the state of things that made a "reawakening" necessary, give the measure of his perspicacity and right thinking. He attributed the degeneracy of France to the lack of discipline and authority in high places, to the absolute power possessed by "a gang of political jobbers and adventurers," to the "organized brigandage covered by the specious name of anticlericalism," not to speak of minor causes.

In his opinion the first, faint signs of a revival might be observed in the general elections of 1910, that "manifested the disgust felt in the country for a political system that represented nothing else but the organization of jobbery and corruption—for a Parliament whose sole achievements were the hunting down of defenceless monks and nuns." True it is, that the 1910 elections were by no means a complete triumph for the party of order and liberty, but at any rate, they represented the partial defeat of the Radical and Radical-Socialist tyrants. Then came, in 1911, the alarm of Agadir which, instead of striking terror, fanned the patriotism of the country into a flame. This has had a permanent effect; the enthusiasm for aviation, the generous acceptance of the three years' military service, the increased popularity of the army, are some of the signs that reveal the existence of a new spirit of patriotism and self-sacrifice among all classes of Frenchmen. Again, the pessimism and scepticism of the intellectual youth of a quarter of a century ago, of which that acute observer, M. Chatterton-Hill, gives many striking examples, is, thank God, superseded by another healthier spirit. The leading writers of to-day are not pessimistic and many of the most illustrious, M. Paul Bourget, for example, in "Le Disciple," "le Divorce," "l'Etape," lead their readers to the "historical and indestructible part of the Catholic Church." M. Maurice Barrès, one of the most influential writers of the day, although not a practical Catholic, recognizes the value of the Catholic Church as a disciplined force and, as M. Chatterton-Hill justly observes, his influence "has been immense." He is also a believer in the strong and happy influence exercised by love of the soil, and together with M. Henri Bordeaux, M. Barrès has done much to develop the movement known as "*régionalisme*," or "local patriotism," that is based on the "extraordinary depths of the roots that bind the individual to the native soil." M. Henri Bordeaux's best-known and most popular novels: "Les Boguevillard," "La Neige sous les pas," and lately "La Maison," carry as their message to their readers lessons of the love of home, love of the native province, of respect for family traditions; and the fact of M. Bordeaux's ever-increasing popularity proves that his message is duly recognized and valued.

Another characteristic of the French youth of to-day is a vigorous practical spirit. The attention of the readers of *AMERICA* has been drawn more than once to this feature of the "religious revival" in France. It has impressed M. Chatterton-Hill; he recognizes that the youth of to-day "does not waste time and energy in vain metaphysical disputations," but that it seeks a logical system of intellectual and moral beliefs which shall furnish an adequate basis for action." To these eager and sincere searchers, Catholicism appears as the logical result to which their efforts have led them. Hence, the increase of practical Catholics in the public schools: at the

Ecole Normale, for instance, there are now over forty practical Catholics, whereas ten years ago there were two or three. It is the same in the chief *Lycées* of Paris, and here M. Chatterton-Hill's observation is fully confirmed by the testimony of the chaplain of one of these *Lycées*. He has told us of the interest that religious questions excite among the pupils, of the ardor and sincerity with which they study them and how, more than once, vocations to the priesthood have, in consequence, blossomed on university soil. This practical spirit, this desire to put into action the beliefs that have been accepted as a rule of life, have suggested the foundation of many associations that within the last few years have sprung into existence among the young men of France.

Mr. Chatterton-Hill touches upon some of these associations. He tells us of *l'Action française*, whose spirit and action are royalist above all things, and whose prophet is M. Charles Maurras. To the *Action française* the Church is an "indispensable auxiliary," whom its members respect and admire, in whose dogma many of them believe, but their direct object is purely political. He speaks also of *Le Sillon*, which since its condemnation by Rome has more or less merged itself into *les Semaines Sociales*; its object is at once social and religious; it is supposed to have a democratic tendency, that in some measure militates against its winning universal approval. Here, with all our admiration for M. Chatterton-Hill's able and comprehensive paper, we must needs regret that the most important and active of the associations formed by young Frenchmen has escaped his notice. He ignores the *Association Catholique de la Jeunesse française*, familiarly called the "A. C. J. F.," founded forty years ago, which now numbers one hundred thousand disciplined and active workers, who are united on the simple standpoint of religion. The "A. C. J. F.," groups together young men of every social rank; they are free to hold whatever political opinions they please, but they are forbidden to bring them forward in their work, which is wholly social and religious. Only lately a deputation of these ardent young workers was received at the Vatican, where their association meets with warm approbation. Their absolute submission to their spiritual chiefs makes them the efficient helpers throughout the country of the harassed or over-worked clergy, and their enthusiastic, yet well-balanced activities, do honor to their leaders. M. Chatterton-Hill's article is so thoughtful, so fair-minded and generally comprehensive that it is all the more to be regretted that the strongest and most interesting of the groups that are working for the "reawakening of France" should have been given no place in his valuable paper.

B. DE C.

Bishop Currier Takes Possession of His See

CIENFUEGOS, November 6, 1913.

The most important of recent happenings in the island of Cuba has been undoubtedly the entrance of the Bishop of Matanzas, the Rt. Rev. Charles W. Currier, D.D., into the possession of his episcopal See. The entire city of Matanzas took part in the solemn act, and if one may judge from the press notices Bishop Currier can be well satisfied with the enthusiasm shown by the authorities of the city as well as by the whole populace in the welcome extended to him. There were present on the occasion the bishops of Havana and Cienfuegos, and sixteen automobiles went out from the city to receive the new prelate. In his journey down from Havana he had been accompanied by a committee of the Knights of

Columbus and by the bishop and other distinguished personages. On the day of his solemn entry (Nov. 4th) the new bishop published his first pastoral letter in which he gives splendid evidence of his apostolic zeal and of his desire to reestablish the kingdom of Christ in the souls of men, the thought of our Holy Father which has met with such a general response throughout this country. "Providence" said Bishop Currier, "has called me to Spanish America, a land glorious in its memories and splendid in the history of its heroes, and to Cuba one of the cradles of civilization in the New World. This same providence called me to the great Pio Latino College to receive there in the midst of the sons of Latin America the plenitude of the sacerdotal power. This circumstance will not fail to inspire me in increasing the ardent love which I feel for Latin America, for Spanish America in particular, and above all for the Island of Cuba."

No news has come to us as yet regarding the nomination for the new diocese of Camagüey, nor regarding the successor of the Archbishop of Santiago de Cuba, Mgr. Barnade, who died a few months ago.

While in Matanzas the Bishop of Havana received a cablegram which announced the appointment as Apostolic Delegate of Cuba and Porto Rico of Mgr. Nouel, Archbishop of Santiago de Cuba.

Your readers will not be averse to some little information regarding the spirit of interference shown by certain Protestants here within the last few months. Every one in Cuba knows that the wife of the former President of the Republic, Senor José Miguel Gomez, is a very distinguished lady who has worked in every way to advance Catholic interests and who has given many evidences of charitable zeal in favor of her co-religionists. Recently her intense Catholic spirit inspired "Señora America Arias, with the idea of building a shrine in Havana in honor of the Virgin of Charity to whom many in Cuba cultivate a very special devotion. She knew that the Church formerly consecrated to Our Lady under this title, in the Village of Cobre in the Province of Santiago de Cuba, had fallen into ruin. To achieve her purpose she wrote to the authorities of the republic not officially but as a private person to beg of them to give her some assistance in constructing the new temple. There was no particular motive other than her piety prompting the distinguished lady.

However, certain Protestants, the same, by the way, who talk so freely of the interference of Catholics, of religious liberty and of the spirit of tolerance, presented a protest to the authorities of the state based on article 26 of the Constitution whose spirit, they said, Señora America Arias was about to violate.

I quote the answer of the Secretary of the Government to those meddlesome Protestants. "Answering your letter I have the honor to inform you that since the lady in question has acted solely in a private capacity and has been inspired solely by sentiments of piety, so far from this secretariate being empowered by the article you quote to take action in the circumstances, the very constitutional principle of liberty of worship you invoke prohibits its interference in the matter. Meanwhile this answer will not prevent you from taking any other action which you believe necessary in the case, if you judge that the local authorities have in any manner been negligent in the exercise of their duties."

I may add that the Protestants are not showing any special signs of life in Cuba, if we except certain efforts on the part of their missionaries. The various sects are but little thought of here in Cuba.

S.S.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, NOVEMBER 22, 1913

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The "Candid History" Once More

Strange to say, Joseph McCabe's "Candid History of the Jesuits" continues to be taken seriously by some of the leading reviews. The *Spectator* is the latest periodical we have found passing judgment on the book. The review grants that "the candor of his history is of the kind which exhausts itself in a devoted exposition of the vices, and has no strength left for the virtues, of the object of its attentions," and that he is so intent upon the "dressing up of the Jesuit bogey" that "he has no eyes for the great mass of honest, enduring, and courageous workers whose austere toil built up the gigantic structure of Jesuit power during the first two hundred years of the Society's existence," "he never does justice to the Jesuit work in education," nor to "Jesuit achievement in theology," and "his treatment of the missions suffers from the same partiality." But the *Spectator*, whose literary criticisms are often influenced overmuch by its well-known political predilections, seems to consider Mr. McCabe's indictment of the Society fairly just, and on the whole "accurate enough." "One must not blame him," we are cautioned, "if where evidence is ambiguous, he generally takes sides against the Society." Indeed! Why not? In such cases is not even a "candid" historian bound in justice and charity to suspend judgment?

In the *Spectator's* opinion, when all has been said, the Jesuits' "great and irrefutable condemnation is this—that every enterprise which they attempted has ended in failure," and since "the days of Ignatius, Fabre, Xavier and Bellarmine, there has hardly been one Jesuit of first-class mind." Let us see. Cardinal Bellarmine died in 1621. Nevertheless, Father Sommervogel—we wonder if the *Spectator* ever heard of him—has managed to fill ten large volumes with merely the titles of works written by Jesuits who lived for the most part after "the days of Bellarmine." To name but a few, there is De Lugo,

Petavius, Lessius, Franzelin, Ballerini, Palmieri, Boscovich, Secchi, Bourdaloue, Hunolt, De Ravignan, Segneri, Roothaan, De Smet, Coleridge, Bartoli, Pallavicino, Bayma, and many others whom it is needless to mention, especially those who are still living. On perusing this list, however, the *Spectator's* reviewer would probably protest: "But I do not consider a single one of these men a 'Jesuit of a first-class mind.'" So much the worse for the *Spectator's* reviewer.

As for the capital charge that every enterprise the Jesuits "have attempted has ended in failure," to meet that accusation modestly, briefly and effectively is not an easy task. This, however, may be said, Him whose name the Society is privileged to bear, the world has always called a failure. The Church, too, is seemingly vanquished daily in her battle with wickedness and unbelief. Christ reigns, however, and the promise made to Peter will never be broken. Strong in this belief, the Jesuit labors to extend the Kingdom of Christ and to make the Church more widely known and more dearly loved. The Jesuit must strive, according to his Institute, to give no offence to any man, that his ministry be not blamed, but "in chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God, by the armor of justice on the right hand and on the left," to seek always and in all things the greater glory of God. If he fails in this, as fail, of course, he often will, it is because he is a man. But if he occasionally succeeds, and history says he has, it is only because Almighty God graciously deigns to use him as His instrument.

Church of England and the Bible

In common with all other Protestant sects, the Church of England set itself up as a champion of the Bible. The Catholic Church, so the fable ran, was the enemy of God's Word: the open Bible was the watchword of the Established Religion. But no lie can stand: only truth endures. And so to-day, were it not for the Catholic Church, the Bible, as the revealed Word of God, would not be far from the dust-bin.

"Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?" the Church of England asks candidates for deaconship. "I do believe them," is the answer; and as to what that answer meant there never was a question until within the last few years. But, not being founded on the Rock, the Church of England has no definite faith, but is a prey to the shifting opinions of its members. The old loyalty to the Bible has vanished; and last year the Dean of Westminster asked the Convocation of Canterbury to sanction the proposal of the Committee for the revision of the prayer-book, that the question should be changed into: "Do you unfeignedly believe that the Canonical Scriptures contain all things necessary to eternal salvation through faith in Jesus Christ?" This would have thrown overboard in-

spiration, it would have left very vague the question, what things are necessary to salvation, but would, on the other hand, have restricted them very considerably. Convocation laid the proposal on the table by a vote of 40 to 30, which shows that the ideas contained in the proposal have a strong hold in the Establishment.

Now the theological faculties of Oxford and Cambridge have taken the matter up. The Church of England hates outspoken definitions and loves compromises. The Cambridge theologians have proposed to the Archbishop of Canterbury that the question should run: "Do you believe in the Holy Scriptures as given by inspiration of God?" This has the advantage of retaining the idea of inspiration, but it leaves to the young men who answer it the right to settle each for himself what inspiration is, and how much of the Scriptures are affected by it. The theologians say as much in urging that, so couched, the question leaves the ministers free to avail themselves of the precious fruits of modern criticism. They add, as a practical reason for the change, that it will allow men, who otherwise would feel themselves excluded, to enter the ministry and be profitable workers in it. The Oxford theologians state that they agree substantially with their Cambridge brethren.

Sound doctrine, then, is to be no longer necessary in a minister of the English Church. If he be a good worker, organizer, etc., he will be profitable. What an absurdity to claim that such a body has anything in common with the Catholic Church;

"Mount Carmelite Nuns"

In the *Survey* for November there is a story by Margaret E. Rich, entitled "Holy Water," which the Catholic readers of that periodical cannot but find very offensive. The tale is about "Ellie," a young Irish woman whom her husband treats so cruelly that she is advised by a neighbor to get "some Holy Water from the Nuns of Mt. Carmel," for "that always sets everything right." When Ellie found the convent after a long search (the marvel is that she found it at all!) she was richly rewarded by being allowed to look up "into the face of the Mount Carmelite nun," who came presumably to the door. Real Carmelite nuns, of course, do not come to the door, and no mere visitor sees their faces, but the *Survey's* "Mount Carmelite Nuns" belong apparently to a new Order unknown as yet to Catholics, or to anyone else. For "Mount Carmelite Nuns" apparently support themselves by practising simony. The *Survey's* contributor says as much when she tells us Ellie's request for some of the precious "Holy Water" that "would set all right," was answered by the "Mount Carmelite Nun's" inquiry: "Have you money to buy it with?" "Ellie shook her head—she dared not trust herself to speak. She ought to have known, she thought bitterly, that here one gets nothing without money." However, the thrifty "Mount

Carmelite Nun" softened a little, took an empty "whisky bottle" Ellie was clutching, half-filled it with Holy Water and gave it back with the pious prayer: "May the Blessed Virgin bring you your desire!" On her way home, we are told, Ellie was run down by a vehicle and killed, so "the Holy Water had set things right" after all.

There is no need of our dwelling longer on the offensive absurdities of the *Survey's* story. We will merely offer the editor a little friendly advice. It is this: Don't accept a contribution touching on Catholic life or practices without first giving the manuscript to some competent person to look over. Otherwise, Catholics who would enjoy reading articles like that on "Industrial Paganism in the Black Hills," which appears in the same issue of the *Survey* in which "Holy Water" is printed, will bravely deny themselves the pleasure of reading the one, in order to avoid the insult to their religion contained in the other. Otherwise, too, lovers of accuracy will laugh immoderately at the editor who allows his contributors to write in all seriousness about "Mount Carmelite Nuns," who display "kindly faces" at the door and dispense for a consideration "Holy Water" that "sets everything right."

The "Veiling" of Statues

Mr. Augustine Birrell wittily remarked not long ago in a speech he made at the unveiling of a statue, that the time may soon come when an orator, instead of unveiling statues, would be busily employed in *veiling* them. On such occasions it would be his duty to prove to the people that the bronze or marble image of this public man or that had been set up too hastily, and without weighing adequately, owing to the influence of grief or enthusiasm, the true merits of the statue's subject. While a dirge, perhaps, was played the orator would then let fall, with the people's consent, a veil that would screen the offending image from public view, and his chastened and enlightened hearers would thoughtfully retire to their homes.

There is a deal of wisdom in Mr. Birrell's clever suggestion. In New York, Washington, and many other American cities, there are numerous statues that a keen and eloquent orator should thus persuade his auditors to have covered. What had Jacob Leisler, for example, ever done that he should deserve to be immortalized by the citizens of New Rochelle? If the idea underlying the veiling speech should be widened a little in its scope, the countless statues in our parks and squares that flagrantly violate the canons of true art, would also have to retire from view. Who can behold without emotion of a certain kind, for instance, the image of Fitz-Greene Halleck, that stands in Central Park, New York? Then, too, there is another class of statues, happily not so very numerous as yet in this country, that might well wear a thick veil for another excellent reason. Really, Mr. Bir-

rell's suggestion is an admirable one, and should be pondered well by American Park Commissioners and Art Leaguers.

Cardinal Merry del Val's Letter to Lord Rothschild

Now that Beiliss has been acquitted, and the world is settling down again to its ordinary work, we may be allowed to say a word on how the Holy See was exploited in his defence.

Lord Rothschild wrote to the Cardinal Secretary of State, enclosing a copy of the letter of Innocent IV to the bishops of Germany and France, and another of a report made by Ganganelli, afterwards Clement XIV, while a consultor of the Holy Office. He commented at length on these two documents cleverly enough to draw an expression of opinion from the Cardinal. Cardinal Merry del Val, confining himself to Lord Rothschild's formal request, assured him that his copies were substantially correct, commenting neither on them nor on Lord Rothschild's interpretation of them.

Nevertheless, the daily press told us that the Cardinal had written to Lord Rothschild, denouncing as baseless the assertion that Innocent IV had not only not condemned trials for ritual murder, but had approved them, and informing him that other Popes had also condemned them.

This is not to treat the Holy See with the respect it deserves. We are not altogether surprised at such insincerity, when we remember that on a similar occasion in 1883, a letter said to have been written by Cardinal Jacobini, Secretary of State at the time, in which he was made to say that from his intimate acquaintance with the Talmud, he was convinced that the charge of ritual murder had no foundation, was circulated in the press. The letter never was written.

The present so-called Republican Government of Portugal is becoming alarmed at the growth of emigration. It is well known that the best of the Portuguese are coming to the New England coast, where they have a freedom and an opportunity to earn their livelihood and remain in their Faith, which they do not have in Portugal. These figures, taken from a Portuguese journal, give some idea of the serious side of the situation:

In 1900 the population of Portugal increased by 55,000, while the emigration was only 20,000.

In 1911 the population increased 100,000, and the emigration rose to 75,000.

In 1912 the increase in population was less, while emigration increased to 89,000.

For the present year (1913) the number of Portuguese emigrants is expected to reach 100,000.

It is said that agriculture is becoming paralyzed, whilst material for army service has been reduced at least ten per cent. It is the strong, healthy and able-bodied person

who leaves the Republic to try his fortune abroad, whilst the weak, incapable and helpless are left behind to form the citizenship of the Republic.

The following is from the London *Guardian*:

"We hear a great deal about conversions from the Anglican to the Roman Church, but the number and significance of conversions to the Anglican Communion from Rome, of which we hear practically nothing, is, nevertheless, very substantial. In America there is continuous progress in this direction. The Bishop of New York recently received Father Milletello and the Rev. Thomas Walsh, a prominent member of the Paulist Order."

"Recently" means "about two years ago." This is hardly "continuous progress." But Anglican notions of continuity have always been peculiar. We could say a good deal on the "*Significance* of the conversions from Rome." But this is too well understood to make it worth while.

LITERATURE

Shakspeare as a Playwright. By BRANDER MATTHEWS. New York: Charles Scribner's Sons. \$3.00.

It is a difficult task to make teachers of literature teach literature. The professor of Latin will dilate in Cæsar upon geography and tactics, not upon the art of history; in Horace upon mythology, not poetry; in Cicero upon Roman history, Roman law and the ground-plans of the Roman forum, not oratory. The latest handbook to Latin studies, Sandys' "Companion to Latin Studies," will help you to build a Roman road or erect a Roman mint, but has no distinct treatise on Roman eloquence, an art which Rome brought to perfection, which it taught all succeeding generations and by which it has made a lasting impression on the world. Shakespeare was going the way of Homer and Dante, growing into an index for encyclopedic information, and a dictionary of antiquities. Teachers were making of him, as of all literature, instead of a work of art, rather a pigeon-holed casement to file a thousand sciences. They forgot that the birds of Shakespeare or the law of Shakespeare or the botany or entomology of Shakespeare will be interesting only to one who is already an enthusiast for Shakespeare, but that such infinitesimal specializations will not awaken for the first time enthusiasm in a new-comer. Professor Matthews rightly states that Shakespeare has been much studied in every other way but little studied in the only way he ought to be studied. Shakespeare wrote plays and, as a playwright, he has been least studied.

Professor Matthews has taken the incoming tide at its flood. His book would not have been written a few years ago. Shakespeare's character had been discussed in many books; Shakespeare's poetry had been studied from every angle by every essayist of note in the English language; Shakespeare's grammar, language, life, religion, antiquities, had been investigated and tabulated in hundreds of dissertations, but Shakespeare's works as plays were treated of but rarely.

Professor Matthews avoids some abuses of the artistic study of literature. He has not catalogued a number of vague, subjective impressions or given us a gush of inverte-

brate ecstasy. He has a body of principles, in large part due to Aristotle, and that keeps him from amorphous enthusiasm. Again Professor Matthews is not mastered by a theory, although he is very, very diligent in exemplifying one or two principles. Neither does he fall into the excesses of Professor Moulton, whose excellent criticism is hampered by a too ready generalization and by an excess of technical terminology. Incautious readers will rashly presume that they are supposed to believe Shakespeare had all this scientific technique before his mind, and they will spurn the solid facts of judicious study because set forth in newly-invented terms. Professor Matthews has avoided this snare. His language is not overtechnical, and he is not dogmatic in asserting his conclusions.

The original contribution which Professor Matthews makes to Shakespearian criticism is found in his insistence upon the practical side of Shakespeare's genius. Others have shown how Shakespeare borrows and transforms his materials. Others again have traced his development in language, meter and dramatic art. All this Professor Matthews does supremely well. But no one else has shown so fully or so satisfactorily as he how Shakespeare met two conditions which confronted him as a practical manager. He had a stock company fitted for certain parts; he had an audience which liked certain kinds of plays. His plays were composed for his own actors and to satisfy his audiences. Perhaps Professor Matthews may stretch these pet principles of his too far, but he is modest and guarded in his statements and makes out a good case, pointing out in every play the influence of actor and audience on Shakespeare's art. Every reader can be thankful that these practical considerations which made Shakespeare prosperous as a business man kept his critic's feet on the ground and his critic's head out of the clouds.

Teachers of literature who wish to treat literature as literature, and not as a peg upon which to hang a varied assortment of historical, biographical, geological or archaeological facts will be glad to read Professor Matthew's work. They would be especially pleased if the main features of dramatic art had been indexed for rapid consultation, but they will find that the chronological order of the plays is followed for the most part, and they will not be disturbed by the little confusion which results from the abandonment of that order in some of the closing chapters. Teachers will especially rejoice in "Shakspeare as a Playwright" because its effect will be to induce readers to take up Shakespeare's plays. Professor Matthews inspires enthusiasm, yet he is discriminating in his brief but satisfactory appreciations of the plays as plays. The worst plays of Shakespeare from a moral standpoint are fortunately shown to be the worst from an artistic standpoint as well. What Professor Matthews says of Shakespeare may be said of himself: "He is steadily sane, rarely bitter and never desperately misanthropic." Arnold's phrase about Sophocles merits a well-earned vacation from quotation, but we may use it once more in a new application concerning Professor Matthew's criticism. He sees Shakespeare "steadily" and sees him "whole," as all art should be seen. It must be appreciated in detail but only in order to be grasped as a whole. Therefore, for a disregard of pretentious scholarship, for steering safely between sublimated sentimentality and pedantic technicality, for a saving sense of humor and a pertinent actuality of expression, for a discriminating admiration which is not too blasé or shamefaced to be enthusiastic, or too conventionalized to detect and point out defects, for a very interesting and helpful work, we beg leave to give our heartiest thanks to Professor Brander Matthews. May his tribe increase!

F. P. DONNELLY, S.J.

Three-Quarters of a Century (1807 to 1882). A Retrospect Written from Documents and Memory (1877-1882). By the late Rev. AUGUSTUS J. THÉBAUD, S.J. Edited by CHARLES G. HERBERMANN, LL.D. Vol. II. Italy. New York: The United States Catholic Historical Society.

This publication completes the set of three volumes in which the United States Catholic Historical Society gives us the very interesting record which the venerable Father Thébaud has left of his experiences from 1807 to 1882 in France, Italy and the United States. He went to Rome in 1835 to enter the Society of Jesus and his reminiscences of his stay of two years there fill the pages of the present volume. He deals with men, events, social and political conditions in the same vigorous snappy style that made the two other volumes so entertaining and at the same time so valuable, because of the unusual pictures of the era which they place before the reader. Italy at that time was beginning to feel the influence of the forces of irreligion and materialism the sad results of which are so apparent in the present day. Father Thébaud clearly foresaw and foretold the consequences of those social, religious and political upheavals. His journeys to Florence, Leghorn and Rome give us glimpses both of the city and country life of those times. He visited the Sacro Speco of the famous Monastery of St. Benedict at Subiaco, and incidentally sketches for us the personality of the great Dom Guéranger and his work in restoring the Benedictine establishments in France. Other notable personages who figure in the story are Napoleon's uncle Cardinal Fesch, Lacordaire, Cardinal Patrizi and his brother the Jesuit, Fathers Bresciani, Zuliani, Soderini, de Vico, Perrone and the Father General Roothaan. The life of the Novices at St. Andrew's Novitiate, and the classes at the lectures at the great Roman college are set before us in the same vivid fashion in which Father Thébaud describes all the incidents of his journey. He was a remarkably keen and careful observer of everything that passed before him. Much of the pleasure and value of the volume is due to the careful editing of its contents by Dr. Herbermann, who, as he states, took from the MS. diary "only Father Thébaud's personal impressions and recollections, omitting various lengthy chapters on Art and Literature mostly based on reading." A fine portrait of Dom Guéranger and several other appropriate illustrations enhance the interest of the text.

Soteriology. A Dogmatic Treatise on the Redemption. By the Reverend JOSEPH POHLE, Ph.D., D.D. Translated from the Fifth German Edition with Added References by ARTHUR PREUSS. St. Louis: B. Herder. \$1.00.

Each volume of the Pohle-Preuss series of dogmatic text-books is a valuable contribution to Catholic theology in the vernacular. The present is the fifth volume of a series which offers an admirable opportunity to form or renew an acquaintance with the whole field of theology.

The principal points treated in this volume are: The work of the Redemption, its nature and possibility; Christ's vicarious atonement, death and resurrection; Christ as Priest, Prophet and King. The more important questions are dwelt upon at some length, as for example, that Christ died for all men without exception, that His death was a true sacrifice, etc. In the interesting question, "Would the Son of God have appeared in the flesh if Adam had not sinned?" the author sets forth the two opposite opinions with their arguments and does it well. While this question will never be solved in this world, yet its discussion has not been without fruit, for it has thrown much light on other points of doctrine. Readers would have liked the author's own valuable opinion on this question. He is too modest. The last few pages of

this volume, where it is shown that Christ's Kingship is spiritual and that His Church is not a political power, should furnish soothing reading to those who are worrying about what may happen when Catholics are elected to high offices. The translation of "Soteriology" has been excellently done.

P. R. C.

The Holy Father has deigned to direct the following letter to Father Chiaudano, S.J., new director of the *Civiltà Cattolica*:

"It cannot be unknown how highly We and Our Predecessors have esteemed the *Civiltà Cattolica*, a truly learned work compiled by chosen members of the Society of Jesus and most useful to the Church. Recently when the sixtieth anniversary of this periodical was being celebrated We wrote to congratulate them on having bravely continued to maintain their proposal of illustrating, according to the occasion, Catholic institutions and doctrines, and defending them against the outburst of error with complete devotion and religious obedience to the Vicar of Jesus Christ. These praises for the same reasons We now renew with pleasure.

"Such is the esteem that We justly have of your learning, piety, and wisdom that We consider you most worthy to preside over so illustrious a College of writers, and, therefore, We rejoice at seeing you made their Superior, and We do not doubt but that you will correspond fully with Our expectations. These writers will continue under your guidance to faithfully defend, as they have done so far, the cause of the Church and the Roman Pontiff, and preserving their obedience to the prescriptions of the Pope in the midst of so great and general a relaxation of faith and morals they will always so act that in this their periodical all sincere and thoroughly Catholic writers of journals will have an example, help and encouragement."

The Holy Father closed by imparting the Apostolic Benediction to Father Chiaudano and the other writers of the *Civiltà Cattolica*.

The latest number of this important review has the following remarks on Our Holy Father's letter:—

"To mention all the feelings that the paternal voice of the Pope awakens in the hearts of us, his children, is not a matter to attempt here. . . . He is the Father and at the same time the Sovereign, the most august, the master of souls, the supreme leader and head of the family of God, Who deigns to comfort a humble band of children, a little group of soldiers who are working for His cause, the cause of God and His Church.

"This voice is for us sacred. It is the sweetest comfort, the most powerful incentive, the prize most sought for here below amongst the strifes and pains of our fatiguing ministry.

"To the Father and Sovereign, Master and Leader, we dare then to renew, with the most profound reverence, our humble thanks, and with them our desire that the praises attributed to us be a stimulus in the holy battle for the glory of God, His Church, and His Vicar on earth."

Among the children's books we have lately received is Stella G. S. Perry's "When Mother Lets us Act." (Moffat, Yard & Co., 75 cents.) The author gives children who would like to take part in home or school theatricals of every description, such a quantity of valuable information and council that parents and teachers will be glad to know of this book. From Benziger Bros. come two "Juveniles," "The Children of the Log Cabin," by Henriette Eugénie Delamare, and "The Little Marshals at the Lake," by Mary F. Nixon-Roulet. The first tells of the adventures some Catholic children had in the Rocky Mountains and the second how an equally Catholic group of boys and girls enjoyed a summer by a Wisconsin lake. (85 cents each).—"The Railroad Book" tells what Bob and Betty saw from their home near the track.

E. Boyd Smith tells the story and furnishes the pictures, many of which are in colors. This latter fact, no doubt, explains why the book costs \$1.50. (Houghton, Mifflin & Co.)

In "Franciscan Tertiaries" Father William, O.S.F.C., has provided the secular followers of the *Poverello* with a volume of readings designed to meet their spiritual needs. "Tertiaries and Dress," "Tertiaries and Amusements," "Tertiaries at Home," "Tertiaries, Books and Papers," titles selected from the forty-four chapters in the book, indicate how practical the volume is. The Archbishop of Simla contributes the introduction. (Benziger Bros., \$1.10).

The Rev. Henry C. Schuyler, S.T.L., author of a popular series of devotional books on the virtues of Christ, has now written "A Divine Friend," which Peter Reilly of Philadelphia publishes in a library edition with attractive pictures in color. (\$1.00). After an introduction in which he examines the nature of friendship and dwells on the advantages of having Our Lord as a friend, Father Schuyler devotes seven chapters to showing the character of the Saviour's friendship for St. John the Baptist, Nicodemus, Judas, St. Peter, Lazarus, Martha, Mary Magdalen, and St. John the Evangelist. The reader's attention is called from time to time to the lessons to be drawn from the life of each of these privileged friends of God, and the beauty of Our Lord's love for them is well brought out. In the copy of this book that we received, the binder has put the last eight pages in twice.

Here are four books from Benziger Bros. for youthful Catholic readers: "By the Blue River" is the title of a story I. Clarke has written about an English woman and her little son who go to live in Algeria. The boy is addicted to having ecstasies, is revered as a Marabout by the Arabs, is kidnapped and tortured. He bravely refuses, however, to renounce his faith, is rescued from his captors and subsequently becomes a Carthusian, while his widowed mother finds a new husband. There are good descriptions in the story of life in French Africa. The book would gain by compression. (\$1.35).—"In Quest of the Golden Chest," by George Barton, is a seafaring tale of adventure that will delight the twelve-year-old boy. Paul of course succeeds in securing possession of his dead father's treasures finally, but not till the twenty-seventh and last chapter. (\$1.50).—Vira Riccardi-Cubitt's "Pearl of Great Price," is a conventional tale of the Elizabethan persecutions, a theme that is being overworked of late by Catholic novelists. (45 cents).—"Dame Clare's Story Telling" consists of ten pious tales which a fifteenth century Benedictine nun is supposed to be telling a group of little *alumnae*. Children will probably think the archaic style rather tiresome. When they read, for instance, "her brother eke," they will wonder why the last word is not spelled with a capital. (80 cents).

Admirers of John Boyle O'Reilly will be glad to hear that a volume of "Selected Poems" has been made from his works by a capable editor. Is it the poet's daughter? It was a keen pleasure for the reviewer to read again old favorites like "In Bohemia," "The Cry of the Dreamer," "The Useless Ones," "Wendell Phillips," "The Exile of the Gael" and many another musical lyric that the gifted author left us. P. J. Kennedy & Sons, the publishers are to be congratulated on the attractive appearance of the volume. It will make an excellent Christmas gift. (\$1.25).

F. Pustet has out an "Epitome e Vesperali Romano" which contains all the Gregorian music of their larger *Vesperale*, but omits the commemorations of the minor feasts. The size of the volume is reduced thereby about one-half, but the printing and binding are of the same excellent character as in the larger edition.—The same firm publishes "A Vision," a romantic operetta

in five acts, the words by Rev. Andrew Klarmann, the music by Chas. A. O. Karz. The events described are supposed to have occurred about 1100, during the reign of Henry IV of Germany. While the play is written in blank verse, the story is unfolded with dignity. Let us hope the stage carpenter can manage the frequent apparitions of the "Vision." The music is sincere and carefully worked out, but the lyrics of the play are lacking in spontaneity both as to words and music. From Pustet too, comes a primer of orchestration in German by Franz Höfer which contains a synopsis of lectures given by the author on the orchestra and its application to church music. With the primer is published a booklet of excerpts, principally from Masses, to illustrate the text.—A new "Vesper Psalter" (modern notation) of the psalm-tones according to the Vatican Version is issued from the press of J. Fischer & Bro. The psalter is edited by Emile Dethier, father of Gaston and Edward Dethier.—From the same firm we received a very excellent and effective Mass for three male voices "In Onore de Santa Agata," composed by Rev. P. Branchina. Director of the *Schola Cantorum*, Syracuse, Italy.—Thos. Anderson of Hamilton, Ontario, has issued a simple and devotional setting of the *OSalutaris*, by Rev. P. J. Donovan.

"The Odyssey," "The Divine Comedy," "Faust," "The Arabian Nights," "Don Quixote," "Pilgrim's Progress" and "The Book of Job" are seven of "The Greatest Books in the World," (Houghton, Mifflin Co., \$1.25) which Laura Spencer Portor has selected as subjects for a volume of interpretive studies. The masterpieces chosen, the author tells us "are books concerning whose greatness there is no dispute": A rash statement that, particularly as we are not informed what the criterion of "greatness" is. Are "Faust" and "The Arabian Nights," for instance, "great" for reasons as strong as those that make "The Divine Comedy" and "The Book of Job" deserve that epithet? And does not "Pilgrim's Progress" owe its "greatness" less to its literary value than to the venerable Protestant tradition? Good summaries are given of the contents and character of the seven books discussed, and there are also valuable counsels on reading. But the author's dogmatic way of expressing her opinions is not always justified and betrays the schoolma'am. In writing about Dante, she has an irritating way, not uncommon in writers of her kind, of loftily assuming that the religious tenets held by most Europeans of the thirteenth century are now obsolete among educated people, whereas the Catholic Church is of course teaching doctrine to-day that is essentially the same as that she taught 600 or 1,600 years ago, and her most gifted children must profess it now as whole-heartedly as do her humblest.

Some of the *Spectator's* correspondents have been supplying the readers of that review with amusing examples of palindromes and aphaereses. The following sentences, for instance, whether read forward or backward, have the same meaning: "Able was I ere I saw Elba." "Snug and raw was I ere I saw war and guns." "Egad, a base tone denotes a bad age." "Do good's deeds live never even? Evil's deeds do, O God." And the Latin, *Subi dura a rudibus*. ("Undergo hard knocks at quarterstaff"). One correspondent found in an old book this clever amplification of Sir John Phillips' aphaeresis, *Amore, more, ore re*:

"Ques: Wherein doth principally consist y^e love of God?
Ans: In one word God is to be worshipped: viz, Amore:

Amore summo:	with all y ^e love
More vero:	wth y ^e right manner
Ore fideli:	wth faithful mouth
Re omni:	wth all affection."

The *Spectator* uses the following strong language in a review of A. C. P. Haggard's "Louis XI and Charles the Bold," a recent "historical work," which seems to be a fair specimen of the

worthless or salacious trash so common now, masquerading as history:

"Thankless as is the part of Canute rebuking the waves, it is time to raise a protest, however vain, against the endless multiplication to-day of memoirs and semi-scandalous studies of notorious periods which show the appalling measure of our literary decline. If there is any way of debauching the intellect more profoundly and more infallibly than by the reading of inferior novels, this host of third-rate histories supplies it. The centrifugal triviality of their inexhaustible anecdotes ends by rendering all concentration impossible, since breadth, perspective and judgment are sacrificed without a qualm to the flickering animation of rag-time and the cinema. What makes the mischief really serious is the self-righteous satisfaction engendered in the votaries of this particular form of reading, who beguile themselves with the illusion that it represents a meritorious intellectual exercise, in contrast to the doubtful relaxation of the novel, which as a rule they 'don't read.' So long as this unwarranted nimbus is cast about these gilded dustbins of history—for their price is as pompous as their pretensions—so long may we despair of producing a vigorous contemporary literature."

Once upon a time there was a godly druggist who displayed this sign in his window: "Please do not ask me what any old patent medicine is worth. for you embarrass me, as my honest answer must be that it is worthless." Samuel Hopkins Adams, the author of "The Health Master," (Houghton, Mifflin Co., \$1.35) is of the same opinion. He inveighs against nostrums of all kinds, denouncing by name some of the most widely advertised. He is equally earnest about the peril that lies in such germ disseminators as common cups, towels, etc., and has great faith in fresh air and exercise as the best promoters of health. He would have us employ our doctors on the "Chinese plan": that is, pay them just as long as they keep us well. The moment we fall ill their salary ceases. This is a clever plan, no question. But we are informed by a Catholic prelate who passed many years in China, that it is a practice altogether unknown in the Celestial Empire, or rather, Republic. No four-year-old could understand a person who talked as the Health Master talks to little Bettikins. We regret to find Mr. Adams a victim of the "sex hygiene" delusion, for he favors the introduction into schools of lectures on that subject and seems to think "publicity" the panacea for all immorality.

Encouraged by the favor with which their "Child's Rule of Life" was received, Mgr. Robert Hugh Benson and Mr. Gabriel Pippet have now prepared the text and illustrations for "Old Testament Rhymes." On two dozen big pages around the edges of which kings and prophets trail in red, are jingling verses and spirited pictures that the little ones are sure to enjoy. Familiar scenes from the history of the Chosen People inspire Mr. Pippet's pencil and here is a specimen of Mgr. Benson's rhyming.

"Well all the rest, I think, you know.
But first read, if you please,
The tale of Israel's later woe.
And how Rome came, so long ago,
And how they fought both high and low
(It's all in Maccabees.)
Until at last when years were gone
A Greater came than Solomon,
For he who came was God's own son;
And well you know what he has done
To save us all from Babylon—
That is, our miseries."

With the multiplication nowadays of books like these Santa

Claus should not be at a loss about what to bring tiny Catholic children. Longmans, Green & Co. Paper covers 40 cents, Cloth, 75 cents.

BOOKS RECEIVED

Longmans, Green & Co., New York:

Vincent De Paul, Priest and Philanthropist 1576-1660. By E. K. Sanders. \$4.00; Life of the Viscountess de Baonault D'Houet, Foundress of the Society of the Faithful Companions of Jesus. By the Rev. Father Stanislaus, F.M., Capuchin of the Province of Paris. Translated from the French by One of Her Daughters. With Preface by His Eminence Cardinal Bourne and by the Rt. Rev. Abbot Gasquet. \$2.50; The Church of Rome in the First Century. By George Edmundson, M.A. \$2.50.

Oxford University Press, New York:

Church and State in the Middle Ages. The Ford Lectures Delivered at Oxford in 1905. By A. L. Smith. \$2.50.

Houghton, Mifflin Co., Boston:

Our Common Road. By Agnes Edwards. \$1.00; The Irish Twins. By Lucy Fitch Perkins. \$1.00; Hawthorn and His Publisher. By Caroline Ticknor. \$3.00. Three Lords of Destiny. By Samuel McChord Crothers. \$1.00.

Benziger Bros., New York:

By The Blue River. By I. Clarke. \$1.35; Meditations Without Method, Considerations Concerning the Character and Teaching of Christ. Arranged as an Informal Three Days' Retreat. By Walter Diver Strappini, S.J.; The Chief Sufferings of Life and Their Remedies. By Abbé Duhaut. Translated by A. M. Buchanan, M.A.; The Holy Child Seen by His Saints. By Margaret M. Kennedy, with Illustrations by Lindsay Symington.

B. Herder, St. Louis:

Spiritualism Unveiled. By D. I. Lanslots, O.S.B. 75 cents; Mrs. Fairlie's Granddaughters. By Frances Noble. 75 cents; Memoirs of Baron Hyde de Neuville, Outlaw, Exile, Ambassador. Translated and Abridged by Frances Jackson. 2 Volumes. \$6.00.

P. J. Kenedy & Sons, New York:

The Convert's Rosary. By Alice Gardiner. 45 cents.

U. S. Catholic Historical Society, New York:

Three-Quarters of a Century (1807-1882); A Retrospect Written from Documents and Memory. By Rev. Augustus J. Thébaud, S.J. Edited by Charles G. Herbermann, LL.D. Volume II, Italy.

Catholic Educational Society, Columbus, Ohio:

Report of the Proceedings and Addresses of the Tenth Annual Meeting, New Orleans, La., June 30, July 1, 2, 3, 1913.

German Publications:

B. Herder, St. Louis:

Das Neue im Brevier und in der heiligen Messe. Von Joh. Bapt. Müller, S.J. 10 cents.

M. Gladbach, Volksvereins-Verlag:

Die Konfession der sozialdemokratischen Wählerschaft 1907. Von Dr. Alois Klöcker. 8 M.; Der Kampf um das Glück im modernen Wirtschaftsleben. Von Berthold Missiaen, O.M., Cap. Autorisierte Bearbeitung aus dem Französischen von J. Keppl. 1.35 M.; Kino und Bühne. Von Willy Rath. 1 M.; Grundsätze der Volksbildung. Von Dr. Alois Wurm. 1.20 M.

French Publications:

P. Téqui, Paris:

Méditations sur le Mystère de L'Agonie de N.-S. Jésus Christ. Par N. Laux. 1 fr.; Armelle Nicolas, dite la Bonne Armelle, Servante des Hommes et Amante du Christ. Par le Vicomte Hippolyte Le Gouvello. 3 fr. 50; L'Esclave des Nègres, Saint Pierre Claver de la Compagnie de Jésus. Par Jean Charruau. 2 fr.

Gabriel Beauchesne, Paris:

Les Livres Qui S'Imposent, Vie Chrétienne, Vie Sociale, Vie Civile. Sixième Edition. Par Frédéric Duval. 6 fr.

E. P. Dutton & Co., New York:

Madonna Calendar: The Pearl Blotting Book Calendar; Fra Angelico Calendar; Madonna and Child Calendar.

THE DRAMA

Denatured Dramatists

A certain objectionable demoiselle of the footlights insists that her peculiar style of dancing, though generally condemned as immoral, is, on the contrary, very modest, the reason being that it is "acrobatic." "The same twists and turns occur in it," she says, "as acrobats use in their tricks; certainly the same as done by hundreds of other dancers. If I do them with more brio than most, it is because I am enjoying the fun of it as well as the audience."

Terpsichore would doubtless frown on such a definition of her art, but this festive nymph who "enjoys the fun of it" has taken the cue for her aberrations from present-day conditions. Thus it is announced in the daily press that "there is a rush on the part of the moving picture manufacturers to get out the first 'vice' play on the films, and the moving pic-

ture theatres will soon be overrun with the style of play much in vogue in the legitimate theatres this season.

"Next week, at the West Side Y. M. C. A., members are to get the first view of the three-reel drama called 'A Victim of Sex Sin,' which, it is said, will point out in a startling manner the physical and mental decay of some men and women. This picture was taken abroad and won the first prize in the Hygienic Exposition in Rome last year, but the promoters never thought of letting it become public until there was a 'demand' for that type of entertainment this season."

Here we have a body of professedly Christian men to whom millions are being continually given by the benevolent public to keep them out of temptation, and for whom friends in New York are at present intent on securing a clear \$4,000,000 for a suddenly manifested need, now "demanding" for their "entertainment" what their elders would consider a very positive violation of the Sixth, or as they would figure it, the Seventh Commandment.

Surely the "times are changing and we are changing in them." Nor are Americans singular in this respect. Similar ethical contortionists are exhibiting themselves in England. Thus when Doctor Ingram, the Bishop of London, proclaimed himself as "the champion of all Christian people of the metropolis to lead a campaign for a purer moral standard in music halls and theatres," G. Bernard Shaw, the apostle of the abnormal, rises in his wrath to resent the suggestion "that gratification of sexual emotions is one of the main uses to which the theatre is put. If the taste for voluptuous entertainment is sometimes morbid, the taste for religious edification is open to precisely the same objection. If I had a neurotic daughter I would much rather risk taking her to the Palace than to a revival meeting. Nobody has yet counted the number of homes and characters wrecked by intemperance in religious emotion."

To this fulmination His Lordship replies:

"This man of the world contends that no absolute standard of purity exists and that there is no such thing as positive morality. If that is so we are going back to a standard not only below that of Plato and Aristotle but below that of many savage tribes."

On the side of Dr. Ingram is the Bishop of Kensington, who complains that whenever he tried to fight impurity he found he was up against the dead wall of men's apathy, as there is a double standard of morality in England, a very high one for women and a low one for men. Parodying Longfellow's Psalm of Life, he asked if it was always going to be true that

In the world's great field of battle,
In the bivouac of life,
You will find the Christian soldier
Represented by his wife.

Nor is it only in the matter of evident morality that the canons are upset. The common mind no longer discriminates between vulgarity and refinement. Thus while Sir J. Forbes-Robertson declares that "the English stage was never in a better state," Henry Arthur Jones insists that the drama in England is really in a despicable plight, and is a national disgrace. "I am not an alarmist," he says in a letter to his friend; "I am not a pessimist, and I gladly allow that thoughtful drama and comedy is being written for the English stage. And I believe it will ultimately prevail with the great public when they are sufficiently instructed and when it gains vogue and prestige.

"But for the present this better, more thoughtful work is disregarded or misunderstood by the great body of playgoers. It is trampled under foot in a blind rush for senseless amusement. A night or two after reading your valedictory out-

burst of optimism I saw a packed theatre rocking with laughter at antics that were below the level of harmless nonsense, and scarcely above the level of imbecility."

An eminent American critic describes the present-day theatre as "a playhouse from which reason has fled and in which sensuality and silliness hold sway." Still another declares that the average modern theatre "is reduced to the level of a sort of glorified brothel, swindling and insulting and defrauding the public by the absurd cavortings of shameless creatures, and the studied deceit and deliberate misrepresentation of the managers. There is no longer any protection for theatregoers in the character of the theatre they patronize, nor in the reputation of the local manager. The present booking system has made our leading theatres dumping places for anything and everything and turned the local manager into a mere janitor. An actor of the character of Otis Skinner or E. H. Sothern may be booked between an idiotic 'sex' play by a second-hand buffoon and a filthy musical comedy. There is scarcely a 'first-class' theatre, so-called, in the whole United States, to which an intelligent person may go in confidence week after week. Within a month after he sees the best that our stage has to offer he is practically certain to be disgusted by some witless nastiness, or driven out of the house by childish playwriting and barnstorming acting."

Unhappily Catholics cannot be too vociferous in denouncing this condition of intellectual, aesthetic and moral anarchy. They themselves are somewhat smirched, for it is not an uncommon thing to see parish societies present very vulgar plays, and when the purpose is ultra-parochial, personalities are sometimes advertized as attractions whose names are associated with the most objectionable theatrical displays, while performances which make the scoffer smile are organized for charitable purposes and even for the furtherance of piety. The alleged necessity of money seems to have dulled the sense of propriety and distorted the appreciation even of fundamentals.

The much heralded vice play of Roland B. Molineux is another example of the art of the destroyer. It is entitled "The Man Inside," which does not mean the man inside the room, or inside the cell, or inside the den, but inside the man, which is a fine example of physiological or psychological acrobatics. The press tells us that "the play itself has all the absurdities and sentimentalities necessary to popular success. It has its thrills and its sermons. There is, besides, a riot of crime and thieves argot, during the first seven-eighths of the drama, there is reformation all around at the end and one hardened criminal goes to prison with a halo of righteousness and a smile of satisfaction in a sense of duty well performed that could not have been excelled in the case of a Christian martyr marching contentedly into the arena."

"The first act is an opium den in Chinatown. Wonderfully realistic scene revealed on the stage to an audience sitting in inky darkness. Victims of the habit gathered about on the berths built alongside the walls. Chinese proprietor and assistants grunting assent and complaint, peering cautiously through the peephole in the double door and bullying their compatriots smoking in another compartment. Hop pipes passed about. Women rave in their delirium to be hushed up by their neighbors. Thieves, young and old, plan their labors uptown. One unidentified young man suspected by the regulars."

We spare our readers the rest. The play is summed up as follows: "It was a powerful doctrine and it imparted to the closing minutes of an altogether shameless crook play the moist piety of an experience meeting in a Salvation Army barracks."

The playwright was too modest to appear.

The only refreshing and wholesome play of this week was

Canon Hannay's "General John Regan." The complaint of an English correspondent and subsequently of the *Tablet* about the travesty of the Irish priest as it was staged in London has in the presentation of the little comedy in New York, no foundation. The story is about a grand monument to be erected in Ballymoy, the birth place of "General Regan" who was never born at all, anywhere. The play is full of good clean fun which no one can find fault with. Incidentally it is an excellent satire on many of the fictions of history which at times make men great, who have no claim whatever to distinction. It recalls, though the Canon probably never heard of it, what came near happening in a bigger place than Ballymoy. The Commissioners of the St. Louis Exposition had resolved to erect a statue in honor of "Father Laclède, S.J." who was supposed to be connected in some way with the early evangelization of St. Louis. Requisition was immediately made on the Jesuits for a picture of the apostle and a view of the garb in which members of the Order were usually attired. But it turned out that there was no such person as "Father Laclède, S.J." The only individual of that name was a rough old trapper who was not unduly given to works of piety. It is true that Laclède's Village was the early name of St. Louis but the people of the modern city would have been as much puzzled to see a statue of the old hunter in priestly attire, as were the people of Ballymoy at the apparition of "General Regan."

The Canon deserves the thanks of the public for giving them a chance to go to the theatre without violating the Commandments. He is one of the class of dramatists who are not denatured.

EDUCATION

Productive Scholarship

Lord Chief Baron Palles presided on Oct. 28, in the Shelbourne Hotel, Dublin, at a meeting which took steps to commemorate the centenary in 1914 of Clongowes College. There was a large and influential attendance of past students of Clongowes and Tullabeg. In opening the proceedings, Baron Palles said he had upon the requisition to summon the meeting the names of Sir Michael O'Dwyer, one of the Lieutenant-Governors of India; Mr. Crowley, Commissioner of Inland Revenue in England; Mr. Kent, ex-Minister of Justice in Newfoundland, and also former American students.

Founded in 1814, nearly mid-way between the passing of the Catholic Relief Act of 1793 and the fuller Emancipation Act of 1829, many of the Clongowes students, rapidly became identified with the politics of the day, and especially with the raising of Catholics to equality with the other denominations in Ireland. Amongst the College's first students were some of the great O'Connell's sons, the O'Gorman Mahon, and Sir Richard Terry, friend and historian of Canning. There was also at Clongowes the great classical scholar, the Rev. Frank Mahoney (better known as "Father Prout"); Thomas Francis Meagher, Sir William Butler, Richard D'Alton Williams, John O'Callaghan, Denis Murphy, Thomas McNevin, Sir Francis Cruise, John Naish, Frank Power and the present Irish leader John Redmond.

Without State aid or endowment and in spite of many difficulties and much opposition, the College has for close on a century held its lead and maintained its world-wide reputation. The past pupils of Clongowes are to be found at the head of the learned professors and of great commercial enterprises at home and among the most distinguished men in the Colonies and in the United States. Clongowes has been the parent of several Jesuit foundations in Ireland and also in Australia, and every one of its former pupils proud of his old college will heartily support the movement which was

started to found a permanent and distinctive memorial recording the centenary of Clongowes. In this city they will be joined by the past pupils of Tullabeg College, and, indeed, by all who have learned to appreciate the great educational work which the Jesuit Fathers have for a century carried on so unselfishly and so successfully in Ireland.

Evidently Clongowes Wood has not degenerated into that condition of inefficiency, which Dr. Murray Butler, the President of Columbia University has lately declared to be the result of the modern craze for "vocational training, and which is now being steadily pushed down through the secondary into the elementary schools and will presumably soon reach the cradle."

"The basis for any true vocational preparation," he says, "is training to know a few things well and thoroughly, and in gaining such knowledge to form those habits of mind and of will that fit the individual to meet new duties and unforeseen emergencies.

"No such result has been obtained, and no such result need be expected, from a school and college training which is a quick smattering of many things. At the bottom of the educational process lies discipline, and the purpose of discipline is to develop the power of self-discipline. When discipline is withdrawn dawdling quickly enters, and the habit of dawdling is as corrupting to the intellect as it is to the morals. The patience to be thorough, the concentration to understand, and the persistence to grasp and to apply, are the three traits that most clearly mark off the truly educated and disciplined man from his uneducated and undisciplined fellow, and they are precisely the three traits which are most overlooked and neglected in the modern school and college curriculum.

"Productivity of the highest type," he continues, "is checked by the excess of facilities. This is true both of books and of physical apparatus. We could get along well with far fewer books and far less apparatus, and we should be likely to get more ideas and a higher type of human being. The universities of the world search restlessly for truth, but too often they overlook the indubitable which lies at their feet."

And yet the general impression is that Columbia is particularly proud of its "facilities." Its "physical apparatus" is wonderful and its books long ago called for a million dollar structure to house them. Its "restlessness," too is continually in evidence and only the other day in spite of the fabulous sums that it is continually receiving from its friends and admirers, an urgent call was made for "at least \$2,500,000 unless it is to begin a process of retrenchment and curtailment which will ultimately have a very serious effect on the development of its educational plans." And this vast sum, be it noted, is not to perfect any of its numerous departments but merely to pay the interest on the debt of the institution. If this is not "restlessness," what is?

Of such educational "restlessness" there is absolutely no trace in the comparatively insignificant Irish college to which we have called attention; nor has it any wonderful physical apparatus, nor does it possess a million dollar library building, nor has it unlimited money at its command. Nevertheless, it has, according to Mr. Butler's test, scored a splendid success in the work of education. For he tells us that "the real test and measure of a university's efficiency are not the number of students enrolled, the size of its endowment or the magnificence of its physical equipment. The true test and measure are to be found in the productive scholarship of the university's teachers and in the quality of the men and women who go out with the stamp of the university's approval upon them."

It has not, it is true, as far as we know, any special claim to the first of these tests, namely, "the productive scholarship

of the teachers," but it has an undoubted claim to the second, which is the only true test, namely, "the quality of the men who went out with the stamp of the college on them." Nor does it need the first, for after all, the "productive scholarship of the teachers" is only a by-product, and may, at times, be not only no test at all, but most harmful to a college or a university. Thus, for instance, Mr. Oscar Morrell Heath, of Englewood High School, Illinois, has published a book which he calls the "Composts of Tradition," in which he describes marriage as "a restrictive device," and advocates a shameless promiscuity of the sexes along with a handing over all the children from such disgraceful unions to the care of the State. Would such "productive scholarship" be a test of the efficiency of a school? Columbia itself was credited with having had an avowed Socialist on its staff. Would his "productive scholarship" be a test of efficiency? Other examples of such "productive scholarship" might easily be cited.

Nor should professors and presidents of universities because of their "scholarship," productive or otherwise, presume to constitute themselves advisers or censors of public policy as the press informs us Professor Barrows, now acting as President of California University has done, when he harangued the Berkley Chamber of Commerce as to the right policy to be pursued by the President of the United States in his dealings with Mexico.

Nor is the multiplication of courses, or the addition of a vast army of professors, or the expenditure of millions a guarantee of educational success; nor above all, is the scheme which has been so often advocated, and is again to the fore of establishing a gigantic national university to which all other institutions of learning will be tributary, calculated to achieve the great purpose of education.

It is true that Mr. Edward J. James, President of the University of Illinois informed the National Association of State Universities over which he presides, that "a great National University at Washington would do more to raise the level of university education than any other means that could be employed." But the very reverse would happen, and such an establishment would be an educational calamity. It would introduce into republican America the discredited political device of that imperial despot Napoleon Bonaparte, who ruined education in France, and imposed an intolerable tyranny on the nation. Similar results would ensue in this country if any such educational plot were carried out. Very soon, and perhaps that is its purpose, it would be a formidable political agency or machine; it would crush out of existence every smaller institution; it would impose its own teachings in philosophy, ethics and religion, no matter how impious or absurd they might be. It alone would find some advantage in the arrangement for its hand would be continually in the national treasury. It might further "productive scholarship" by the help of such large resources, but it would not educate.

ECONOMICS

Nationalization of Railways

We hear from England that a Royal Commission is to consider the advisability and, if necessary, the practical way of nationalizing the railways. There are many in favor of state ownership in this country as well as abroad. Some see in it a possibility of revenue for the Government. If officials, bondholders and, sometimes, shareholders draw a handsome income from railways, why should not Government do the same? Others, who imagine that every capitalist is a public enemy, think the nationalization of railways will reduce the number of capitalists or at least, reduce the amount of capital they own or control. Others again have an idea that if the roads are owned by the State, they will be controlled by the railway operatives; while others take just

the opposite view, that State ownership will bring about a much stricter discipline as regards the men, and justify their conclusions by recent happenings in France and Italy. Others think that nationalization will bring about a general reduction of rates, or a more equitable schedule; and there is a residue who would have it on the abstract principle, that public utilities should be owned and managed by the public. Should nationalization be brought to pass, probably all its advocates would be more or less disappointed except the last. These would be satisfied, as doctrinaires, that their principle had been reduced to practice: as for economic results, they would not trouble themselves about such.

That the State may acquire the railways, should the general good demand it, is generally admitted. In England the question is settled by the law of 1844 which empowers it to do so for a sum equal to twenty-five years purchase at the average dividend of the three preceding the transfer. But it also provides that should the average be less than 10 per cent. the company shall have the right to demand arbitration to settle the value of its property with regard to its prospects of better earnings. One cannot complain that such a law favors the companies unduly, unless one be so far advanced in modern economic theories, as to demand confiscation, rather than purchase. Should a similar measure be passed for the acquisition of the railways in this country, one can see that the task of estimating the prospective earning capacity of the roads during the next twenty-five years would be a very difficult one; but, however it were solved, the price to be paid would be enormous.

One may be allowed to doubt whether the acquisition of railways by the State would be worth that price to the nation. The management of a great system so as to satisfy the reasonable demands of the public, and at the same time to pay dividends to shareholders and provide for the interest on bonds and for their due redemption, is a task calling for extraordinary qualities. This is seen in the history of the great railways. Under a certain management they have languished. There has been no question of dividends; the chief care has been to keep them out of the receiver's hands. Then a change of management has come, and with it an increase in efficiency, a general improvement of the property and dividends for the shareholders. The task is made more difficult by the demands of an unreasoning public. Wages must be increased, employees must be multiplied, equipment must be replaced by something newer, tracks must be raised or sunk, but rates must not be touched except to lower them. There have been accidents on the Hartford and New Haven road lately, too many to be explained by mere misfortune. There was something wrong, and it was most important to find out what that was, and to correct it. On this the public had the right to insist. But instead of doing so, it began to clamor for steel cars and to speak of the road's equipment as fit only for the scrap heap. Yet a very few years ago the wooden car, Pullman or ordinary, satisfied every demand for comfort and safety. Its efficiency was not changed by the occurrence of accidents. It is right that a railway should keep up with modern improvements embodying these in its new rolling stock. But to suppose that the introduction of steel cars should be followed by the immediate abandonment of all the old cars and by an equipment entirely new, is absurd. The steel car, as now constructed, has its defects. The fact that the wooden car could yield, enabled it to take up a good deal of the shock of a collision. This the rigid steel car can not do; and one can easily foresee an accident, in which the passengers will be severely injured though the train may be unshattered, to be followed by an outcry for shock absorbers on every car. No company can comply with such demands.

Now it seems highly improbable that the qualities of a great railway manager will ever be found in a congressional railway commission, or in the officials of a Government railway department, any more than those of a great general will be found in

a staff-college or in the office of the Secretary of War. On the other hand, once the railway comes under legislative control, legislators with their eye on coming elections will vote for increased wages, increased staff, the introduction throughout the whole system of every new fangled safety device, reduction of rates. In a word, they will seek to gratify the public whim, though unable to grasp the least part of the problem of railway management.

But public ownership succeeds in Europe. In the first place, success is a relative term. What satisfies there would hardly please here. Secondly, the European railways cannot be compared with our great American systems, which not only serve the public, but develop the country. Third, though under Government control, they are not under popular control. Lastly, the chief reason for Government ownership in Europe, is the necessity of subordinating the management of the roads to the requirements of the army, a condition which, we trust, will never obtain here.

H. W.

ECCLESIASTICAL NEWS

The patronal feast of the Missionaries of St. Charles Borromeo was celebrated with special and elaborate ceremonies, at their Church of St. Joachim, in Roosevelt Street, which is the centre of the Italian colony of the lower East Side. His Eminence Cardinal Farley presided and the solemn pontifical Mass was celebrated by his Excellency the Apostolic Delegate Archbishop Bonzano. The sermon in Italian was delivered by Mgr. Ferrante of the Cathedral, who spoke of the work done for the past twenty-five years in this city of the Missionaries of St. Charles among the Italian immigrants. He also paid an eloquent tribute to their founder the illustrious Bishop Scalabrini of Piacenza, the Apostle of the immigrants.

The installation of Bishop Joseph M. Koudelka, as second Bishop of Superior, took place November 5 in his procathedral church of the Sacred Heart. On the preceding evening he had been escorted to the auditorium of the cathedral parish by a procession of ten thousand men, with fifty automobiles for himself and his guests. Mayor J. S. Konkel spoke the opening words of welcome in the name of the city of Superior and was followed by Congressman J. L. Lenroot. Addresses were then made by Archbishop Messmer, Bishop McGolrick, Bishop Trobec, Bishop Fox, Bishop Rhode and prominent representatives of the clergy and laity. When finally Bishop Koudelka himself greeted his flock in eight different languages, he was received with enthusiastic rounds of applause. At the installation on the following day Archbishop Messmer delivered the sermon, preaching upon the apostolicity of the Church, as the foundation of the present ceremony. In conclusion Bishop Koudelka once more addressed his new diocesans in his own hearty way. "As long as Moses held aloft his hands," he said, "the people of Israel conquered; but when he permitted his arms to fall the victory wavered. You, my clergy; you, my people, are my supporters when like Moses I lift up my hands to heaven that we may triumph over the enemies of our salvation. You, my clergy; you, religious; you, my people, are my glory and my joy. I bless you that you remain my glory, my joy and my consolation to the hour of my death!"

The commemoration by the Particular Council of Brooklyn, Society of St. Vincent de Paul of the fortieth anniversary of the election of its president, Mr. Thomas W. Hynes took place last week. On Sunday morning a solemn Mass of thanksgiving was celebrated at St. James' Pro-Cathedral, which was attended by delegates from the various local conferences. A sermon on the object and work of the Society was preached by the Rev. Dr. James J. Higgins. On Tuesday evening the music hall of the Academy of Music, was

crowded by the friends of Mr. Hynes for the civic celebration. The meeting was presided over by Bishop McDonnell. Addresses were made by the chairman of the arrangements committee, James J. Greene; the Society's spiritual director, the Very Rev. Francis J. O'Hara; Justice of the Supreme Court William J. Kelly; James E. Doherty, vice-president of the Superior Council of New York; the Very Rev. John W. Moore, C. M., president of St. John's College; Joseph Keany, vice-president of the Roman Catholic Orphan Asylum Society, and Francis X. Carmody, all eulogizing Mr. Hynes' character as a public spirited citizen and a faithful self-sacrificing Vincentian. Bishop McDonnell was the last speaker, and after paying a tribute to the splendid personal traits of Mr. Hynes, and the work for charity he had accomplished during his administration, he said that when the celebration was first proposed he had given it his hearty approval and cooperation and at once wrote to Rome telling the Holy Father of its purpose. In answer he had received an official letter in which the Pope congratulated the Society of St. Vincent de Paul on the magnificent showing the records of forty years presented and imparted his special blessing to its members and its president. As a further mark of his pleasure and desire to honor Mr. Hynes the Holy Father announced that he had bestowed on him the distinction of a Knight of St. Gregory. This pleasant surprise was received enthusiastically by the large audience and Mr. Hynes modestly thanked all who had participated in the celebration for the encomiums they had showered on him.

Mr. Hynes' splendid work in the executive office is evidenced by the excellent condition of the Society, and its increase from twenty conferences to fifty-six. During the forty years that have elapsed since his election to the presidency, his time has been largely given to charitable and philanthropic work, and he is well and favorably known in charitable circles throughout the country.

The late Cardinal Aguirre, Primate of Spain, shortly before his death, addressed a letter to the American Federation of Catholic Societies in which he said:

"The prolific vitality of Catholicism in the United States is well known to all the world and we are happy to accept the present opportunity of expressing to you our personal admiration. We likewise send our loving greeting of Christian brotherhood in the name of all the Catholic societies of Spain—whose direction the Holy See has kindly commended to us—to those brave and active Catholics, true apostles of the Church, who with heroic perseverance have given to your country such excellent and numerous Catholic societies. We have no doubt that the American Federation of Catholic Societies will splendidly prosper, and we are in sympathy with your labors to the end that all the National Federations may one day be united into an International Federation, and we pray that the day will soon come when this ideal will be realized."

The golden jubilee of the Very Rev. Canon J. B. Bogaerts was celebrated at New Orleans, on November 4, at St. Ann's Church, of which he is pastor. The clergy of the archdiocese and the most distinguished civilians of the community united in paying honor to a priest who for fifty years has so faithfully served his Church and his country. The Holy Father sent him a special blessing and messages of congratulation were received from Cardinal Gibbons, Archbishop Glennon, the bishop of the province and many other notable admirers and friends.

"The supposed high rate of illiteracy in Spain," says the *Southern Cross*, of Adelaide, Australia, "has been shown time and again, to be largely due to the manner in which the statistics are compiled. They include children under ten, and class as

illiterate all those who cannot read and write the official Castilian language, though many can read and write the Catalan and Basque dialects, which are also used by large portions of the population. It was the same in Ireland in penal times, when distinguished scholars, who could read, write, and speak Gaelic and Latin and other languages, were returned as 'illiterate' because they refused to learn the tongue of the Saxon invader. As a matter of fact, Spain is better off than England and other Protestant countries as regards higher education, having no less than ten Universities and fifty-eight 'institutions,' or middle-class schools, of which there must be one in every province. It is a gross exaggeration to say that 70 per cent. of the population of Spain are illiterate. as the 'Statesman's Year Book,' an English Protestant publication, gives the figures for 1900 as 58.9. Doubtless the last census showed a further reduction in illiterates, as there were in 1910 35,000 public schools and 8,000 private schools, with over two million pupils, in a population of under 20 millions. That is not such a bad showing for a poor country, which is largely agricultural."

OBITUARY

Father Joseph M. Caruana, S.J., one of the last survivors of the heroic band of missionaries, who, following the example of the pioneer De Smet, planted the Catholic Faith among the native tribes of the Rocky Mountains, died on October 29, at Spokane. Born on the island of Malta, on August 24, 1836, he received his early education at the Jesuit College of the Island, and finished his studies at the Roman College, where he was raised to the priesthood at the age of twenty-two and a half years. He was received into the Society of Jesus in 1860 and before the completion of the customary two years' novitiate was sent at his own request to the Indian Missions of the Rocky Mountains. He reached Santa Clara, California in 1862, where he completed his novitiate. He was first stationed at the "Old Mission" above the Coeur d'Alène River, Idaho. In October, 1863 whilst accompanying his superior, Father Giorda, on an excursion to some Coeur d'Alène families, who were fishing for salmon in the Spokane River, he administered Baptism for the first time on the site of the city of Spokane, receiving into the Church five adults and seventeen children. The following year was spent in studying the Kalispel language at St. Ignatius Mission, Flathead Valley, Montana. During his stay there he erected the first Catholic chapel in the State of Montana. The next year he returned to the "Old Mission," Coeur d'Alène, where he labored efficiently for the conversion of the Coeur d'Alène tribe, persuading them to give up their nomadic life. He organized the League of the Sacred Heart amongst his flock and so deeply did he inculcate the devotion that even to-day one may see from two hundred and fifty to three hundred Indians approach the Holy Table each First Friday at the Mission.

In 1870 he was appointed first superior of the Yakima Mission; but before setting out for his new field of labor he had the consolation of dedicating himself to God by the solemn vows of the Society in the "Old Mission," Coeur d'Alène. After laboring successfully at Yakima and later at Colville, he returned in 1896 to Coeur d'Alène, established now at the new De Smet Mission, near Tekoa, where he spent the remaining years of his long and useful life. On October 19th, he was the central figure of the impressive golden jubilee celebration, held in Spokane in memory of that first Catholic Baptism mentioned above. Gazing upon the two thousand Catholic men passing in review before him, how the zealous heart of the aged missionary must have rejoiced and thanked God for the marvelous growth of that tiny seed of Faith which he had planted on the banks of the sunny Spokane half a century before. He returned to De Smet on October 27. The following evening he was seized with an attack of heart-failure and calmly passed to his reward on the morning of October 29. He was buried, as he had often requested, under the altar of the Blessed Virgin in the Mission Church.

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CHRONICLE

Mexico.—The week has been marked by the usual sensational and misleading reports regarding the Provisional President and the Government of Mexico. The final announcement that a diplomatic reception would be given at Chapultepec Castle, by Señora Emilia de Huerta, the wife of the President, came as the explanation of the statement in the American press that General Huerta had fled for safety to the Fortress of Chapultepec, that he was hiding in the fortress, and that Vice-President Blanquet was planning the overthrow of his chief. Minister Aldape, it was rumored, had broken with the President, and was summarily relieved of his office. The fact is, that Aldape is now on his way to France, presumably on a secret mission for the Government. Increasing success is reported of the rebellion in the North. At Victoria, the capital of the State of Tamaulipas, about 350 miles north of Mexico City, the entire Federal garrison of 2,500 men was killed in the rebel assault on the town. The wholesale slaughter of prisoners is said to have been appalling. The Hon. Jacob M. Dickinson, President Taft's Secretary of War, at a dinner in Washington made the subjoined remarks on the mission of "Special Envoy" Lind: "It is a violation of all international laws and precedents. Nothing like it before has been attempted. . . . I am obliged to state that the experiment has been a failure, not only in the effort of the President to accomplish his purpose in Mexico, but in its effect upon foreign nations. It has weakened our standing as a nation, and has threatened our good name with disgrace." The New York Sun calls attention to a like failure on the part of President Wilson's "Personal Envoy" to Carranza, the Rev. William Bayard Hale, "al-

ready as busy as a wind-buffed devil in Mexican affairs long before Mr. Lind was thought of." "The singular goings and comings of the Rev. William Hale constitute not the least perplexing and perhaps not the least distressing factor in the Mexican situation as it concerns the Government of the United States."

Mexican Congress Opens.—President Huerta, on November 20, drove from the Castle of Chapultepec to the Chamber of Deputies, where he read his message in person to the new Congress, the dissolution of which was one of the points insisted upon by the United States in the last communication made to Huerta by Special Envoy Lind. All the members of the Diplomatic Corps now in Mexico were present, with the exception of Nelson O'Shaughnessy, the American Chargé d'Affaires, who had received special instructions from Washington not to attend. The presence of the other members was commented on as an indication that Europe is not supporting the American policy. President Huerta's address was a brief explanation of his motives for dissolving the old Congress, most of the members of which are now in the penitentiary, accused of sedition. No allusion whatever was made by Huerta to the United States.

Mr. Taft on the Philippines.—William Howard Taft, in an address before 2,500 members of the Brooklyn Institute of Arts and Science, on November 19, warned President Wilson and Francis Burton Harrison, recently appointed Governor-General of the Philippines, against permitting political influences to direct their acts in administering the affairs of the islands. Passing from a scathing criticism of Mr. Harrison's first acts as Governor, Mr. Taft attacked and termed as ludicrous the legislation proposed for the Philippines by Representative

Jones, whose bill granting independence to the islands now is pending in Congress. Even a generation may be necessary, he said, before the Filipinos can be sufficiently educated to understand the burden, restraints and privileges of the liberty they so ardently seek. Representative Jones, he added, "has allowed the intriguing of the politicians of the Philippines, who have sought to exercise influence in Washington, completely to hoodwink him as to the circumstances in the islands and bring him to the advocacy of a bill which would be absurd in its operation and which would destroy the benefit of everything that has been done in the islands up to this time." The \$7,000,000 purchase of the land from the Friars, who were the legal owners of the property and could have insisted on their rights, Mr. Taft said, was a political rather than a real estate deal, and he justified it by pointing out that the commission has already sold part of the land to the natives, who otherwise would have insisted upon their agrarian rights, and this sale has wiped out the expenditure. The remaining part of the land is rented to the natives, and agriculture, previously neglected, is being revived.

Court Stays Sterilization.—The New Jersey statute authorizing the sterilization of criminals, feeble minded epileptics and other defectives was declared unconstitutional by the Supreme Court of the State. The act is held to be contrary to the Fourteenth Amendment to the Constitution of the United States, guaranteeing equal protection of the laws and to exceed the police powers of the State. The opinion was given by Justice Garrison. He pointed to the danger of permitting legislatures to prescribe those upon whom the surgical penalty might be performed. If sanctioned it might be extended to include those regarded as undesirable by a majority of a prevailing legislature. We discuss this at length under "Sociology."

Canada.—Now that the Macdonald election has been annulled, the Liberals are protesting the Chateaugay election, in which Mr. Sydney Fisher, Minister of Agriculture in the late Laurier Cabinet, was defeated by the Conservative candidate.—The ultra labor organizations are determined to obtain the release of the convicted Nanaimo rioters. At two Conservative meetings in British Columbia a large number of the members got in and howled down the Attorney-General, Mr. Bowser, and the Minister of Agriculture, Mr. Price-Ellison, shouting the Socialist song, "The Red Flag," at the top of their voices. The police were summoned, but were unable to restore order, and the meetings were dissolved.—Much indignation is felt at the exaggerations that are being spread in Germany to prevent emigration to Canada. On the other hand, thoughtful people are beginning to realize that immigration as it has been going on for some years past is not an unmixed blessing, and in a series of articles the *Devoir* has given good reasons why there should be a Royal Commission to discuss the matter.—Much

curiosity is felt regarding the course the Government will take in the approaching session with the Navy Bill. The general opinion seems to be that the Bill will be dropped, that the Government will proceed to the Redistribution Bill based on the last census, and will then dissolve for a general election. What will happen after that no one presumes to forecast.—It is said that the Niobe will be sent to the Pacific Coast to help the Rainbow to protect the fisheries. As the latter, for the lack of a crew, has been unable to do anything in the matter, it is not easy to see how the former can help her effectively.—The Liberals of Manitoba have taken advantage of the Roblin-Samuel fracas to renew vigorously their attack on the separate schools. They are supported by the Protestant press pretty generally throughout the Dominion.

Great Britain.—Mr. Winston Churchill states that the naval estimates will be larger next year. The number of seamen is to be increased considerably. Some of the Radical journals take it amiss and say that he remains at heart a Tory.—Sylvia Pankhurst has started a no-rent movement, in which a pledge is given to pay no more rent until women vote.—The question of Indians in South Africa is growing daily more serious. A thousand struck in the coal mines at Elandslaagte, in Natal, and marched down to Ladysmith, where they demonstrated with considerable disorder. As there are 140,000 of them in Natal, the danger of a general rising has to be weighed very seriously. Their fellow-countrymen in India are keenly interested in the matter, and are petitioning the Crown for justice. The whole matter comes down to the fundamental question: Is the British Empire a reality or not? If it is, the local interests of its parts must be subordinated to the general welfare, and so Canada must contribute to imperial defence. Great Britain must allow an imperial tariff. South Africa and Australia must admit the Indians. If it is not, the Indians may be excluded; but at the same time, Canada must be excused from contributing to imperial defence.—Larkin was released, it is said, on account of the Government's loss of 1,500 votes in Linlithgowshire. The workingmen caused it to be understood that, so long as he was in prison, they would support no Government candidate. The only thing giving a color of justice to the demand for his release was the question urged by his supporters: "Why should the seditious Larkin be in prison, while the seditious Carson is at liberty?" He is now fulfilling his undertaking of "carrying the fiery cross through England." He is making fierce speeches, denouncing the Government, Parliament, the laws, the police, the empire, and throngs hear him with enthusiasm. It is felt that the situation is very grave, that Larkinism is overshadowing Home Rule, the land question, and every other political issue, and that unless the Government can bring itself to act vigorously, no one can foresee where it will end.—The post office employees have demanded higher pay. Their request being refused, they are threatening

to strike. The Postmaster-General says, that anyone doing so will be considered to have resigned.—The United States income tax is causing a good deal of anxiety to the holders of American securities; first, on account of the uncertainty of its provisions, which leads many of the companies to make deductions while paying coupons, in order to cover possible demands, and secondly, the fear that eventually income tax will have to be paid on both sides of the Atlantic.

Ireland.—The Nationalists do not propose to allow the Carsonites to monopolize the war-talk on the Home Rule issue and have adopted the same tactics. A circular has been sent to all members of the Nationalist organizations announcing that it has been decided to form a National Volunteer force "to secure and maintain the rights and liberties common to all the people of Ireland." At a meeting held in Cavan there were 20,000 Nationalists present, and in the speeches made and the resolutions adopted, a dominant note was the fixed determination of the Northern Nationalists to resist any attempt to sever their Province from the rest of Ireland when Home Rule is granted, or even to consent to any dismemberment of Ulster for self-government purposes. Reviewing the situation T. P. O'Connor declares: "I remain unshaken in the opinion I have over and over again expressed that the Tories will before the end of the struggle submit with relief to such a compromise as will save Carson and the Orangemen from themselves. What form the compromise will take is not yet certain, but it is some advantage that the cabinet ministers are no longer offering the exclusion of the four Ulster counties, which no Nationalist could accept and even many Orangemen do not demand."—Of the new Land Bill, John Dillon says: "A measure providing for universal and effective compulsion is now offered by the Government, and it is well that it should be clearly understood that the Irish party have no intention of sacrificing that portion of the Bill."—The Development Commissioners have practically solved the difficulties in the way of making grants for experimental tobacco growing in Ireland. The idea of the Commissioners is to stimulate as well as assist the growers and re-handlers to produce an article which will be able in a few years to compete with the regular commercial growers and manufacturers, and it is hoped, at the end of the experimental season to hold their own in the open market.—A census Blue Book just issued shows that the number of Irish-born persons enumerated in England and Wales in 1911 was 375,325. A large proportion of the natives of Ireland in those countries were enumerated in Lancashire and Cheshire, which together contained 129,587; in London, together with Middlesex, Surrey, Kent, and the large suburban towns in Essex, 84,532; in Yorkshire, 32,459; in Hampshire, 16,538; in Durham, 16,074; and in Glamorganshire, 12,875. Altogether nearly 78 per cent. of the total was found in these areas.

Rome.—More American bluejackets availed themselves of the chance of getting the blessing of the Holy Father and several of the officers assisted at Mass in the Sistine Chapel on the anniversary of the Pope's coronation. The great procession of twenty-five Cardinals and a great number of Patriarchs, Archbishops and Bishops and Generals of Religious Orders escorting the Sovereign Pontiff entered the chapel between two lines of privileged persons, among whom were seen many American sailors. The Mass was celebrated by Cardinal Merry del Val.—While the behavior of the American sailors for the most part has been exemplary, while seeing the city and surroundings, some of the newspapers complain because a few bluejackets at Naples engaged in fisticuffs. Several incidents are cited which caused a little annoyance. The *Giornale D'Italia* prints an open letter to Ambassador Page asking him to intervene on behalf of discipline or to have the warships recalled. Ambassador Page, whose attention was called to the reports, said things were not as bad as they had been made to appear. He was in Naples and the police there commended the sailors for their behavior. One policeman told him some of the men drank a little too much, but they were well behaved and always good humored. Mr. Page said he regretted that the roistering of a few was blamed on the entire party, who, he said, are as fine a body of men as can be found in the world.

France.—The possibility of a rupture with Italy is beginning to be mooted. The reason assigned is the growing strength of Italy. Its population is nearly as large as that of France and needs an outlet, but nearly all of the western half of North Africa is under the Tricolor except a small part of Morocco, while England has Egypt and Cyprus on the East. The concentration of the French fleet at Bizerta and Toulon under agreement with England is another cause of irritation. Moreover, France has taken Greece under its patronage, which of course galls the Italians.—More than 70,000 holders of St. Louis and San Francisco Railway bonds, amounting to 140,000,000 francs, were represented at a meeting in Paris. M. De Peyster, Inspector of Finances, delegated by the Government to report on their status, advised them to organize in defence of their interests, and to accept no reorganization scheme proposed from the United States unless it be perfectly satisfactory. The discussion following was very violent, especially with regard to the share of Speyer Brothers in the business. It seems that the bonds were represented as a real family investment and that 15,000,000 francs were placed last April, the proceeds of the sale being transferred by cable to New York only two days before the sudden revelation of the real condition of the company. The bondholders resolved to follow M. De Peyster's advice and appointed two defence committees, one for the 5 per cent. general bonds, and the other for the 4½ per cent. bonds of the New Orleans, Texas and Mexican divisions.

Spain.—Morocco is not yet peaceful, and a despatch from Tetuan says that Lieutenant Gil Rios and Captain Barreiero, of the Spanish army, were wounded by the Moors when passing over the enemy's position in an aeroplane. Lieut. Rios was wounded twice. Despite their injuries the military aviators managed to keep control of their machine and returned to the Spanish camp, where the aeroplane landed heavily. The two officers were scarcely able to move, and had to be lifted out of the machine. It is said that Lieut. Rios is seriously injured. —The Queen, on her journey, is reported to have fallen ill, but the extent of the indisposition was, of course, very much exaggerated. Meantime, General Valeriano Weyler, of Cuban fame, resigned the Governorship of the Province of Catalonia, on the ground that he was a Liberal in politics and disagreed with the policy of the present Conservative Spanish Government. The General is very popular in Catalonia, and attempts were made to induce him to withdraw his resignation, but without success. Whether this has any political significance is not yet apparent.

Germany.—Socialists are constantly suffering new reverses. Their defeat during the preceding year in Alsace-Lorraine, Würtemberg and Bavaria was followed by the great losses sustained in the recent elections in Baden. A crushing defeat has now been administered to them at Jena and similar results are expected from the municipal elections in other cities. The Centre is everywhere fighting a fearless and successful battle.—The Krupp works have realized during the past year a clear gain of over thirty-five million marks, nine million more than in the preceding year. Fourteen per cent. dividends have been declared as against the twelve per cent. of last year. The immense works have been taxed to the uttermost of their productive possibilities. The employees are participating in the results of the economic success. Two million marks were placed in the pension fund for the officials and laborers, and two millions in the workmen's holiday fund. Three millions are furthermore being expended in Christmas presents for the men.—The tango and similar dances are said to have been placed under interdict by the Emperor. According to this information, officers of both army and navy have been strictly forbidden to dance the tango, the one step and two step, while wearing their uniforms. The tango is discountenanced at court, and a court actress who wished to take part in a "tango feast" was seriously advised by the court director of plays not to participate in it. Officers are counselled to avoid intercourse with families where such dances are favored.—The Guelph Party still expresses its intention to continue the battle "for liberty, justice, and the independence of Hanover." On the recent occasion of the twenty-sixth birthday of the Duke of Cumberland, now ruler of Brunswick, the following message was sent to him: "With deep emotions of joy we look towards the lion-city, and true as

the firm hills we await the hour when justice shall triumph likewise in Hanover."—A petition has been submitted to the Reichstag to induce the Government to reconsider its decision in regard to the Panama-Pacific Exhibition. The leaders of the different parties, and particularly of the Centre, had first been consulted, and it is thought that a favorable sentiment exists among the Representatives.

Austria-Hungary.—The nations of the Dreibund are to erect a monument in honor of Emperor Franz Josef, as the only living monarch who took part in the establishing of the alliance between Austria-Hungary, Germany and Italy, in 1883. The three royal representatives who in that year concluded the agreement which was to be known as the Triple Alliance were Emperor Franz Josef, Emperor William I and King Humbert. The Vice-President of the German Reichstag, Dr. Paasche, and the Italian Ambassador, Count Voltolini, have for this purpose held conferences with the parliamentary authorities at Vienna, and the funds are to be contributed by the three nations. The monument is thus to be a new pledge of unity.—The armament budget for 1914 demands 239 million crowns for the army and about 38 million crowns for the navy, including the extraordinary provisions. In addition to this the Minister of Railway Traffic, Dr. Baron v. Forster, announces that plans have been drawn up by the Government to expend 600 million crowns during the coming six years for the building of railways in Austria and Bosnia.—At a meeting held in Budweis more than a thousand German and Czech teachers of southern Bohemia have decided upon a campaign of "passive resistance." Their object is to obtain the increase of salary which had long ago been voted to them, but which, owing to the paralysis of the law, in consequence of the quarrels between Czechs and Germans, has never been given them.—The Slavic papers exult that the Nobel Prize for Literature was not given to the German poet and author, Peter Rosegger, whom they denounced in their protest made to the Swedish Academy as seeking to Germanize the Slav. They consequently attribute his defeat to their agitation. The German press, on the contrary, is calling upon the Academy to clear itself of this imputation. So the unhappy strife between Teuton and Czech, Pole and Ruthenian ceaselessly continues.

Balkans.—Rumors still circulate about the possible abdication of the Bulgarian crown by Ferdinand, but the Bulgarian Legation at Berlin stoutly denies any such intention on the part of the King. Moreover, the abdication would be against the policy of Austria, because Boris, the crown prince, who was given over to the Russian Church by his unwise father, would be evidently in complete union with the Czar. From all accounts he receives scant sympathy from the Kaiser, who is friendly to Greece. Ferdinand, meantime, is in retirement at Coburg, and Prince Boris is said to have left Belgrade.

QUESTIONS OF THE DAY

The Conspiracy Against Rome

Our alert contemporary, the *Excelsior* of Milwaukee, recently reprinted from the *Freidenker*, a rabid "free-thought" sheet of the same city, an article entitled "The Storming of Rome from Every Side." It offers an almost complete roll-call of the forces organized to fight against the Church of Christ. Our friend the enemy has again done us a real service, and we shall not hesitate to avail ourselves of it. We therefore briefly summarize the article in question as an authentic illustration which shows how far bigotry and intolerance have already advanced in our own country. It reminds us of a scene enacted nineteen centuries ago, when the hypocritical enemies of Christ and the ancients of the people gathered in the court of Caiphas and "consulted together, that by subtilty they might apprehend Jesus, and put Him to death." (*Matt. xxvi, 4.*)

Among the conspiracies formed for the destruction of American freedom and religious liberty the place of honor is rightly given to "the old and true American Protective Association," the A. P. A., which has now been reorganized, with its headquarters at Pittsburgh, Pa. "This society," we are informed, "is at present working in secret with feverish activity. Everywhere Catholics and the friends of Catholics are being closely observed and attempts are made to harm them in political and business life. The *Menace*, which champions its ideas, has more than 740,000 subscribers."

The second place is assigned to the brave and tried "Guardians of Liberty," who are to defend American citizens against Church politicians, to destroy the Catholic missions among the Indians and to prevent the acknowledgment of Roman delegates. They have a standing committee whose duty it is "to watch Catholics and those who are friendly to the Church, and to prevent them from obtaining any political or economic power." Stationed at the head of this noble militia we find General Miles, who has not hesitated thus to prostitute his influence, Rear-Admiral Baird and Mr. Edward. The headquarters are at New York.

Next follows the American Federation of Patriotic Voters, which claims the control of five million votes. Its president is D. J. Reynolds, of Minneapolis. It would prevent the influence of the Church upon the public schools (!) and the apportionment of any public funds for religious purposes. No less active, we are told, are the United Societies of Equal Rights, centred at Chicago. They are constantly "employing lawyers to investigate the scandalous interference of the outrageously shameless clergy in the rights of American citizens, and to make legal protest against them." It is interesting to note under what patriotic names and with what pretence of righteousness all these organizations strive to cloak

their anti-Americanism. Yet for all their pains they find it difficult to hide entirely, even under the most spacious mantle, the horns and the tail and the cloven hoofs.

We next come to the American Secular Union and Freethought Federation, whose president is E. M. McDonald, of New York. Among the objects of the association we notice the following: churches and other religious institutions are not to be relieved from taxation; school books are to be purged from all superstition; religious holidays are no longer to be proclaimed by the President or other public officials; the oath in our courts is to be replaced by a simple threat of punishment, and all Sunday laws are to be recalled. Most delectable is the clause which reads: "We demand that all laws exacting a 'Christian' morality be abrogated, and that in their place a natural morality be substituted, with equal human rights and an unpartisan and true liberty." We presume that free love and similar practices belong to this "natural morality" in question, and we congratulate General Miles upon his new friends.

In the last place we may mention the Bohemian Free-thinkers' Federation of America, the Bohemian Guard of Freethinkers at Chicago, and an entire host besides of Ferrer Associations, Rationalist Societies, Freethought Societies and organizations of the Knights of Luther, whom respectable Protestantism is trying to shake from its skirts. "The Socialists likewise," our freethought informant continues, "are attacking the Church with greater energy and realize ever more fully that in her they must behold their most formidable foe, the chief hindrance to their propaganda. They therefore are indirectly combating this arch-enemy and watching all the friends of Catholicism."

It certainly would be difficult to find a more glorious vindication of the Catholic Church and of her claims to the respect and gratitude of all true American citizens than to be able to point to the long list of organizations we have here enumerated, and to be able to say, "Such are the enemies of the Catholic faith!"

The papers published in America to advance this campaign against American liberty and religious tolerance are the *Menace*, *The American Citizen*, *The Truth Seeker*, *The Fra*, *The Liberator*, *The American Turner*, *Sokal*, *Amerikanische Turnzeitung*, and the *Freidenker*. To this list must be added the three or four hundred Socialist, Anarchist, I. W. W. and Ferrer papers, which, though not founded primarily for this purpose, pursue it none the less relentlessly. The anti-Catholic trend likewise of a great portion of the so-called neutral, and even of the Protestant press is sufficiently obvious. So therefore we are happy to see realized in all its fulness the promise of our Lord:

"If the world hate you, know ye, that it hath hated Me before you. If you had been of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember My word that I said to

you: The servant is not greater than his master. If they have persecuted Me, they will also persecute you." (*John xv*, 18-20.)

Such is the reason why as Catholics we rightly rejoice in all these signs of our time. They show that we are not altogether unworthy to be the servants and the followers of Christ, that in spite of defects and faults on the part of individuals among her children the Catholic Church has ever remained the faithful spouse of Christ. "Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for My sake: Be glad and rejoice, for your reward is very great in heaven. For so they persecuted the prophets that were before you." (*Matt. v*, 11, 12.) H. J.

Influence of the Church on Modern Music

In describing the centenary of Verdi, which has just been celebrated, a French writer calls attention to the remarkable influence exerted by the Church on the growth of modern music. Thus, beginning with Verdi himself, it was the church tower of the little village of Roncoli, near Parma, that saved the future musician's life when he was still a babe in his mother's arms. Italy was then French territory, and when the terrible Russians appeared there in the war with Napoleon, Verdi's mother fled with her child to the church and hid in the tower. Later on young Verdi was the organist of the little sanctuary that had saved his life in infancy.

If we run down the list of modern musicians we find that upon a great number of them the Church has set her stamp. Thus Palestrina began as a choir boy and ended by wielding the baton as choir director. A Cordelier monk taught Lulli the guitar in Florence; Rameau, who was a pupil of the Jesuits at Dijon, was afterwards an organist in that city. Handel, though a Protestant, learned his music from a Catholic organist; Bach sung in the choir of St. Michael's Church, at Luneburg; Gluck, who followed the courses of the Jesuit College at Komotau, played the violin and sang in the churches of Prague. He was the protégé of Father Czernohorski, and studied music at Vienna, under the organist Sammartini. Piccini, the famous rival of Gluck, was discovered by the Bishop of Bari, who had him educated in the monastery of St. Onofrio, in Naples; Hayden was the son of a sacristan and caught the attention of Reuter, chapel-master of Vienna, who was then hunting for choir-boys. The youngster became first violinist in the Church of the Fathers of Mercy, and afterwards the organist of the Count of Hangvitz. Paisiello was a Jesuit student at Tarento, and Cimaroso studied with the Minor Conventuals. We omit many others, for the list would be interminable; but these are enough to show that almost everywhere it was the clergy that developed the genius of these men and placed them in positions where they might have abundant leisure to meditate and produce their masterpieces.

Perhaps, however, it is worth while recalling the story of young Gretry, who when a child prayed that he might die on the day of his First Communion, if he was not to grow up "an honest man and a good musician." He did not die, but continued to sing as a choir-boy, and then was sent to Rome, where he was trained by the chapel-master Cavalli.

Every one knows that Mozart, whose full name appears on the baptismal register as Joannes Chrysostomus Wolfgangus Theophilus, was the son of the chapel-master of the Prince Archbishop of Salzburg, and that Beethoven was the son of a tenor who sang in the chapel of an ecclesiastical prince, the Elector of Cologne; that Von der Erden, the court organist, trained the boy, and that it was Padre Martini, of Bologna, the great church composer and referee of all musical disputes of the period who gave Mozart a position in the eyes of the world, and the Pope who bestowed on him his first decoration. But perhaps it is not generally known that Meyerbeer, though a Jew, was taught by the Catholic priest Vogl, who was organist of the cathedral of Darmstadt, with whom he lived for two years; Mehul received his lessons from a blind organist at Givet, on condition that he would exercise his talent first at the Recollect church at Givet and then among the Premonstratensians at Valdieu—God's valley, by the way. Spontini's uncle was a priest, and in consequence he had the advantage of being taught by two organists and two chapel-masters. Boieldieu and Rossini were choir-boys, one at the cathedral of Rouen and the other at Boulogne, and it was a monk, Dom Canedagni, who taught Rossini the violoncello. Schubert, after having been soloist in the church of Lichtenthal, was a singer in the imperial chapel. Gounod, who first thought of becoming a priest and for some time wore the soutane, was chapel-master in the Church of the Foreign Missions. Finally Wagner, the idol of the melomaniacs, was chapel-master for the Catholic king of Saxony, and was taught by Weinlig, the cantor of the Church of St. Thomas, at Leipzig. In brief, the very monotony of all this shows the important part exercised by the Church in developing musical vocations. Had there not been this array of church organists, chapel-masters, priest-uncles, monks, canons and prelates who interested themselves in the infant prodigies of the boys' choir, a great many masterpieces in music would never have seen the light.

It is true that many of these church-protégés emancipated themselves and took to profane music, but at all events, they owed their start in the world of music to the Church, which had discovered and educated them. Thus it was the organ-loft that served as a step ladder to the operas, and may we not say that the comic opera known as the "Chapel-Master" is an unconscious tribute to the great clerical Mæcenases of music. Finally, who was it that introduced the opera into France? It was the great churchman, Cardinal Mazarin. Of course it

was not the best thing he ever did, but it ought at least to remind musicians and the musical world that the Church has done something for their art. L. C.

Ancient Labor Gilds

III—EVIL FRUITS OF STATE PATERNALISM.

The special privileges which we have seen were conferred upon the gilds by successive Emperors became in turn the occasion of abuses. Men often joined gilds with which they had no trade relations, purely for the sake of the proffered advantages, and even became members of many gilds at the same time. Hence stringent regulations followed, which led the way to State interference to such a degree that life in the gilds became almost intolerable.

Once assumed, the paternalistic attitude of the State was never to lessen, but constantly to increase. The result was a complete degeneration of the laborer, such as we might again witness, under another form, if Socialism should ever carry out its dreams. In return for privileges and immunities, the gilds were put into the service of the State. They were given special legal defenders at court and special judges, during the reign of Alexander Severus. Membership in them finally became compulsory by law.

Freedom of choice no longer existed, for men were born into their gild, which had become hereditary. Duties of every kind were imposed upon the members. The gilds were henceforth impressed more than ever into the service of the State. Most unpopular, however, were the *sordida munera*, or menial duties they were obliged to render to the public, and which had no relation whatever with the trades of the respective unions. They were to do chores of every kind. But the most oppressive imposition laid upon a great number of the gilds was the obligation of providing free grain or bread for the plebeian population of the capital. Such doles were not only given out at Rome, but were introduced at Constantinople by Constantine, and were offered to the people in Alexandria until the reign of Heraclius. Upon the gilds which were free from such service the State imposed high taxes in lieu of this obligation.

The principal unions at the service of the public were the gilds of the shipmasters, the bakers, the swine-dealers and the lime-burners. The members drew their salaries from the State, were not subjected to torture when accused, and were later even freed from military service, as well as from other public and municipal duties. Strict property and inheritance regulations were imposed in particular upon the shipmen, who were most necessary for victualling the Roman capital. When a shipman's family became extinct another was designated in its place by the prefect. (*Cod. Theod. XIII, tit. 5.*)

Duties which in earlier days had been rendered by free compact had now become entirely compulsory.

The statute books are full of penalties for men who dared to shirk their portion of the work. Fugitives from the unions, who sought to emigrate into the provinces in order to escape from this oppressive paternalism of the State, were to be returned like fugitive slaves by the provincial governors. A law to this effect was made in 391 A. D. and confirmed in 413.

So strict was the hereditary obligation of remaining in the gild to which a citizen belonged that even a cleric, when found to have escaped from his corporation, was obliged to return to it, according to the law of the year 445, if he had obtained a rank no higher than that of deacon. (*Nov. Val. 15.*; also *Cod. Theod. XIV, 3. 11.*) This makes plain how the Church herself was shackled by the State, and how difficult it was for her in this decadent civilization to fight her brave struggle for humanity and brotherhood, and to save what might still be saved.

Most deplorable everywhere was the condition of the Bakers' Unions. The hardships which membership in them implied made it most desirable to escape this thralldom. To render them less abhorrent special privileges were frequently granted, such even as the exemption from the *sordida munera*. The fact, however, that men were judicially condemned to such a gild tells its own sad story. Moreover, according to a regulation of Constantius, made in the year 355, any one who married a baker's daughter was compelled to enter the gild; and a law of Honorius, in 403, forbade any baker to marry a woman not belonging to the corporation. The penalty in the latter case was no less than confiscation of property and deportation.

The conditions under this form of State Paternalism may give some indication of what, in another way, might be expected if an entire nation were enslaved under a Socialistic State, such as is contemplated by the modern Social Democracy. The politician and ward heeler would practically possess complete control over the persons of the citizens. Those who would find least favor with them would be relegated to the most undesirable occupations. Unless the fugitive slave law would again be reenacted men could not be held to such a sacrifice of their freedom. If, as Socialists feebly argue, there is likewise little freedom under capitalism, it only follows that we must enlarge this to correspond to the true rights and duties of man, and not that we must enslave ourselves entirely. The struggle of Socialism against the Church shows the real nature of the tyranny the red International means to exercise. Its approval of the terrorism and confiscation practiced against the Church in Portugal and elsewhere are a sufficient confirmation of this attitude. Its animosity against Catholic education is relentless as death. Every attack upon the life and liberty of the Church is hailed with exultation in the Socialistic camp. Yet we know that with the passing of religious liberty the last hope of the laborer must likewise vanish.

What has been said of the development of the system of labor gilds in pagan times, even in its palmyest days, must not be permitted to leave the impression that labor was ever honored save under the Christian dispensation, where the influence of the Church could be duly exercised; or under the old Covenant, when the spirit of Jehovah was with His chosen people. A greater simplicity, it is true, prevailed in the earlier days of Greek and Roman paganism, before slavery had appeared in the vast proportions it was to assume in later centuries. Yet to pagan pride labor was ever a disgrace, and modern paganism, even where it apparently champions the cause of labor, is animated by the same spirit.

The system of slavery was a fearful clog upon the labor movement. Slaves were the living machinery of Greek and Roman capitalism. Thousands of human beings were often the possession of one man of fortune. They were the great body of the producers, whose labor was limited only by their physical endurance, if the master so desired it, and whose gain belonged to him entirely. They could, above all, be replaced at little cost. To wear out a slave in a few years was a policy often practiced as more profitable than properly to provide and care for him. With this system the poverty-stricken gilds of freemen and freedmen were compelled to compete.

A great portion of these latter classes, it must likewise be remembered, lived upon the doles of bread or corn which the State was constantly making, and upon the rich legacies and gifts which the Emperors and nobles at times left them. It was important for those in power to curry favor with the idle multitudes gathered in the capital. Their baskets, therefore, were filled by the rich whom they attended as their clients, and the day was pleasantly spent in lolling about the public baths or shouting in the theatre. Perhaps they were likewise indifferently prepared to turn an honest or dishonest penny as the occasion offered. The demoralization which such a life produced can readily be understood, and its reaction upon all classes of labor.

The position of the merchants was more favorable, since they were themselves slaveholders, and so could compete, by means of their gilds, with other capitalists. Yet it is none the less true that the merchant likewise was despised by the Roman patrician, unless he had amassed a vast fortune. Rome, like America, knew how to worship success.

Yet the fact that labor gilds existed through all the centuries of Roman history from time immemorial is a sufficient indication that the solidarity thus produced had its effect in preventing even a lower degradation than that into which labor had fallen under paganism. Free craftsmen, moreover, hoped to become slaveholders themselves in a modest way. That the gilds as such were at times in possession of slave labor is evident from the fact that the right of manumission—of freeing a slave—which could be held only by a juridical person,

was granted to the gilds by the Emperor Marcus Aurelius. "The divine Marcus," we read, "grants the power of manumission to all gilds which have the legal right of union." (*Dig. XL, 3, 1.*) In fact, it was only through its slaves that the gild, by a legal fiction, could be considered an individual capable of acquiring or possessing goods; while its actions against debtors were carried on through a "procurator," who was to act in its place.

The convivial element was never wanting in these societies. Even slave gilds had their banquets and carousals. Fellowship likewise was to be fostered by the gildsmen. Members of the *sodalicia*, or fraternities, could not appear against each other in court. (*Th. Mommsen, De Collegiis et Sodaliciis Romanorum.*) Similar customs must have been practiced to some extent in the gilds. It is remarkable that in the funeral gilds slaves are known to have been admitted on an equality with other members. Most important was the practice which dedicated every gild to some divinity, whose feast was celebrated with great pomp and merry-making. Even when this religious instinct had been greatly lost, the statues of the god or goddess must still have held their station in the meeting places. Pagan religion, unfortunately, could do little to restrain the passions of men.

At the period with which we close our review the elements of dissolution were at work within the State. It is an absurd contention, put forth by the historian Edward Gibbon, and other atheist authors, that the decline of the Roman Empire was due to the introduction of Christianity. Only the preconceived purpose, that they must write to disprove the divinity of the Christian religion, could lead to such extravagant misconceptions or misrepresentations.

"The material decline of the Empire is not correlative with nor parallel to the growth of the Catholic Church," says Hilaire Belloc, "it is the counterpart of that growth, and, as one of the greatest of modern scholars has well said, the Faith is that which Rome accepted in her maturity; nor is the Faith the heir of her decline, but rather the conservator of all that could be conserved."

It was the Catholic Church which from its very beginning worked among the laborers and the slaves of the great pagan empire. As she grew in strength, she still sought, as her divinely entrusted mission, to impress upon poor and rich alike the maxims of the gospel with their great twofold doctrine of the love of God and the love of man. It was her task to lessen by every means in her power the evils which she could not prevent, and to save for a new civilization whatever was good and noble in the old. She has no economic doctrines, no political creed; but her mission is to strike at error wherever she sees it affecting the faith or the morality of mankind, wherever in her wisdom—which is of God and not of man, which is of all the yesterdays and not merely of the passing moment—she beholds endangered the supreme law of the love of God and the love of man.

JOSEPH HUSSLEIN, S.J.

The Catacombs of Susa

For some years past nothing has been heard from the northern coast of Africa but the clash of arms, and the crash of the little sultanates that were toppled over by the European invaders. Spain and France and Italy have been fighting bloody battles in Morocco and Tunis and Tripoli; Agadir and Algeciras are now familiar names for us; and we know all about the Moorish chiefs and their tribesmen who have been flitting like so many shadows across the scene. Hence it is almost a surprise to hear that in those unknown and barbarous and war-swept countries, numbers of people are going in solemn procession to certain wonderful catacombs that have been unexpectedly found there and that just as in the early days of Christianity, the Holy Sacrifice of the Mass is offered in those subterranean chambers where thousands of Christians lie buried, some of them martyrs perhaps, who have been slumbering there unknown for centuries.

These catacombs are in Tunis, near the ancient city of Hadrumetum which is now called Susa and which antedated the famous Carthage of ancient times, and had already a long history when Carthage attracted the eyes of the world. Hannibal used it as a base of military operations against Scipio at the close of the Second Punic War, but later under the Roman Empire it prospered, and Trajan gave it the rank of a *colonia*. At the end of the third century it grew to be the capital of the province of Byzacena. When the Vandals came, however, they devastated it, but Justinian restored it and called it Justinopolis. Then the Arabs ruled over it and the Normans held it for a time, but at last in 1881 the French flag floated over its walls. To-day it has 25,000 inhabitants, 1,100 of whom are French, and another 5,000, mostly Italians and Maltese.

Its marvellous cemeteries which had been completely forgotten were discovered by the merest accident. A French colonel who was roaming over the Sabatier plain, outside of Susa looking for ruins, thrust his cane into a little hole in the ground and found that there was an empty space beneath. With the spades of his soldiers he soon discovered a solid well-built Roman tomb and under it a vault. When that was broken into, the excavators came upon a long gallery partially filled with earth which they immediately began to clear, and found on either side of it chambers or *loculi* for the dead all closed with huge tiles or slabs. Soon three galleries were found, but an unfortunate crumbling of the earth along with a failure of funds put an end for a time to any further search.

It was not until 1901 that work was resumed, chiefly through the Abbé Leynaud who had been the secretary of Cardinal Lavigerie in Carthage. He was named Curé of Susa, and he immediately determined to resume the interrupted work of the French colonel. With the help of a distinguished archæologist Dr. Carton, an archæo-

logical society was formed in Susa and on November 17, 1903 the Abbé himself was at work, digging in the underground galleries. To his delight he soon came upon a marble slab on which was written the name Veneria. It was the tomb, he concluded, of a converted pagan. The name suggested the pagan, but the words *in pace* which were cut in the stone showed that she had evidently been won to the Faith.

From that on success followed success. The soldiers of the garrison gave their help and in a few years five catacombs were uncovered containing two hundred galleries whose long lines of sepulchral chambers arranged one above the other were estimated to contain 15,000 dead.

Let us enter one of these subterranean cemeteries. Starting at the foot of an iron cross which stands, in the midst of a clump of olive trees you descend a flight of seven steps which lead down to two chambers, almost quadrilateral in shape and are separated by a passageway from each other. They are crypts in which Mass was formerly celebrated. You enter a long passageway. It is as black as night and crossed and recrossed by a bewildering net work of little streets and alleys forcing you to keep close to your guide. These passages are only a little more than three feet wide and about twice as high. The mortuary chambers placed one above another as in Rome, are rectangular in shape and the interiors are all coated with lime. The bodies of the dead are enveloped in linen cloths, the head is bare and the hands are outstretched. The little chest or chamber is sealed with plaster and tiles.

The perfect preservation of those catacombs is marvellous. They seem to have been made only the other day. Nevertheless at the slightest touch of the finger, skeletons which appear strong and well knitted, crumble immediately into a pile of dust. They are as fragile as the wing of a butterfly. Unfortunately some of the sightseers are anxious to handle these human remains, although the result is that what fifteen or sixteen centuries had kept intact falls to pieces to satisfy a childish curiosity. It sometimes happens that while the bones disintegrate, the plaster in which they were encased remains intact.

Some of these chambers are open, others closed. In the catacomb of Hermes alone, you may pass by on your journey, over 8,000 of them, in half an hour. While you are threading your way there you almost hear at each step you take, the never ending refrain: "Dust thou art and unto dust thou shalt return." On the bricks or mosaics, or occasional white marble slabs that close the entrance of the *loculus* you read inscriptions here and there in Latin. Only three or four have been found so far in Greek, but oddly enough, they are Latin words in Greek letters.

These inscriptions are usually very simple; consisting merely of the name and age and the date of burial. You have Paula, and Saturnius, and Victor, and Felicissima

and Perpetua and then the formula: *In pace*, but most frequently the one that was in special favor in Byzacena "*Dormit in Pace*," he or she sleeps in peace. There are no eulogistic epitaphs. African asperity forbade them. However, there is an occasional one such as "*Austyce, dulcis anima*," "O Austycus, sweet soul!" or again. "To the excellent master of a bad tempered servant." Once when the skeleton of an old Roman centurion of the second Parthian legion was discovered, six officers of the garrison determined to pay him proper honor, and so on March 2, 1912, they went down into the catacombs and stood a few moments at attention, before the open tomb. It was very French; but they thought it the right thing to do for an old soldier.

As you grope through the passages of this venerable necropolis, your steps do not disturb the peace of the place. Your footfall evokes no sound from the *tufa* on which you walk, nor does the noise of modern Tunis come down from above. And even on the upper earth when everything is asleep in the white glare of the mid-day sun, or during the unchanging and luminous nights of the Sahara, the silence is disturbed only by the chirp of a cricket, the yelp of a dog, the howl of a jackal, or perhaps the prayer of some pious Mussulman offering his orisons to Allah. You can almost hear the throbbing of your heart as you emerge from the silence of the tombs into the hush of the upper air.

At a conference in Tunis, M. Leynaud informed his audience that you find palm leaves cut on the tombs, and occasionally a pelican, an ark or a dove, all symbols of Our Lord. Perhaps also there is an anchor, the symbol of hope. When there is a cross it is sometimes like the Greek letter *tau*, or one of modern form. The *ichthus*, fish, is there also with its symbolical letters signifying Jesus Christ, the Son of God, the Saviour. In one case an exquisitely carved figure of the Good Shepherd was discovered, evidently the work of an artist of great merit.

These catacombs do not enjoy the celebrity that they deserve, but doubtless, they will soon come into their own. At present the zealous priest is doing his best to call the attention of his people and the world at large to the sacredness of this resting-place of the primitive Christians of Africa and incidentally to the enormous value of the find for archaeologists. In the interests of piety and instruction he always leads the children of the place down into those depths the day after their first communion and then explains to them what their ancestors suffered for the faith. In 1910, he availed himself of the visit of Mgr. Combes, the Primate of Africa and Archbishop of Carthage for a more solemn ceremony.

In one of the open places of the excavation the illustrious prelate celebrated Mass. The snow-white beard and the ascetic countenance of the bishop made him seem like a presbyter of the early days as he stood in his robes at an altar stone that had doubtless been used for

the same purpose by the early bishops of Byzacena and there in the shadows he offered the Holy Sacrifice.

Around him crowded in the narrow galleries were the clergy in their white surplices that gleamed through the darkness, and as they united in singing the *Credo* tears filled the eyes of every one; even the most hardened sceptics wept, and they were not ashamed. No doubt the souls of the dead gathered around the altar on that occasion, and revived in the souls of their somewhat degenerate descendants some of the ancient thrill of a self-sacrificing faith.

When the throng ascended to the surface, their eyes were dazzled by the light. Before then was a ragged Bedouin astride of his donkey saluting the priest as Marabout and singing his plaintive song as he wended his way to the desert. Here and there on the plain squads of soldiers were going through their maneuvers, and the wild tribesmen were being broken into the tactics of modern fighting which were so unlike their own. Beyond was Susa with its narrow white streets guarded by crenellated battlements. Here and there a palm tree projected its motionless branches from the walls and above were the golden crescents on innumerable minarets scintillating in a sky that seems like a turquoise. But higher than the palms and higher than the minarets, rose the slender steeple of a little church over which glittered the cross and below it the tricolor. Was it a prophecy?

X.

A Supposed Raphael

During the Missionary Congress at Boston Mr. P. E. Duffee, of Ryan & Duffee, 500 Boylston street, invited the delegates to view a very beautiful Madonna and Child he had on exhibition. About the beauty and excellence of the picture there can be no question. It is an expression of affection, of filial affection responding to maternal love. These two, so different, yet with a common origin, may be read in the depth of feeling the artist has succeeded in portraying in the countenances, and especially in the eyes of the two persons. In the Infant Saviour the expression is arch and confiding; in the Blessed Virgin it is tenderly responsive. Moreover, the composition is worthy of note. One may suppose that in a simple two-figure picture with no accessories there is hardly room for composition. But such is not the case. Even there one looks for harmony, dignity and unity. These are obtained by means of the pyramidal construction familiar in the works of the great masters: it is heightened in this picture by means of the oval effect obtained by the placing of one foot of the Child resting lightly on the hand of the Mother.

Who is the artist? Mr. Duffee maintains that it is a work of the great Raphael himself. Some speak of it as "the lost Raphael." This is, at present at least, an exaggeration. Such an expression implies that a well-known work of the master disappeared, and has now been found. Thus we used to speak of "the lost Gains-

borough," after the "Duchess of Devonshire" had been stolen. But there is no evidence as yet that this picture was ever generally known, or included in the catalogues of the master's works. On the other hand, it is certain that, before the French invasions of Italy during the Revolution, there were many Madonnas in private collections of that country, attributed to Raphael by their owners, which were carried off by the invaders. Most of the great masters taken by the French Government from well-known galleries, such as the Vatican or the Pitti Palace, were restored in the general European settlement following the fall of the Empire. But those of private owners in private hands were often carried away by the Bonapartists going into exile after the restoration of the Bourbons.

Such, it is supposed, was the lot of this picture, which was discovered, a few years ago, in an attic of an old house in the suburbs of Boston. In considering the question of its authenticity, one may say, first of all, that it is certainly Raphaellesque. The light, sure touch, the long oval eyes set rather far apart, the exquisite treating of the hair, in which every thread is shown, the finely modeled hands of the Virgin Mother with their long, delicate nails, the gracefully posed head and neck, all testify to this. But there is something else to remark. The Child has the cruciform aureole which, as far as we are aware, is, of all Raphael's works, seen only in the Madonna della Sedia. At first sight this is the only thing the two pictures have in common. In the Boston picture the Child is in perfect repose; in the Madonna della Sedia He is in action, turning away from the artist yet looking back, half curious, half shy, with His dress, which in the former picture is arranged decorously, in confusion. In the Boston picture the Mother almost faces one: in the Madonna della Sedia she is turned from the observer. In the former she wears the Madonna's conventional dress: in the latter, that of a contadina. Yet if we begin to examine the two pictures more carefully, beginning first with the Child, and attempt to compare His features as they appear in the Madonna della Sedia, we shall see, perhaps, that the results will be not very far removed from the Child of Mr. Duffee's picture. There is, too, a likeness in the disposition of the hair. The same result will follow the attempt to repose the Madonna herself. One will say that in the Boston picture there is no St. John. This is true; but, as Lanzi tells us, there is more than one example of the Madonna della Sedia, all claimed to be authentic, and in them St. John does not appear always. It might be worth while to compare the Boston picture with such a two-figure example. And here it is worth while to remark that the Madonna della Sedia is not the only picture of Raphael's with its variants. This is explained in various ways. One is that while engaged in his great work in the Vatican the master, either to fulfil commissions, or to rest his faculties, often turned to the production of his cabinet Madonnas. Some of these he would paint through-

out with his own hand, others he would sketch and then turn them over to one of his fifty pupils, especially to Giulio Romano, often adding himself the finishing touches. But it is generally held that the long oval eye is a mark of the master's hand.

We are, therefore, inclined to believe in the relationship of the Boston picture to the Madonna della Sedia. Whether it be a work of Raphael's or of a disciple under his guidance, drawn from the same models, or of a later hand imitating the master's style, we leave to experts. The question must be settled by them after a careful study of the technique, the coloring, the pigments, the drapery, even the canvas, a task to which no mere amateur is equal. But we may conclude by asking, what later artist capable of such a work as this would have left it unsigned, or have contented himself with mere imitation? On the other hand, one must confess that the Child is a weak point. In all Raphael's Infant Christs there is an individuality which here seems to be missing. We hope to see the problem solved definitely.

HENRY WOODS, S.J.

Protestant Episcopal Orders Seventy Years Ago

Among the interesting things in the biography of Henry Livingston Richards, just published under the title "A Loyal Life" not the least is the story of his rebaptism as an Episcopal minister. Like more than one English archbishop, Mr. Richards was born in Presbyterianism. While attending the General Convention in 1844, he began to have doubt regarding his Presbyterian baptism, of which the result was that he was rebaptized by Bishop Whittingham; and it gave him great joy to believe that he was "now a member of Christ's Holy Church." But the question whether he could have received holy orders in that Church while unbaptized, seems never to have occurred to him or to Bishop Whittingham, who was quite active in this matter of rectifying doubtful baptisms. Nothing is said of reordination; and apparently he continued to the end of his ministry without any supplying of the defect, as did also the other clergymen Bishop Whittingham rebaptized.

From this one learns the very loose ideas held on the subject of orders by even the High Church Episcopalians. As to the Low Church Episcopalians, we know what their ideas were. They were definite enough, but not such as would give one any confidence. The ministers of to-day can not change such facts by putting on Roman collars and vestments, nor even by wearing birettas and calling themselves Fathers.



Every now and then things come up to tell us that we are growing old and that a new generation is in control. The *Montreal Star* has a column headed, "Thirty Years' Ago," in which it tells of ancient happen-

ings in Montreal, and gives the pictures of the actors in them. The other day it told how the Rev. Samuel Massey preached a sermon on Martin Luther, and, as usual prints his portrait. We had not the pleasure of Mr. Massey's acquaintance, yet his picture seemed quite familiar. Mr. Massey may have been a great man in Montreal: the picture given as his presents one who was great throughout the world—Edwin Booth. So a generation has arisen that knows not Edwin Booth. Truly, we are growing old, and the world is running away from us.

CORRESPONDENCE

The "Order of the Star in the East"

LONDON, October 31, 1913.

In a former letter I gave some account of the latest development of Theosophy, and the preparations the leaders of the sect—or some of them—are making for presenting a Hindu youth from Madras to their followers as a reincarnation of the Saviour. In this connection I mentioned that an association had been formed in India, under the name of "The Order of the Star in the East," to prepare for this "Second Coming." Founded two years ago, the Order now claims to be a widespread international organization, and it has this week held its first general Congress in London.

The gathering was not a large one, but those present claimed to be the delegates of 15,000 members, belonging to twenty-nine different nations and to various creeds. The English delegate was a titled dame, Lady Emily Luytens. The Order puts forward as one of its principles the statement that no matter what race or religious denomination a candidate for membership belongs to he will be accepted if he professes the belief in the coming of a great religious teacher, and is willing to prepare for this new revelation being made. But within the organization no secret is made of the belief that the destined teacher, the new Messiah, is no other than the young Indian student Krishnamurti, who presided at the London meeting, and in connection with whose name the blasphemous theory already mentioned is being propagated.

The Order has a depot for the sale and distribution of its publications in the West End of London. In a brief statement of principles which it circulates, ideas and practices taken from the Christian code of faith and devotion are boldly applied to the coming teacher. In fact, the unfortunate dupes of the movement are taught to cultivate an attitude of prayerful devotion, not to the true Saviour of Mankind, but to this promised false Christ. Here are the essential points of this statement of principles and practices:

"1. We believe that a great Teacher will soon appear in the world, and we wish so to live that we may be worthy to know Him when He comes.

"2. We shall try, therefore, to keep Him in our minds always, and to do in His name, and therefore to the best of our ability, all the work which comes to us in our daily occupations.

"3. As far as our ordinary duties allow, we shall endeavor to devote a portion of our time each day

to some definite work which may help to prepare for His coming.

"4. We shall seek to make Devotion, Steadfastness and Gentleness prominent characteristics of our daily life.

"5. We shall try to begin and end each day with a short period devoted to the asking of His blessing upon all that we try to do for Him and in His name."

One does not so much wonder at disciples for such a strange delusion being recruited in India by an alliance of European cranks and Hindu dreamers, but it is strange to find that it has won so many adherents in England and Scotland, in France and in the United States. It is one more proof that there is no folly of which men and women are incapable once they turn their backs on the light of Christian revelation and go groping in the darkness of their own shadows. That there would be such delusions our Lord Himself has warned us. "There shall arise false Christs and false prophets," He said, and here is a fulfilment of His prediction.

A. H. A.

"Joan of Arc" and Mr. Chesterton's "Magic"

LONDON, November 8, 1913.

Last night we had Mr. Gilbert Chesterton's firstling as a playwright, "Magic," at the Little Theatre, and a few nights earlier Mr. Raymond Roze's grand opera in English, "Joan of Arc," at Covent Garden. The latter having been first in the field, I must accord it pride of place.

The clever son of Madam Marie Roze had long been known as composer, musician, and *chef d'orchestre*, but this opera on the fascinating subject of the Blessed Maid is out and away his most ambitious undertaking to date. It is understood that in several matters essential to an elaborate production he has been indebted for the co-operation and advice of his famous mother, who—a circumstance not known, I fancy, save to the *cognoscenti*—resided in her native Paris throughout the terrible siege of 1870-1, and received from Thiers the gold medal for her heroic conduct. Her son's ambition in presenting "Joan of Arc" is a more than laudable one. "I composed it," he says, "because English must not be ignored in opera. To-day English still dominates the letters, the science, and the commerce of the earth—opera alone ignores it." He adds that it is his intention subsequently to stage—always in English—not less gorgeous productions of "Tannhäuser," "Lohengrin," "Tristram and Isolde," "Faust," "Carmen," "Hansel and Gretel," and the ballet "Narkiss." And, in addition to numerous native artists of the first rank, he has been successful in inducing some of the most famous continental stars to sing for the first time in English.

Not less than £14,000 has been expended in staging "Joan of Arc" at Covent Garden, including £1,000 worth of old arms and armor for one scene, and a grand organ built into the Opera House at a cost of £2,000. Only Sir Herbert Tree and the late Sir Henry Irving, in fact, have ever "produced" in this country on a scale of such magnificence. But the setting should be worthy the picture, more especially when that picture happens to be Blessed Joan, of whom one of the most rabid of anti-Catholic authorities has felt compelled to say: "Thus perished the most pure, noble and remarkable heroine in history, for the crime of saving her country, when little more than twenty years old."

The first-night audience for "Joan of Arc" included the Princess Marie Louise and several other "Royalties," and, among contemporary composers, Sir Alexander Mackenzie, Sir Frederic Cowen, and Mr. Josef Holbrooke. The reception was enthusiastic, but seeing that the opera lasted for four hours, there was a consensus of opinion that the blue-pencil would have to be freely employed. Mr. Raymond Roze has imposed on himself an extraordinary task, for he is his own composer, librettist, conductor and producer! I should have mentioned that portions of the score had been heard before, "Joan" having been done as a cantata at Queen's Hall some two years ago. There is nothing particularly original about the music, and Mr. Roze has by no means got the better of the Wagnerian influence by which he has been obsessed for years. Thus, *Joan's* "farewell" to her native Domrémy is rather obviously inspired by *Elizabeth's* prayer and by *Elsa's* ecstatic vision. As for the book, the dialogue is in many respects over-diffuse. The rôle of the Blessed Maid herself was sung by Miss Lillan Granfelt, but in pursuance of Mr. Roze's repertory plan, it was allotted to Madam Marta Wittkowska at the second performance of the opera. Miss Granfelt sings and looks nicely, but her pronunciation of English is faulty, and moreover, she presents the part just as the young and ingenuous country girl, without for a moment being able to introduce the element of mysticism into her impersonation. Moreover, there are one or two anachronisms. Thus the critic of the *Daily Telegraph*:

"Is the introduction of the 'Ave Maria' into this scene (between *Joan* and *Philip of Burgundy*) historically accurate? Surely, the hymn as now commonly used and as sung by *Joan* first came into universal use only in the days of Pius V, more than a century after the events depicted in the opera. Further, since very great stress has been laid on historic accuracy, the term cannot be used strictly in the matter of the 'ornaments' on the High Altar in the coronation scene, unless we are very much mistaken."

For the rest, the *Dunois* of Mr. Raoul Torrent was quite admirable, both as to singing and acting. Mr. Mott made an excellent *Philip of Burgundy*, Mr. Rabke an adequate King, and Miss Gibson a charming *Isabeau*. Spectacularly, the opera presents a series of magnificent tableaux, whereof the most striking illustrate Charles VII's coronation, the Maid's capture, trial, devotions, martyrdom, and apotheosis. The scenery has been painted by Mr. Lyndhurst, the wonderful dresses designed by Mr. Percy Hurston, and the "historical" accuracy vouched for by the *York Herald*.

"Magic," last night's *première* at the Little Theatre, the first essay in stagecraft by one of our most brilliant men of letters, Mr. G. K. Chesterton, is in a prologue and three acts, and is admitted by its author to have been written in three weeks. (It has been waggishly advanced, having regard to the generous dimensions of "G. K. C.," that he might experience some difficulty in negotiating the portals of the "Little" Theatre!) The gifted author prepared us for something a little unusual by stating that "Religion in this play is treated seriously, spiritualism quite sanely, and comedy in its relation to the modern theatre."

So far, good. Mr. Chesterton does his "Magic" with only half a dozen principal characters, one feminine and the rest masculine. But Mr. Chesterton strikes no particular note of originality in so concentrating his action in a few characters, as a dramatic author well

known to America, Mr. Haddon Chambers, does the four acts of his brilliant "Tyranny of Tears" with a cast of only *five* principals.

In some sense "Magic" is a brilliant piece of fantastic imagery, and is hardly, I think, the kind of fare that can attract much money to the twentieth century theatre. Briefly, its story is this: *Patricia Carleon* has inherited a family habit of "seeing fairies." On a mountain-top one fine day she comes upon a *Stranger* whom she mistakes for a fay, but who is in reality a conjuror. *Patricia's* old uncle, the *Duke*, engages the *Stranger* for a conjuring entertainment, but *Patricia's* brother scoffs at the *Stranger's* art and won't have him at any price. Whereupon the *Stranger* proceeds to perform "real" miracles, whereat the brother is so quickly convinced that he is stricken with delirium. So, to save the situation, the conjuror invents a false rationalist theory of the tricks or "miracles" he has performed, which satisfies the brother, whilst *Patricia*, already deeply in love with the *Stranger* and his art, falls into his arms. How's that for a plot as plots go nowadays?

"Mystical philosophy and epigram" is how the *Daily Telegraph's* critic defines Mr. Chesterton's curious work, and such a description is neither unfair nor inaccurate. Mr. A. B. Walkley, in the *Times*, is more cavilling, and in the course of a silly notice pokes fun at the author and the formlessness of his effort. Oddly enough, one of these two critics finds that Mr. Chesterton's *Duke* is a kind of "ducal Mrs. Nickleby" in his conversation, and the other finds him reminiscent of the Squire in George Eliot's "Middlemarch." This rôle was splendidly played by Mr. Fred Lewis, who kept the audience convulsed whenever he was on the stage. The *Stranger*, in whom the whole essence of the drama concentrates, could not have been more finely acted by Mr. Franklin Dyall, who brought just the needed touch of weird inspiration to his assumption. Miss Grace played very charmingly, Mr. Wm. Farren made much of a delightful old doctor, and Mr. Heggie interpreted with consummate gravity a curiously interesting type of the Anglican clergyman (he is not uncommon!) who is not particularly clear as to what his beliefs are. A smaller rôle was entrusted to Miss Faith Celli, who is a niece of Mr. Herbert Standing, the once well-known comedian.

If Mr. Chesterton's comedy is comparatively formless, it is always interesting, and that is fifty per cent. on the right side in the theatre. His wit is spontaneous and unforced, and his humor never offends against good taste. If he has had to call in the aid of Messrs. Maskelyne and Cook for his, or rather his *Stranger's*, conjuring feats, that was inevitable. You never knew what was coming next, and that again is on the right side in play-making. A brilliant first-night audience was vastly pleased with "Magic," and "G. K. C." has made all London talk.

PERCY CROSS STANDING.

In common with other Continental countries, Spain is suffering from the evils of an increasing emigration. A society has now been formed under the patronage of St. Rafael, who watched over the young Tobias on his journey, and it has set itself a twofold purpose: first, to prevent emigration as far as possible; and, secondly, to care for the spiritual and moral interests of those who are determined to go, before setting out, during their journey, and on their arrival.

A M E R I C A

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"Sad Condition of Mexico"

The marvellous capacity manifested by some American women in absorbing instantaneously a vast amount of information without any visible help, is insisted on at least indirectly by the *Boston Herald* of November 19, in an article entitled "Sad Condition of Mexico." Mrs. John Lind, the wife of the extraordinary United States Envoy to Mexico, informs the world that "she never saw anything so abject as the condition of women in that country, and that "it is a common report in Mexico that well-to-do Mexicans keep harems." The *Herald* then proceeds to unload some of its own discoveries about the peons and the illegitimacy of the Mexicans in general.

Now there are several reasons why it is more than likely that the lady in question never made the remarks attributed to her. In the first place, while she was with her husband in her brief visit to Mexico, she had no time to learn anything about the conditions that prevailed there. Even he has so far learned very little. Secondly, as like her distinguished spouse, she did not know a word of Spanish, all her knowledge must have been second hand. Thirdly, she could not have had any acquaintance with Mexican women. For we have it on the best authority that even the most cultivated and charming foreigners, among whom Mrs. Lind of course must be counted, might be a resident for years in the country without ever being able to penetrate into the houses of the wealthier Mexicans. Had she been able to do so, she would not have found their condition "abject," but, as one of her Protestant countrywomen says, "she would have seen them educated, graceful and beautiful, and cultivating the virtues of love, charity and self-denial taught to their ancestors by the old Franciscan missionaries four centuries ago."

Again, we refuse to admit for a moment that such a delicate subject as the "harem," was ever discussed by her with the reporters. It is, however, possible that she

read carelessly a passage of Carson's "Mexico" in which he speaks of the Mexican household as a harem, not, however, because it was a seraglio; far from it; but, because it was considered a veritable sanctuary which he and other outsiders and particularly Americans were not permitted to enter. Or perhaps the information came from some hotel clerk who foresaw a tip. For although the desire for knowledge manifested by foreigners about social and political affairs makes as much impression on the average Mexican as a pocket-knife on the sides of Popocatepetl, on the other hand, a thriving trade is carried on in relating fairy stories to satisfy inquirers.

About the oppression of the peons, we Americans should not be too vociferous, when we face the industrial slavery that disgraces our own country. On the whole the peon is having a fairly good time of it, and will continue to enjoy himself unless Carranza drafts him into the ranks of the revolutionists.

The charge of illegitimacy is more serious, for the *Boston Herald* informs us that: "The official statistics of the Mexican Government show that in one year there were 204,327 illegitimate children born, almost as many as of legitimate children. But as many illegitimate children are not recorded the probability is that more than one-half of the children born in Mexico are illegitimate."

The record looks pretty black, at first sight, but as the United States very discreetly keeps no official records of such things, we are unable to find out how much more virtuous we are than the Mexicans. Perhaps the statistics are withheld, just as were those of divorce which were particularly shameful.

Moreover, there is always a difficulty even for statisticians to determine what constitutes illegitimacy. In Italy, for instance, only civil marriages are considered valid by the State and such is the case in Mexico. But the question naturally arises are the offspring of church marriages to be stamped as illegitimate, because a few rancorous anti-Christian politicians who have seized the machinery of the State will have it so? Evidently not.

The gibe implied in all this, is of course prompted by the common desire in what are called Anglo-Saxon and Teutonic countries to drive into the public mind the conviction that the Latin races are decayed and corrupt. A very unsafe assumption, for the "Encyclopædia Britannica" very boldly states that there is a higher rate of illegitimacy in Sweden and Denmark than in Spain and Italy. But independently of all that, it must be borne in mind that there are far greater sins than that which results in illegitimacy, and in such transgressions of the law of nature, the United States is heinously criminal.

Pan-American Thanksgiving

Mutterings that have been heard privately for seven years against the increasingly official nature of the solemn high Mass celebrated in St. Patrick's Church on Thanks-

giving morning in compliment to the Pan-American Union found expression in formal resolutions of protest by various Protestant organizations in Washington, says the *New York Times* for November 19. And that journal adds: "Particular exception seems to have been taken to the President's acceptance of an invitation to the Mass, though in the seven years of its institution, members of the Supreme Court of the United States, Senators, Representatives, and diplomats have regularly made part of the distinguished audience at St. Patrick's."

The protest against the Thanksgiving service in Washington, comes from Episcopalians, Baptists, Lutherans, and Disciples of Christ. The resolutions of the Episcopalian clergy as printed in the *Times* seem directed rather against the official character given to the celebration than against the Thanksgiving service itself. Exception is taken not to the religious service, but to the use that in some quarters is made of it. Even Episcopalians, so many of whom claim to be priests and to be empowered to offer the sacrifice of the Mass, recognize no doubt that the Mass, which is synonymous with the Eucharistic or Thanksgiving Sacrifice, is the most appropriate public expression for Catholics, especially for American Catholics, of their gratitude for the great blessings which during the year have been conferred on the Nation by a bountiful Providence.

The first paragraph of the preamble to the formal resolutions recites that: "For the last three or four years there has been celebrated in St. Patrick's Church, in this city, on Thanksgiving Day, a solemn high Mass at which the President of the United States and some members of his Cabinet, the Chief Justice, and several other Justices of the Supreme Court, with a number of Senators and Members of Congress have attended as the guests of honor."

This statement is accurate and needs no comment except to call attention to the fact which is stated by the *Times* that the "Pan-American Mass was begun in President Roosevelt's time. Under President Taft's administration, Secretary Knox asked the Right Rev. Mgr. William Russell, rector of St. Patrick's, to make the Mass an annual celebration." The initiative therefore, so far as the public character of the celebration is concerned, is due not to Catholics, but to Secretary Knox, a Presbyterian, holding the highest office in the Cabinet of a Unitarian President.

The preamble also states that: "This service is now called in the public press 'the official celebration of Thanksgiving Day,' and is described in the bulletin of the Pan-American Republics as having an 'official character,' and every effort is made by the Roman hierarchy to give this Roman Mass the color of an official function, as if it were recognized as a national service, and as if the President and his Cabinet by their presence wished it to be so recognized, which we are sure is not the case."

Of course, if the public press calls the Catholic service

"the official celebration of Thanksgiving Day," the public press is grievously in error, and there is no one who will not deplore such loose use of terms and trust that the public press will mend its ways. But is it not correct to say that it is the "official celebration of Thanksgiving Day" by Pan-Americans? Lutherans, Episcopalians, Disciples of Christ and Baptists need scarcely be reminded that the representatives of the twenty Latin-American Republics are either Catholics themselves or come from countries 95 per cent. of whose population is Catholic. It should not be surprising that they accept the one external act which is in common use for public celebrations at home and naturally the one in which they can all unite in Washington in publicly thanking the Giver of all good gifts for the blessings conferred on their Big Brother, the United States of America. Is it not far more appropriate and significant than a banquet or a bull-fight?

That "every effort is made by the Roman hierarchy to give this Roman Mass the color of an official function," we seriously question. We know of no member of the hierarchy, Cardinal, Archbishop or bishop who has so designated the service or has instructed others to do so. AMERICA would be a likely paper to be approached on the subject and yet we frankly declare that no one has instructed or recommended that we represent the Washington celebration as something "official," nor have we done so on private initiative.

A few weeks ago, as is customary, the Veteran Corps of Artillery of the State of New York and Military Society of the War of 1812, held its annual commemoration service in the Chapel of St. Cornelius the Centurion, on Governor's Island. Among those who reviewed the parade and presumably attended the religious service, besides many distinguished army men, were the Mayor of New York and several heads of the city departments. Catholics on that occasion expressed no fear that Episcopalians were making capital out of the incident or that they were attempting to foist their religion on State or country.

If "this fact [namely, the solemn high Mass celebration on Thanksgiving Day] has been understood, both in the United States and foreign countries, to give the Roman Catholic Church a prestige and prominence over all other churches," this is due entirely to the nature of the fact itself and seems to be irremediable. When the twenty Catholic Republics all become Baptists or Episcopalians or Lutherans or Disciples of Christ, the same prestige and prominence over all other churches shall undoubtedly accrue to Protestants. Meantime we trust that the President of the United States, the Justices of the Supreme Court, the Senators and Representatives of the United States will not feel that any religious scruple should prevent them from attending the Thanksgiving Mass unofficially, thus showing their wonted courtesy to the Representatives of the Pan-American Republics.

The Fate of Novels

"You call your novel a masterpiece in March," a critic complains, "100,000 copies are sold by the end of April; in May it is the greatest novel of the age; 300,000 copies are sold by the middle of July; it is immortalized as a classic in August; 500,000 copies are sold before the end of September. By November it is dead and forgotten." About three months is the average life of a novel nowadays in the opinion of a contributor to the *London Times Literary Supplement*. In 1897 the old three-volume novel finally went out of fashion, and ever since, the annual output of one-volume fiction has been constantly increasing. Some 12,000 books of all kinds, it is estimated, are published annually in England, a large proportion of them being fiction. Mr. Andrew Lang used to reckon that out of every hundred who wrote novels only one was fortunate enough to get his work printed, and as he calculated that about nine hundred secured a publisher, that would leave some 100,000 manuscripts that were rejected. An American publisher writes that only about two per cent. of the books submitted are accepted and the *Times* states that a British firm takes on an average but thirteen out of every nine hundred manuscripts they receive. Bad or worthless, therefore, as is a large portion of the fiction that now gluts the market, we are greatly beholden to the much abused publishers that the deluge is not worse.

As for the ultimate fate of the novel that is actually printed, it is consigned, after its short life on the shelves of the book-store, to the "condemned cell." There it rests for a year or so and is finally sold by the cartload to those who supply works of fiction, for whatever they will bring, to seaside libraries, colonial book buyers, etc. "One other fate reserved for the unfortunates—perhaps the kindest fate of all—is to be sentenced to the paper mills and reduced once more to pulp, to serve, like some palimpsest of old, as material for a new text."

Converts to Rome

"Events are moving rapidly in the troubled waters of Anglicanism," says the *London Universe* for October 31. It is only a little more than three years ago since the Brighton disturbance brought seven or eight High Anglican vicars and curates with more than 200 of their people into communion with Catholic Unity. Then in March last, came the remarkable manifestation of God's grace in the reception into the Church of seventy chosen souls at Caldey and St. Bride's, who are acting as magnets to many distressed Anglicans. The *Universe* is authority for the statement that close upon one hundred of the pilgrims to the Welsh island have already found the gift of Faith, and letters are pouring into Caldey from clergymen in high position in the Church of England whose bitter cry may be expressed in the words: "We can not long remain as we are. Pray for us." Seven

former Anglican ministers have made their submission to Rome within the past few months. They are all celibates, and several of them have decided to enter at once upon the usual course of study for the priesthood. This is the list: (1) The Rev. Reginald T. Elkins, M.A., Lincoln College, Oxford, formerly curate of St. Augustine's Kilburn, N.W.; (2) the Rev. Arthur Dudley, A.K.C. Curate of St. Stephen's, Upton Park, E.; (3) the Rev. Percy Gateley, curate-in-charge of St. Saviour's, Saltley, Birmingham; (4) the Rev. Ronald Alexander, a grandson of the first Anglican Bishop in Jerusalem; (5) the Rev. Ewart Hillyard Swinstead, B.A., St. Edmund's Hall, Oxford, formerly curate of All Souls', Clapton Park, N.E.; (6) the Rev. William Anderson, B.A., Emmanuel College, Cambridge, curate at St. Cyprian's, Cardiff; (7) the Rev. Leonard Allan Corsbie, of St. Lawrence's, Northampton. The first four started together the last week in October from Charing Cross Station *en route* for Rome, where they have been accepted as students of the Beda College. It is probable that the remainder will proceed thither before the close of the year. The reason for this defection from the Church of England is not far too seek. These clergymen with many others who are held back by the sacrifices they would be compelled to make have become dissatisfied with the lack of authority and unity in the Anglican Church. In the matter of doctrine within the Church of England, the evident policy is that of "go-as-you-please." The formal teaching of fundamental error as well as the connivance at such teaching shown by those who are supposed to be the guardians of the truth goes on without let or hindrance. The realization that only in obedience to the See of Peter can be found the authority and unity so wanting in the Anglican Church explains "in a sentence, why those seven men, of widely differing dispositions and intellects, have come to the same solemn and definite conclusion."

The great convention of Protestant Episcopalian representatives held recently in New York, which said so much and did so little, is proof that the American daughter is not unworthy of her Anglo-Saxon Mother.

"Circulos De Obreros"

Buenos Aires witnessed a remarkable demonstration by Catholic workmen on October 12. On the return of the Workingmen's Clubs (*Circulos de Obreros*) from a pilgrimage to Lujan, the men marched in procession through the city and assembled in one of the principal squares to arouse public interest and to petition Congress for legislation in behalf of the workingman. At the head of the marchers were Mons. de Andrea, well known in Buenos Aires for his eloquent lectures against Socialism. With him were two prominent Catholic Deputies, Dr. Bas and Dr. Cafferata, as well as several distinguished Catholic lawyers. Along the line of march the Catholic Deputies were loudly cheered. Sixteen thousand persons

gathered in the Plaza Congreso where the speakers made their addresses from an improvised platform in front of the Hall of Congress. Enthusiasm was at its height when the great throng broke out into the national anthem: "The Argentine Flag is Our Flag" which was sung over and over again. The only disturbance was caused by scattered groups of Socialists wearing red buttons who sought to interrupt the proceedings, but their attempts were quickly suppressed by the mounted police. The demonstration had no political significance as it was not arranged under the auspices of any political party, but was a spontaneous manifestation by worthy citizens who sought by constitutional methods to obtain the recognition of their grievances. "There was no violence of word or deed on the part of the demonstrators," says the *Southern Cross* of Buenos Aires, "no insults were thrown at any man or any class, rich or poor, and the flag of the country, emblem of Argentine independence and nationality was honored. The men who marched to Congress were earnest men; they were determined; they were the supporters of law and order, of society, of justice and fair play, of Argentine sovereignty, of constitutional government." There is no Catholic party as such in Argentina, and it is claimed that for this reason Catholics have not had the representation due them in framing the laws of the country. As an outcome of the demonstration on October 12, perhaps some action looking to a general organization of Catholics to protect their rights may be formed in the near future.

Caldey Again

"*Quidquid delirant reges, plectuntur Achivi*" may be translated freely: "whatever Episcopalians may say about Caldey, the monks are bound to suffer." We mentioned lately some disgraceful comments on the way these settled the petty quarrel over their property. A gentleman, getting the idea that the most disgraceful of them reflected on Lord Halifax, wrote to the periodical that published it, and incidentally attempted to justify Dom Aelred and his brethren. According to him, the Committee to which the monks entrusted the disposition of their property decided that they should pay "£3,000 to a similar movement in the Church of England," and that Pershore Abbey should be returned to the donor if he so wished. "Hence," he concluded, "this abbey has been placed at the disposal of the Rev. Brother Denys, as a freewill offering to a good cause, by those leaving it, for what appears to them to be a better one."

It is hard upon the poor monks that a defender should treat them worse than do their enemies. These accuse them of theft only: he would make them formal co-operators in establishing a false worship. They could not in conscience pay £3,000, nor 3,000 pence, to help on a Benedictine movement in the Church of England; nor could they make a freewill offering of Pershore Abbey for that purpose. As regards the £3,000, they returned

it because it was held that those contributing it would like them to do so. Lord Halifax and his friends may think that it ought to go to Protestant Benedictines, and may undertake to dispose of it in that way; but the Caldey monks attached no such condition, still less did they contribute it to such a purpose. They merely gave it back to the subscribers. Should it be given to the Salvation Army, it will be no affair of theirs and they will make no complaint of breach of faith. As to Pershore Abbey, they simply restored it to the giver. That he was able to dispose of it again, was due to their charity: whether he did so by giving it to "Brother Denys," or by turning it into a place of exercise for territorials, did not concern them in the least.

The result of the Committee shows that there was a good deal of worldly wisdom in those who held that the monks might as well keep what was their own, in spite of the distress of Lord Halifax and others over the "loss of pence," foreseeing that, whatever might be done in the way of propitiation, the monks should not escape misunderstanding and abuse. Fortunately for themselves Dom Aelred and his brethren were not moved by worldly wisdom, but by supernatural charity; while as for misunderstanding and abuse they had learned that they are part of the Christian heritage.

Commenting favorably upon the success with which the Jews of the civilized world aroused public opinion against those who tried Mendel Beiliss for ritual murder, Mr. Arthur Preuss pertinently observes, in the mid-November issue of his *Fortnightly Review*:

"In our own enlightened country certain newspapers and lecturers are and have been for a long time circulating against the Catholic Church, her clergy, her institutions, sisterhoods, etc., outrageous calumnies and libels which are not one whit less cruel or baseless than the charge of ritual murder raised against the Jews. Have we enlisted the great secular press in our cause as the Jews have enlisted it against the Russian Government and the Anti-Semites, in the Kieff trial? If not, why not? Are we not far more numerous in this country than the Jews? Are we less powerful than they in public life? Do we not love our religion as dearly as they love theirs? Why does the secular press of America unanimously and eagerly defend the Jews against the ritual murder charge, while, on the other hand, it is absolutely callous and apathetic in regard to the awful libels circulated with such venom against the Catholic Church and her priests and religious, who are bone of our bone, flesh of our flesh—our brothers, sisters, children? Surely these are questions worth pondering."

Well worth pondering, indeed! One reason we will hazard is this: Too many of the Catholics prominent in our political, social and commercial life are of the invertebrate type. They fancy they display their "broad and tolerant" spirit to best advantage by showing a studied indifference when questions come up which bear upon the Church's progress and well-being.

LITERATURE

"Color-Hearing" in Francis Thompson's Poetry

An article in the November issue of *The Month*, entitled "Two Color Poets," deals with the works of Martin Armstrong and Mr. Compton Mackenzie. Reference is made in it to that association of ideas which connects the perceptions of color with the most various sensations, but in particular with the sensation of hearing. The term "Color-Hearing" has not inaptly been invented to express this blending of subtly related impressions received through different senses. Dilating upon the changing effects of the sun's light Mr. Armstrong thus runs through its "scale of colors" in a phraseology borrowed from the art of music:

"ringing sharps
Of scarlet, blue and orange; rich concords
Of mellow flats, deep-rosed or golden noted,
Or murmuring evening-hushed, soft-muted down
To warm and dusky violet."

(*Merchant from the East.*)

Nowhere perhaps has this association of ideas been more perfectly expressed than in the works of the poet Francis Thompson. For illustration we can do no better than to take the same subject developed by Mr. Armstrong and study its treatment in the poetry of Thompson.

The sun in its rising and setting, in its full noontide splendor and in the countless modifications in which it appears to the human eye, has been a constant subject of wonderment and song for the Catholic poet. It is in this connection therefore that we find some of the most remarkable and beautiful examples of "Color-Hearing" that can be gathered from his verse. Beginning with the sun in its "Eastern pomp inaugural" we shall follow it through its course to the final decline of the "down-stricken Day," noting constantly the poet's translation, as we may call it, from color into sound, or his interpretation of sight through hearing.

The sun in its first effulgence, pouring forth its radiance over the earth, is described in his "Orient Ode." In the poet's sight it is a splendid angel setting to his lips his "flagrant trumpet" and the streams of light are blasts which he sends forth proclaiming to the world the glory of its Maker.

"God hath given thee *visible thunders*
To utter thine apocalypse of wonders."

As the sun proceeds upon its course, towards its zenith of unbearable brightness, it suggests to the poet another figure. It is now a roaring lion before whose "inassuagable chase" the planets fly in their frightened orbits. So from "the puissant approaches of his face" they have fled "since the hunt of the world begun." No word indeed could better describe the dreadful glare of a fiery summer sun in a blazing cloudless sky, than the one expression the poet has found.

"Thou as a lion *roar'st*, O sun,
Upon thy satellites' vexèd heels,
Before thy terrible hunt the planets run."

It is, however, in the "Ode to the Setting Sun" that we realize to the full the poet's pomp and power of language, the riot of color in sound and sound in color. It is the supreme, unstudied achievement of color made audible to the ear, of sight transformed into hearing. The sun, in the throes and transports of its dying, is now a stricken king who draws his royal splendors round him in his fall.

"High was thine Eastern pomp inaugural:
But thou dost set in statelier pageantry
Lauded with tumults of a firmament:

Thy visible music-blasts make deaf the sky,
Thy cymbals clang to fire the Occident,
Thou dost thy dying so triumphally;
I see the crimson blaring of thy shawms!"

Words, it would seem, can accomplish no more than this. We wonder whether, like Browning's "wise thrush," the poet can again recapture his "first fine rapture." We are not left in doubt, however, as we turn to "A Corymbus for Autumn." We here come upon his marvellous description of the last tranquil trances of the closing day. The sense of religious reverence, so intimately connected with this solemn moment seizes upon the master. To his vision the Eastern sky has suddenly become a great silent sanctuary, on whose stairs the cowlèd Night is kneeling, while slowly, like a censor, the earth is swung by some invisible Spirit before the Throne of God. Through all this scene we hear the floating mellow tones of light struck from "yon golden gong," the great convex of the setting sun. Though only the first three lines bear directly upon our theme, yet we quote the passage entire, for through it all the same rich, wondrous tones are heard that summon evermore to worship in our inmost souls.

"The calm hour strikes on yon golden gong,
In tones of floating and mellow light,
A spreading summons to even-song:

See how there
The cowlèd Night

Kneels on the Eastern sanctuary stair.
What is this feel of incense everywhere?
Clings it round the folds of the blanch-amiced clouds,
Upwafted by the solemn thurifer,
The mighty Spirit unknown,

That swingeth the slow earth before the embannered Throne?"

There remain many other passages which we are tempted to quote in writing of the Catholic poet's perception of the sublime and mysterious nature of the glorious manifestations of God in this luminary, set as "a greater light to rule the day." We have purposed, however, to deal only with his keen sense of "Color-Hearing," which is perhaps best illustrated by the instances here given. If in Milton we find "darkness visible," Thompson has made color audible.

JOSEPH HUSSLEIN, S.J.

The Coming Storm. By FRANCIS DEMING HOYT. New York: P. J. Kenedy and Sons, \$1.25.

"The Coming Storm" is a study of social problems in novel form. A simple story of friendship and love links together continuous discussions carried on in private conversations, in orderly club meetings and in a riotous public assembly,—all turning upon the central theme of Socialism. The perverse and anti-Christian nature of the Marxian doctrines is sufficiently laid bare, while the I. W. W. supply the story with its villains and conspiracies. The weaknesses, errors and faults of Socialism are strongly emphasized, and the dangers to which it leads are pointed out. Capitalism, however, is ordinarily viewed in its brighter aspects, except when attacked by the champions of the revolutionary movement. To have brought out more clearly the distinction between the two classes of capitalists, those who are seeking only their own profits and those who are truly keeping in view the common good in preference to their own selfish gains, would have considerably strengthened the argument of the book. It is a distinction which of course the author does not entirely neglect, especially since he insists throughout upon the need of social reform. Liberalistic capitalism, with its pagan principles, has bred and still is breeding Socialism, and must be regarded as one of the prime factors preparing for the coming storm. The general statement, made by one of the characters, that if the capitalist receives anything more than a small

margin of profit we "may be sure he has earned it," should not have gone unquestioned. The abuse of special privilege and the practice of sweating are only too common. In Alfred Drayton and his sister Gertrude the author has placed before us noble Catholic ideals of true social service.

The Fairy of the Snows. By FRANCIS J. FINN, S.J. New York: Benziger Bros., 85 cents.

For the past dozen years or so, Father Finn, the "discoverer of the Catholic boy," has been so busy with the management of a big parish school in Cincinnati that he has had little leisure for writing. His youthful admirers, who are numbered by the thousands, have besought him repeatedly to continue his series of school life stories, and at last he has been persuaded to take up his pen once more and has given us the tale of Alice Morrow, a poor little girl of the tenements. Many of the experiences, which a priest in active charge of a parochial school in one of our cities is sure to have, are cleverly woven into the story, and the author brings home with his well-known adroitness the spiritual lessons that have made his other books so valuable. As the boys and girls Father Finn tells are very real, their wit and humor may not always prove amusing to older readers. There are passages in the book that are hardly in the best of taste, and slang is freely used. But episodes like little Elsie's First and Last Communion, and Alice's wonderful success as a stenographer are in the author's happiest vein. The "Fairy of the Snows" described on page twelve is a much nicer child than the one pictured in the frontispiece. W. D.

Memoirs of Baron Hyde de Neuville. 2 Vols. Translated and Abridged by FRANCES JACKSON. St. Louis, Mo.: B. Herder, \$6.00 net.

These memoirs form not only an extremely interesting autobiography but are replete with very valuable information about a great epoch in the history of France. Hyde De Neuville, as his name indicates, was of English origin. He was born in France in 1776. He was always a wildly enthusiastic royalist and when only a slip of a lad was bold enough to penetrate into the very court room where Louis XVI was being tried; he was in the streets of Paris after some of the early massacres and in spite of his youth figured for years as one of the leading conspirators for the restoration of the monarchy. He was absolutely devoid of fear and took the most madcap risks in carrying out his plans. When Napoleon became First Consul, de Neuville was willing to accept the situation because it gave promise of a return of tranquility but he refused to promise any more than fidelity to the new régime. For that he was banished to the United States. After a stormy voyage of fifty days he landed in New York on June 20, 1807. His sketch of American life and his appreciation of the character of the people is of course colored by his enthusiasm at finding himself in a land of liberty. General Moreau, Napoleon's rival, was in New York at the same time, and in spite of the danger of associating with him the reckless de Neuville did not hesitate. He succeeded, finally, in making Moreau a royalist.

Seven years before he came to New York the French refugees from Santo Domingo and Cuba had been coming to the United States. Their destitution of course awakened the sympathies of de Neuville and he succeeded in founding a school for the children which in 1810 had two hundred pupils. We are not aware if this bit of pedagogical history has so far caught the eye of searchers in the records of the metropolis.

When the Restoration seemed assured de Neuville hurried back to France, and on the 4th of July sighted a pilot boat off the English coast which gave the news: "Napoleon in

Elba, Louis XVIII in Paris." After Waterloo de Neuville was made Minister Plenipotentiary to the United States. Madison was then President and Monroe Secretary of State. Subsequently he became Ambassador to Portugal. The revolution took place in that country shortly after his arrival. He was closely united to Charles X but was heart-broken when Louis Philippe ascended the throne, for de Neuville saw no hope for France except in a hereditary monarchy. His declining years were spent in retirement. Impulsive, and even reckless in advocating his political views whether it was in conversation with Napoleon or Fouché, or in his speeches from the tribune, or in his counsels to the two monarchs whom he supported, as well as to the infatuated mother of Henri V, the Duchesse de Berry, he was nevertheless esteemed and respected by friend and foe alike. He died in Paris in 1857, with the famous preacher of Notre Dame, Father Felix at his bedside to assist him in his agony.

Codex Rehdigeranus. The Four Gospels According to the Latin Manuscript R. 169, of Breslau City Library. By HEINRICH JOSEPH VOGELS. New York: F. Pustet. \$2.50.

This is the second volume of Pustet's "Collectanea Biblica Latina." The first volume of this collection of monographs on the Old Latin and Vulgate text of the Bible appeared in 1912, and the whole set of works was then announced to be under the editorship of the Benedictines, Dom Gasquet and his confrères, who are preparing materials for the revision of the Vulgate. It will probably be years before the work of revision is completed. Meantime various monographs and texts will be issued as by-products. The first by-product of the sort was "Codex Casinensis," 557 in part. Three of these forms were already known and commonly used. The fourth has never before been printed. Abbot Amelli, O.S.B., thinks this translation to have been the work of Rufinus. The issue of the new Old Latin Psalter is most important to text-critics.

Almost equally important is Dr. Vogels' reprint and study of "Codex Rehdigeranus." This valuable manuscript is of the seventh century and has the complete text of the Gospels, except John xvi, 13; xxi, 25. The text is that of the Vulgate of St. Jerome; but many of the Old Latin readings,—those that preceded the revision of Jerome,—have infiltrated into it. Hitherto the only extant reprint of the whole manuscript had been that of Haase (Breslau, 1865-1866). This edition was so rare, that Dr. Wordsworth, in his critical edition of the Vulgate, makes little use of the "Codex Rehdigeranus," and tells us, in his Prolegomena, that his few references thereto are second-hand and depend upon Tischendorf's edition of the Greek New Testament. All critical students of the Latin Vulgate will be obliged to take notice of the scholarly work of Dr. Vogels. In view of such work it surprises one to find some scholars still so biased against the Church as to take for granted the falsehood that textual criticism ended in the Catholic Church with the issue of the Clementine Vulgate of 1592. That falsehood smirches the pages of even a scholar like Dr. Kirsopp Lake, Professor of New Testament Exegesis in the University of Leiden.

WALTER DRUM, S.J.

Aus Zeit und Leben. Ein Buch noch nicht edierter zuverlässiger Beispiele und Zitate für Prediger, Konferenzredner, Katecheten, Schriftsteller und Erzieher. Gesammelt und herausgegeben von OTTO HÄTTENSCHWILLER. New York: Fr. Pustet & Co. \$1.65.

The author, as the long explanatory title of his book indicates, has collected illustrations and brief quotations intended to be of service for the priest, the public speaker and the writer. The work is distinguished from many others of a similar nature in

that the editor has confined his selections to incidents and citations which, except in rare cases, have never before appeared in such collections. He has in particular searched with great care through the twenty-two volumes of the famous World History by Dr. John Baptist Weiss for authentic anecdotes and examples. His object has been to offer nothing that has not been accurately substantiated. In every case the reference to his authority is given. The various indexes are almost confusing in their variety, and occupy about a fifth of the entire volume. In binding it is durable and attractive. This literary quality of the work should likewise serve as a recommendation.

Roma, Ancient, Subterranean, and Modern Rome in Word and Picture, by Rev. ALBERT KUHN, O.S.B., D.D. With Preface by His Eminence CARDINAL GIBBONS. Part I. New York: Benziger Bros., 35 cents.

The forty pages comprising this first section of Dr. Kuhn's valuable work, which the publishers are getting out in eighteen parts, are filled chiefly with a historical survey of Pagan Rome from the days of the Seven Kings through Republican times, to the downfall of the Empire. These periods are treated quite briefly, as the author doubtless means to devote most of his book to the story of Early Christian and Medieval Rome. We catch glimpses of the sturdy heroes who were the admiration of our school days, such as the Horatii, Curius Dentatus, and Regulus, to say nothing of the vigilant geese that saved the city, and the changes that took place under the Consuls, the Triumviri and the Emperors, are well summarized. The work is richly illustrated. The frontispiece is a portrait in colors of the Holy Father and there are half-a-dozen full-page illustrations in this section besides numerous smaller pictures.

The Panama Canal Illustrated in Color. By EARLE HARRISON. New York: Moffat, Yard & Co., \$1.00.

As there are said to be some Americans who hardly have the leisure and others, it is whispered, even lack the means, for journeying to Panama just now to inspect our "big ditch," they will be glad to know of Earle Harrison's handsome book about "The Panama Canal." Opposite each of the seventeen pages of descriptive text there is a fine reproduction in color of the author's original autochrome photographs of the Canal and its surroundings. We have seen no pictures that give a better idea of the work our engineers have accomplished at the Isthmus. The magnitude of the enterprise may be gathered from facts like these: Since the United States Government began to dig in 1905, 90,000,000 cubic yards of rock and earth have been removed from Culebra Cut. This "Grand Canyon of the Canal" is 500 feet deep at Pedro Miguel and a half-mile wide. The forty-six gates to the lock chambers are steel structures seven feet thick, eighty-five feet high, and each consists of two "leaves" weighing 700 tons apiece. The concrete lock chambers are 1,000 feet long and 110 feet wide. To protect the Atlantic entrance to the Canal there has been constructed a breakwater fifteen feet wide, rising ten feet above high tide, and extending out to sea for two miles. Mr. Harrison's beautiful pictures give a good idea of what all these figures mean.

Grace Keon's "Life on Earth of Our Blessed Lord for Little Catholic Children" has proved such a popular nursery book that a second edition of the work has recently come from the press. The author's experience with tiny boys and girls has taught her that they learn most readily what is written in simple rhymes and sung to an easy tune. So she takes the main events and incidents in Our Saviour's life, devotes to each a jingling stanza of eight lines, adds a prose paraphrase and furnishes the book besides with thirty or more attractive pictures that it will do the children

good to remember. Mothers and teachers when shopping for Christmas, would do well to examine this book. (B. Herder, 50 cents. Kenedy is the New York agent.)

In "The Barbary Coast" (The Macmillan Co., \$2.00) we have some sketches of French North Africa, by Albert Edwards, who boasts that he can dress the part of a native, though he cannot speak his language. It is therefore a collection of an outsider's impressions, some of which were received, not from the natives of the Coast, but from the Europeans who frequent it. We are sorry to have to say that some of these impressions are, both objectively and subjectively, by no means edifying.

The Rev. George A. Gordon dedicates a volume entitled "Revelation and the Ideal," (Houghton, Mifflin Co., \$1.50) to "those who believe that the ideal is the shadow of God in the mind of man." From this one can gather very easily what his idea of revelation is. He says many pretty things which we hope may be useful in some way to his disciples; but as he has built his house upon the sand, its fate, as well as that of all who trust themselves to it, is certain to us, who are not of the number of those to whom he offers its hospitality.

Herbert Quick, the author of "On Board the Good Ship Earth" (The Bobbs-Merrill Co., Indianapolis, \$1.25) tells us that this book is a survey of world problems. True to his name, he has lost no time in the survey and the solution of them. Unfortunately his solutions depend, not upon accepted principles, but on his own mode of viewing the problems. Mr. Edward Alsworth Ross, of the University of Wisconsin contributes an introduction, in which he tells us that Mr. Quick is "unique" as a social problem solver. We are glad to hear it, and hope, though by no means blindly, that it is true.

The New York *Sun* satirizes thus the "literary notes" with which the publishers of best-sellers nowadays supply the Press.

"Who is Throbba Sniffleoff? That is the question which the public is asking and which is also inflaming court circles, both in the United States and Europe. Two continents and a number of large islands have been thrown into a furore by the brilliant new novel 'Oozing Hearts,' to which the nom de plume Throbba Sniffleoff is signed. Messrs. Stringer & Co., publishers of this amazingly brilliant work, deny all information as to the identity of the authoress, but in London literary circles it is whispered that the pseudonym disguises a certain beautiful and adventurous Princess of the Russian royal family, who is famous throughout Europe for her purple hair and her collection of emeralds. American readers of this thrilling book—we refer to 'Oozing Hearts,' by Throbba Sniffleoff, published by the Stringers—especially those Americans familiar with the inside workings of the Russian court, seem to favor this theory as to the identity of the authoress. Who but a Russian princess with purple hair and emeralds could have written those passionate and vivid scenes between Dimitri and Vodka on the back stairs of the Winter Palace? And who but a woman with purple hair and emeralds could write with a frankness so nearly approaching rankness? Again we ask with bated breath: Who is Throbba Sniffleoff, author of that superb novel 'Oozing Hearts,' published by Messrs. Stringer & Co.?"

The writer of "Topics of the Week for the New York Times Review of Books, has these words of praise for John Ayscough's recent volume of stories:

"It is scarcely a matter of opinion that 'Gracechurch' is a good book which cannot fail to benefit its readers. . . . It is not a satirical or ironical book, but it denotes human foibles with unflinching accuracy and kindly humor. It is, in short, a true picture of life without a suspicion of 'modernity.' England was inhabited

by people like the Gracechurch folks when John Ayscough was a boy, and they have not all been driven out yet by any means. They are not the people Mr. Bernard Shaw encounters and portrays, but they are not less lovable for that reason. 'Gracechurch' deserves to be read by all persons who like to get out of modern rush occasionally."

P. J. Kenedy & Sons, publishers of this city, have added to the Board of Directors of their corporation three of their employees, William J. Hirten, who has been closely identified with the general management of the business for several years past; James F. Doonan, manager of the Book Department, and well known for many years to Catholic book buyers throughout the United States, and Joseph H. Meier, who for the past ten years has been the Editor of *The Official Catholic Directory*. Robert J. Culhane, the attorney for the company, has also been made a Director. The business was established in 1826 by John Kenedy, the grandfather of the present proprietors.

BOOKS RECEIVED

- The Macmillan Co., New York:**
The Gospel Story in Art. By John La Farge. With 80 Full-Page Plates. \$5.00.
- E. P. Dutton & Co., New York:**
The Gathering of Brother Hilarius. By Michael Fairless. With Illustrations by Eleanor Fortescue Brickdale. \$2.50; The Quest of the Ideal. By Grace Rhys. 75 cents.
- Dana Estes & Co., Boston:**
The Story of St. Elizabeth of Hungary. By William Canton. Illustrated by Eleanor Fortescue Brickdale. \$1.50.
- J. B. Lippincott Company, Philadelphia:**
The Book of the Epic, All the World's Great Epics Told in Story. By H. A. Guerber. With an Introduction by J. Berg Esenwein. \$2.00.
- Charles Scribner's Sons, New York:**
History of Religions. By George Foot Moore, D.D., LL.D. \$2.50; The Religious Ideas of the Old Testament. By H. Wheeler Robinson. 75 cents; In the Upper Room, A Practical Exposition of John XIII-XVII. By David James Burrell, D.D., LL.D. 60 cents; A Mirror of the Soul, Short Studies in the Psalter. By John Vaughan, M.A. 60 cents; The Divine Drama of Job. By Charles F. Aked, D.D. 60 cents; The Story of Joseph. By Adam C. Welch, D.D. 60 cents.
- Appleton & Co., New York:**
Woman in Science, With an Introductory Chapter on Woman's Long Struggle for Things of the Mind. By H. J. Mozans, A.M.; Ph.D. \$2.50.
- Guardian Angel Press, Boston:**
Lyrics of Faith and Hope. By Henry Coyle. \$1.00.
- M. H. Gill & Son, Ltd., Dublin:**
Commentary on the Psalms. By Rev. P. V. Higgins, B.D.
- Benziger Bros., New York:**
The Unworthy Pact. By Dorothea Gerard.
- Mary's Meadow, Ludlow, England:**
Sweet-scented Leaves and Other Stories of Conduct and Character. By Violet Bullock-Webster. With a Foreword by Llewelyn Bullock-Webster.
- La Salle Bureau, New York:**
De La Salle Hymnal for Catholic Schools and Choirs. By the Brothers of the Christian Schools.
- P. J. Kenedy & Sons, New York:**
The Morning Watch, The Spiritual Exercises of St. Ignatius Proposed by Father Diertins, S.J. Translation Edited by Father Elder Mullan, S.J. \$1.50; Life and Characteristics of Rt. Rev. Alfred A. Curtis, D.D., Second Bishop of Wilmington. Compiled by the Sisters of the Visitation, With a Preface by Cardinal Gibbons. \$2.50; The Towers of St. Nicholas. By Mary Agatha Gray. 75 cents.
- G. P. Putnam's Sons, New York:**
Ethics and Modern Thought. By Rudolf Eucken. \$1.00.

German Publications:

- Benziger Bros., New York:**
Die Heilige Sühnungsmesse, Von P. Cölestin Muff. 35 cents.
- M. Gladbach, Volksvereins-Verlag:**
Gottesglaube und Gottes Natur. Von Johannes Bumüller. 40 Pf.; Lebenspiegel, Ein Familienbuch für Eheleute und solche die es werden. Von Anton Heinen. M. 1.60; Märchen von der Mutter Gottes, Aus polnischen Volkssagen gesammelt. Von K. V. Rózycki. 80 Pf.

Pamphlets:

- Mrs. Frederick D. Chester, Chester Springs, Pa.**
The Story of a Sacrifice. By Mrs. Frederick D. Chester.
- Schwartz, Kirwin & Fausch, New York:**
Hints on Latin Style. By James A. Kleist, S.J.
- The Sentinel Press, New York:**
Calendar of the Blessed Sacrament. 80 cents.

THE DRAMA

The Taint of Paganism

There is one class of plays offered to the public at the present time which, as every one knows, openly teach immorality. Thus, for instance, the latest abomination of Bernard Shaw ends with a supposed declaration of the Empress Catherine of Russia, that the man who does not accept every chance to indulge his passion ought to be put in a museum as a curiosity. The press reports that although this shocking production which had no right to be called a drama displeased the critics, it pleased the audience. Evidently such people are beyond hope. Nor are the plays which profess to be written for the purpose of suppressing vice by exposing it, much better. For besides pandering to a prurient curiosity, intentionally or otherwise, they are conspicuous for their lack of common sense, as well as for their ignorance of human nature.

Thus, for instance, the play called "Ourselves" is intended to assail the assumption which no sober person ever maintained, that there is one kind of morality for a man, and another for a woman. Far from proving that this double code exists, it shows the very opposite. It installs a street walker in the house of a benevolent but silly social worker and surrounds her with all the comforts of home which are undreamt of luxuries for the recipient. They are to show the prodigal how nice it is to be good. After a month of this agreeable method of moral regeneration, the "cadet" whose property she had been appears on the scene. Of course he is repelled, for the hawk has sighted another quarry: a member of the household and a married man. The inevitable happens; the two offenders are equally depraved, the woman as bad as the man. Moreover, the whole plot reveals an amazing intellectual simplicity in the playwright. A month's ticket of leave in such surroundings where there is not the slightest suggestion of any religious influence in the work of reformation, would never have resulted in making a creature of untamed passions turn such a sudden somersault into exalted virtue. Indeed, during her sojourn in this model home, the poor wretch has not received the slightest suggestion of the sinfulness of her life, or the spiritual help she needed to rise from her sin. When sent out into the streets again, she merely expresses her regret that she has caused such unhappiness in the family, and promises to warn her girl friends not to be guilty of such ingratitude. How the man arranged matters with his wife is left to the imagination of the audience. Perhaps, however, "Ourselves" is meant to be a revelation of the irreligion or unreligion which prevails in the family life of the upper classes to-day, and which is as great a menace to society as the immorality of the slums. Incidentally it disposes of the illusion that vice is necessarily connected with poverty. There was as much sin in the fine family, where the drab was harbored, as in the back alley where she usually lived.

Another example of the family decay in Christian life is presented to us in what is called "The Strange Woman." Inez Pierrefond, whose patronymic sounds like a French rendition of "bottom rock," which she has most decidedly struck, is a foreign divorcée who takes up with a brilliant architect in the town of Delphi, Ia., dispensing, however, with the superfluous preliminary of marriage. The irregularity is discovered by John's precise and proper mother who of course is shocked at this violation of the traditions, but not overmuch; so she proceeds to initiate the erring Inez into the secrets of cooking and other household activities, and ends her work of conversion by showing the frail creature John's picture as a baby, in a red plush album. The hard heart of the hitherto rebellious Inez melts; she consents to marry John and every one is happy. The red plush album did it.

It is hard to determine whether this is a sneer or an aggravated case of preternatural simplicity. It is just possible that it is a modified representation of an event that occurred a few years

ago not in far away Ia., but in nearby N. Y. It is a village idyl. The mother of a twelve-year-old son left her willing or unwilling spouse to step across the road and begin housekeeping with another individual. "Anyhow," she said, "I was never married to Number one." The neighbors were not startled; not a bit. On the contrary, the village never saw a costlier holiday when every one turned out to celebrate the nuptials and approve of the proceedings.

A few years ago such happenings would have been impossible in a self-respecting Yankee village, proud of its connection with the good old colony times. So too, would it have been unthinkable a few months ago, that a number of Catholic ladies could imagine no other means to raise funds for a shrine in honor of one whose name we would not like even to mention in this connection, except by a performance and a dance which are not associated in the public mind with the furtherance of piety. Staid old Catholics with conservative tendencies must have shuddered when they read in the public press that the

"young women of society who were in costumes wore the loose trousers, caught a little above the ankle, which are typical of Western Asia, and they found this form of garb most satisfactory in pursuing intricate steps of the tango and the popular one-step when the floor was cleared for dancing after both the afternoon and evening performances. It made a charming Arabian Nights spectacle, aided by well calculated effects in the lighting."

It is all the more distressing as even the beer-drinking and duel-fighting soldiers of the Kaiser are not allowed to indulge in such gyrations; for the news came from Berlin on November 20, that at "a big charity ball given the previous night there was no tango on the programme, and it was noticed that the one and two steps were danced by none of the officers present."

If charity could forego such assistance, enlightened piety or indeed the most ordinary intelligence should do likewise.

EDUCATION

Sex Instruction Barred from Detroit's Schools—Meeting of the Catholic Students' Association of America—Registration in the Jesuits' Schools of North America—"Agriculture Day"

An item in the news columns of the daily papers told us the other day that the postal authorities of Chicago had decided against the admission to the mails of the fascicles on "sex instruction" prepared by the physicians entrusted with the new subject introduced into the curriculum of that city's schools. These fascicles, it appears, contain synopses of the instruction to be imparted to the young people attending the classes, and are intended for wide distribution among the parents of children frequenting the public schools in order that they might be fully informed of the nature of the topics discussed. The postal inspectors explain their decision by the affirmation that the topics treated as well as the manner of treatment used in the synopses bring the publications within the limits of the law excluding obscene and improper literature from the mails. The decision should help to open the eyes of the men and women who have been loud in their approval of Mrs. Ella Flagg Young's experiment.

That excellent lady's project received another set back early in the month. Superintendent Chadsey, of the public schools of Detroit, definitely put himself on record against the plans of the eugenists to introduce the teaching of sex hygiene in the high schools of that city. The *Detroit Free Press*, commenting editorially on the action of Dr. Chadsey, declares that "his pronouncement will be received with approval and with a feeling of relief by the great mass of sensible, old-fashioned folk who believe that parents should retain some control over the upbringing of their children, and who are convinced that those parents

are, on the whole, as well able to guide their offspring aright in the more intimate matters of human existence as is any faddist masquerading as an expert."

The Detroit Superintendent does himself honor in the vigorous expression of his objections to the system inaugurated by Mrs. Young in the Chicago schools. Some of the reasons of the faith that is in him are, indeed, of so fundamental a nature as to create the hope that no headway will be made toward the local introduction of this pernicious vagary while Dr. Chadsey retains his position as head of the schools in the Michigan city. "The subject of sex relationships," says the *Free Press* describing Dr. Chadsey's stand, "is one which inevitably tends to morbidity if anything greater than the most casual emphasis is laid upon it. The adult population of America to-day is suffering seriously from the evil effects of just such emphasis. A great portion of the people seem to be able to think of nothing else. It is talked about at the club and by the fireside. It is given prominence in the theatre. It is pored over in the novel or short story of the day. The result is a most unhealthy state of the public mind, and sometimes it appears that the American people are positively threatened with monomania *sexus*."

Dr. Chadsey does not plead for crass ignorance,—what reasonable opponent of the sex hygiene folly for children does? He makes his plea solely for the exercise of common sense. "To permit the mental infection so widespread now among their elders to spread to boys and girls through public and formal discussion of the subject while they are at an age when they should be thinking of almost anything else in preference to it, would be disastrous. To encourage such an infection through school instruction is little short of criminal."

And the *Free Press* writer well adds: "Even parents who know their children best and are most in sympathy with them realize how difficult it is to impart all the information necessary to their well-being in the manner best calculated to do them good rather than evil. The demand that a public school teacher attempt to do this work in a classroom, that he or she speak to a crowd of young people *en masse* and at the same time try to appeal properly to each individual, is hideous. The best pedagogues know that class work is far from an ideal method of instruction even in such commonplace branches as arithmetic, geography and spelling. How can it be made to pass muster in explaining a subject as intensely personal and delicate as the one under discussion?" The Superintendent of Detroit's public schools is to be congratulated on his timely and sensible stand.

Archbishop Keane of Dubuque and Bishop Davis of Davenport were among the speakers at the fifth annual convention of the Catholic Students' Association of America, which met at Iowa City for a three days' session on November 13th, 14th and 15th. The association held its first meeting at Iowa City five years ago, at the time of its organization. Since that date its members have assembled annually in various universities and colleges throughout the Mississippi Valley, and Catholic students from all over the United States have taken part in its gatherings. Business and round table discussions took up the greater part of the time, and on November 13 a banquet and reception were held at the New Jefferson hotel. The members and delegates were guests of the Newman Society of Iowa University at the Iowa-Ames game on Saturday.

On October 1 of this year the total registration of students in the Jesuit Colleges in the United States and Canada was 20,500. Of this grand total 15,419 were following the usual college or high school courses and 5,081 were doing university work in the professional schools attached to the schools of the Society of Jesus in Fordham, Georgetown, Chicago, Detroit, Milwaukee, Omaha, St. Louis, Toledo, New Orleans, and San Francisco,

The Eastern, or Maryland-New York, Province of the Society,

leads with 6,490 in its high schools and colleges and 1718 in its university schools; the Middle Western, or Missouri, Province has a registration of 4,720 students in its lower schools and 3,127 in its university classes; the Province of San Francisco numbers 1,839 high school and college students and 133 who are doing university work; the New Orleans Province reports a registration of 923 in the lower schools and 103 in its professional courses; the Colorado-New Mexico Mission has 206 students in its one college in Denver, and in the five colleges of the Canada Province there are 1,241 attending Jesuit classes.

Dr. P. P. Claxton, the United States Commissioner of Education, has lent his influences to the "Back to the Farm" movement. According to a bulletin issued from his office in Washington he believes that a plan already in vogue in several of the States ought to be introduced into the school year's program everywhere. This is the holding of an "Agriculture and Rural Life Day" on some fixed date each year, with suitable programs prepared by the school children themselves, somewhat after the fashion already followed in all the schools for "Arbor" day and "Bird" day. On this day Dr. Claxton would have the ordinary class work give way to a form of public exercises in which the dignity and worth of country life, the development of the soil, the charm of simple and wholesome living shall be panegyricized in prose and verse and song. To this end he has caused a special bulletin to be prepared, by experts in his department, which offers to all interested in the project copious suggestions of material for such a day's program. One does not care to be too critical, yet, while some good may result from this multiplication of "days" in the school term consecrated to special topics quite outside the purpose of the class room, the expectations of those exploiting these particular fads should not grow especially sanguine because of the Commissioner's approval of their aims. The "Back to the Farm" movement, to be as successful as its promoters hope to make it, needs other and far more practical incentive and inspiration than that contained in the pretty sentiment of school children celebrating an "Agricultural and Rural Life" day.

Education in Argentina

Whatever may be the merits of Argentine public school education in theory, the *Southern Cross* of Buenos Ayres believes that in practice the whole system from the Primary base to the University apex is saturated with contradiction and paradox. The chief grievance seems to be that in Argentina the State school instead of welcoming and encouraging the cooperation of individual effort places every obstacle in the path of the private school. The State school seems to be jealous of the private school, and instead of welcoming competition which would undoubtedly raise the entire character of education, it seems to fear that competition will imperil the success of those institutions supported and controlled by the Government. Why is it, asks our contemporary, that the incorporation of the Catholic University has been refused? If the students are able to prove by the conclusive test of examination before a board of inspectors appointed by the State University and not over-friendly to private institutions that the students of the latter have mastered the official program, what more can be required? On the other hand, the instruction in some of the National Colleges is notably superficial. Here is a case in point. Three years ago 215 students entered the faculty of engineering. In the following year the number dwindled to 130. In the third year only 15 students remained to complete the course. Those who fell away were unable to continue their studies because of inadequate preparation in the National Colleges for the University. Much of the general education of the country, we are told, is going on steadily in the private schools. They are doing excellent work, literary and

technical, for the Republic, notwithstanding or rather in spite of the jealousy and thinly-veiled hostility of the State school. And so it appears that the people of Argentina in the matter of education have struggles of their own.

SOCIOLOGY

Sterilization Unconstitutional

It is comforting to learn that not all the world has gone mad. Catching the infection from some men and women insane upon the subject of the physical perfectibility of the human race, and the obligation of procuring it in any and every way possible; and persuaded with all the obstinacy of monomaniacs that every means of doing so is just, the legislatures of certain states have passed laws for the sterilization of the feeble-minded, epileptics, criminals, and other defectives. Among them was the legislature of New Jersey. The Supreme Court of the State has just declared the statute unconstitutional on grounds that must commend the decision to any rational man or woman. In the first place, it is held to violate the Fourteenth Amendment to the Constitution which declares all persons born or naturalized within the United States, and subject to its jurisdiction, to be citizens of the United States; and forbids any state to make or enforce any law abridging the privilege or immunities of citizens of the United States. Seeing the lengths to which state legislatures have gone in the matter of social legislation, we cannot but be grateful to find that their unhappy victims are under the protection of the Federal Government and may appeal with no little confidence to the Supreme Court of the United States. The second ground of the decision is an immediate consequence of the first. The practice in question exceeds the police power of the State. This may also be deduced from the very nature of such powers. Their function is to maintain public order, and therefore includes necessarily, the prevention of threatening disorders. But, in the first place, that a disorder can be said to threaten, it must be proximate; and secondly, in preventing it there must be a due proportion between the disorder and the means due to prevent it. Should robberies or burglaries be prevalent in a certain district, the police may arrest evidently suspicious characters, compel them to give an account of themselves, and, if this be unsatisfactory, order them to move on. If there be good reason to believe that they meditate burglary they may be forbidden to be abroad after nightfall; but unless there is sufficient reason to connect them with burglaries already committed, they cannot be imprisoned. Imprisonment is a means of holding one suspected of crime for trial, or of punishing one convicted of crime; but it is not a means of preventing crime. Still less can a person be imprisoned merely because it is remotely possible that he will commit a crime. On the other hand, to be feeble-minded or epileptic, or even to have a criminal record, is not a crime. Society should use every lawful means to reduce the number of such persons, but to violate one of the fundamental rights of every human being, is not a lawful means. With regard to the feeble-minded, or epileptic, these as such, are no particular injury to the community in which they live. They are objects of charity, rather than of the police. They are to be protected and, as far as possible, cured; and in this way their offspring will be helped. Should their condition be such as to make them incapable of caring for themselves, they must be cared for at the public expense. This means that they must be put into asylums; and the necessary consequence will be that they will not reproduce their kind. But this result will be obtained as we say, *per accidens*. It follows, that segregation, but is not its formal effect. Moreover, such a consequence of segregation is no violation of the rights of the segregated. One may have a right, but if he is not able to perform the duties necessarily connected with that right, it remains suspended as regards its exercise. I have a right to drive an automobile along Fifth

Avenue, but until I have acquired the skill necessary to avoid accidents, I cannot exercise that right; and so it is suspended. Such treatment of the afflicted differs altogether from the positive privation of their natural rights included in sterilization. As for criminals, when one has paid the penalty of his crime, he re-enters, ordinarily speaking, into the exercise of his natural rights. The way to check them in these, is again indirect. Were they punished adequately, were previous convictions always held to oblige to greater severity, were there fewer pardons and were convictions not so often upset on technicalities, the criminal classes would be on the whole, in their proper place. As for those who are remotely criminal either on account of their parent's antecedents or on account of their surroundings, they could be dealt with by means of religion, if only public authority would give it its due scope, and by that improving of environment, in which the benevolent are interesting themselves to-day. There is no such thing as a necessary criminal. Man is a moral being. He is susceptible of moral influences; and if these be dominated, as God's providence demands, by supernatural religion, none need remain unreclaimed.

Lastly, the Supreme Court of New Jersey points out the danger of allowing a legislature to proscribe any class. Once the principle is admitted, it would be impossible to restrict its application. It might be applied to any that the majority of the legislature should choose to term undesirable. It is unnecessary to enlarge upon so prudent an observation. Examples of the abuses that might happen, will occur to any one who takes the trouble to think the matter over.

While on this subject we may remark that there is a way, favored by a good many, of reforming criminals, which however, it may help, is not likely to prove efficacious without moral and religious training. Two prisoners were sent from Michigan to Chicago to be operated upon for the cure of moral delinquency. On their return they both assured the judge that they were cured, and were full of the most virtuous aspirations. Whereupon the judge paroled them. Both probably were Catholics. The judge believes that they are morally regenerated, and hopes, to send those appearing before him in the future to the operating table, instead of to prison. If the two regenerates do not help themselves with religion, they will soon be, we fear, in the hands of the police again.

H. W.

PERSONAL

Father Jerome S. Ricard, S.J., is receiving special attention now from the news gatherers of the press as "the Wizard Weather Man" of Santa Clara University, because of the remarkable success he has had in forecasting weather conditions in California. We find this about him in the *San Francisco Monitor*: "The weather forecasts made last week by the Jesuit astronomer, Fr. Ricard of Santa Clara University, have all come true. Father Ricard promised rain and rain came; not little local rains, but million-dollar gold-drop rains from Tehachapi to Oregon; rains that mean fortunes, made and secured, on the Pacific Coast." And then it goes on to quote Father Ricard as saying: "A storm is an air-wave and the latter is analogous to a water-wave; it has a trough and a crest, a starting-point and a forward movement. The low is the trough and the high the crest. The rate of motion of a water-wave can be measured. So is it with an air-wave. Hence science can tell when and where it will arrive, especially where there is no obstacle as at sea. The land offers more difficulty."

Mr. Wilfrid Ward, the English Catholic biographer and editor of the *Dublin Review* is in this country on a lecture tour. He began the course at Philadelphia Nov. 14, under the auspices of the American Catholic Historical Society with an address on the "Four Cardinals of the Catholic Revival." On the evening of

Dec. 5 he will speak in New York at Æolian Hall, W. 42d Street, for the benefit of the Laymen's League for Retreats and Social Studies, his subject being "Cardinal Newman and His Critics." Mr. Ward will be in this country for some months.

PULPIT, PRESS AND PLATFORM

In an editorial on the methods being pursued in New York by suffrage advocates, the *World* of Nov. 19, said:

"In her methods of agitation Mrs. Belmont is rendering a service of very doubtful value to the department-store employees whose condition she professes a desire to see improved. From her personal standpoint of militancy, the opening of her campaign may have been correctly staged. It was noisy and spectacular, and all the principal actors achieved as much notoriety as they had a right to expect from the affair. Presumably some of them had a more serious purpose.

"Inciting women who have to work for a living to strike and throw away their positions and their pay is not the only way or the best way to help them to better their circumstances. If the conditions of their work are bad, if they have just grievances, outside sympathy and support may be of real benefit in hastening a change.

"The worst counsels are those of violence and strife, where intelligent co-operation is possible. Publicity alone accomplishes marvels. The public is never slow to take sides and make its moral influence felt when it is plainly shown that any class of workers is subjected to injustice or hardship through the greed or indifference of employers.

"It is the misfortune of a certain element of militant suffragists that they hurt more causes than they help and yet never learn wisdom."

Printed Lewdness as a Business Proposition

Under this caption the *Evening Mail* of Nov. 19, said editorially:

"The deliberate and systematic effort of certain newspaper and magazine owners to increase the circulation and profits of their publications by arousing lascivious curiosity through the persistent presentation of the details of 'sex problems' deserves the earnest attention of every thinking man and woman.

"Nor should any one be deceived by the attempt to disguise an unscrupulous commercial policy based on pruriency as a movement to promote social morality.

"It is not enough that the criminal courts may be invoked to punish direct and gross offenses against public decency and morality.

"Every effort should be made to arouse fathers and mothers to guard their innocent boys and girls against the sly, insidious lewdness offered to their immature minds in the form of 'romances' or 'popular science' articles.

"These panders to the lowest and most perilous human passions, who prey on the unlimited imagination and limited experience of the young, should mercilessly be sought out and exposed. Their publications should be excluded from every decent house.

"Signs are not wanting that the work of spreading this commercialized filth is increasing, and is assuming more daring forms, while those who make money by it are seeking to give its debasing allurements a false air of respectability by cunning arguments about the necessity for sex enlightenment as a social prophylaxis, a matter that belongs to parents, physicians and discreet, responsible teachers.

"There should be an organized and determined crusade to keep this printed poison out of our homes.

"It is better to prevent than to punish."

AMERICA

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Mexico.—One hundred and eighty-four wounded men were in the Juarez hospitals, near El Paso, Texas, on Wednesday, November 26, following the unsuccessful Federal attack on that city, to which Pancho Villa and 6,000 rebel troops returned and where they are now quartered. Villa captured a number of field pieces and a military train. Apparently the greatest number of dead as a result of the fighting were those who faced the firing squad and paid the penalty of supporting the Huerta cause rather than that of Villa, Madero or Carranza.—Admiral Fletcher left Vera Cruz on the battleship Rhode Island November 24, with John Lind, the Special American Envoy, to investigate alleged threatening conditions in the oil districts of Tuxpam and Tampico. The Admiral's report regarding the Tuxpam field, where British and American interests are situated, showed there was no cause for alarm and that no immediate aggressive action on the part of the United States to furnish protection would be necessary. The situation at Tampico was found to be similarly controlled.

British Oil Behind Huerta.—In a lecture on the Mexican situation, delivered in Washington, November 23, Henry Lane Wilson, ex-Ambassador to Mexico, declared that British oil interests were behind the present Government in Mexico, as American oil interests were behind the government of Madero. Mr. Wilson was introduced by Representative Kahn, of California, and among his hearers were several Senators, Representatives, army and navy officers, and members of the Diplomatic Corps. It is Mr. Wilson's view that constitutional government, in Mexico, as people of the United States construe

such government to be, is utterly impossible. This is primarily true because 80 per cent. of the people can neither read nor write. With this material, he says, the kind of government which the administration of President Wilson is asking cannot be obtained.

Colombia Again Protests.—The Presidents of all the South American Republics have received copies of a resolution adopted by the Colombian Congress, protesting against the recent public declaration of former President Roosevelt in Buenos Aires, that his action in the Colombia-Panama matter had been right. The resolution declares "against any public approval given to the loss of the Colombian Province of Panama, done in 1903 by President Roosevelt, according to his own confession." "This protest," the declaration adds, "is based upon such public approval being unjust, as it supports a manifest violation of the law of nations . . . and stands in opposition to the actual attitude of the Government and people of the United States, who profess to be animated by the very different sentiments of equity and international friendship."

Colombian Oil Grants Dropped.—The oil and other concessions obtained by Lord Murray in the Republic of Colombia, where he went on behalf of the Pearson concern, have been surrendered by Lord Cowdray. In confirming the report of the abandonment of the concessions, Lord Cowdray said: "Lord Murray, of Elibank, withdrew our application for a concession when he saw that the request was being used to stir up American opposition to the Pearson interests. I have just been informed of this action, which was taken on Lord Murray's own initiative. Our withdrawal is definite and absolute." The concessions sought from the Colombian Government, but

which were not finally granted, as they had not received the sanction of the Colombian Congress, apparently would have given the Pearson concern indiscriminate right to construct harbor works and canals, in connection with the exploitation of Colombian oil deposits. The contract was signed by Lord Murray last April, and was approved by President Restrepo and his Cabinet. It was intimated the grant would give British interests, closely allied with the British Government itself, a right to build an inter-oceanic canal by way of the Atrato and Cupia rivers. The Colombian Congress will consider the American syndicate's request for oil rights, which request, it is said, is now on its way to Bogota.

Zelaya's Arrest Ordered.—Attorney-General MacReynolds, on November 24, honored a requisition made by Nicaragua for the arrest and extradition of José Santos Zelaya, former dictator of that Republic. The request for his extradition was made by the Nicaragua Assembly through Secretary of State Bryan. Zelaya is charged specifically with the murder of a fellow-countryman named Sixto, but it is likely that the execution of Cannon and Groce, two Americans, by Zelaya's orders, may figure prominently in the proceedings. When Zelaya was permitted to enter the country there was surprise that he was not deported as an undesirable. It now appears that the Administration was then busy with the Nicaraguan Government, and wanted Zelaya where he could be caught as soon as the papers reached Washington. In fact, Zelaya, in coming to New York, fell into a trap. Cannon and Groce were put to death four years ago by order of Zelaya, who then was President. Two weeks later, December 1, 1909, Secretary of State Knox handed the Nicaraguan Chargé in Washington his passports, and announced that Zelaya was personally responsible for the murder of the two men. Later in December, the same year, Zelaya, on the arrival of an American naval expedition in Nicaragua, abandoned the Presidency and escaped on a Mexican gunboat, which had been sent to his rescue by Porfirio Diaz, the President of Mexico. From Mexico, Zelaya went to Europe, and remained there until his arrival in New York a few weeks ago.

Philippines.—A depletion of the forces of the Philippines which has reduced troops and companies to half their size and made regiments a shadow of themselves, is the startling situation discovered recently by a Manila *Times* reporter, after a careful investigation. Its cause is the unwillingness of soldiers to reenlist and the dearth of recruits coming from the States. The seven-year term of enlistment and the abolition of double time for colonial service are held as largely responsible for a situation which is becoming serious. On the last three transports the average number of enlisted men who left for the United States has been more than 300, nearly all of whom were about to be discharged. In September, 29 men came to the Philippines to offset the loss of 300; in

October, 34. Of the men discharged few intend to reenlist. What the outcome will be is uncertain, although it is confidently stated that the regulation for army reserves will be changed before January. Certain it is, says the *Times*, that unless there is a change the department of the Philippines will reach a stage of dangerous weakness.

Argentina.—There was disappointment for more than 20,000 persons who went to Rosario on Oct. 19, to a bull fight. The *jefatura politica* forbade the sport. The prohibition excited surprise, as the *feria* had been widely announced in the newspapers and by posters. At the last moment an order was received from Sante Fé, signed by the Governor, stating that the Minister of the Interior, Dr. Gomez, had wired that bull fights were absolutely prohibited in the Republic. The people protested, but the police succeeded in enforcing the law.—On the same day an interesting ceremony took place at Luna, when the seventh son of the Post-Master, Señor Julio Bahia, was christened. The municipal delegate, Señor Felipe Palacios, represented the President of the Republic as sponsor.

Canada.—The National Transcontinental Railway is now complete between Quebec and Winnipeg. The Grand Trunk Pacific carries it on to the Rocky Mountains. The road through to Prince Rupert will be opened, it is expected, next year.—The Grand Trunk has reduced the working time at its Montreal shops by five hours a week. It was thought better to do so for a time, than to lay off any of the 1,900 men working there.—Chief Justice Hunter, of British Columbia, has ordered the release of thirty-four natives of British India, held in Vancouver for deportation. The decision, however, turned on mere technicalities in the Order-in-Council, under which they were to have been deported.—The Canadian Pacific offices in Austria have been reopened, but emigration business remains forbidden pending the report of the official inquiry. Its former agent, Mr. Altman, has been released on bail. His place has been taken by a Mr. Veit, formerly an Austrian Consul in the United States.—The last census shows a considerable increase in the Indians of Canada. That they are advancing in a certain kind of civilization is proved by a British Columbian Indian just convicted of manslaughter. Before he attacked his victim he took out an accident insurance policy, and during his trial his wife consulted his lawyer as to her right to collect it, in case he were hanged.—Sir Wilfrid Laurier has come out for the abolition of all duties on food. He professes to think that such a policy will reduce the cost of living. Perhaps what is really in his mind is, that if the people can be persuaded that such will be its effect, the Liberals will have a good chance to regain power at the next election.

Great Britain.—The troubles of the Indians in South Africa, now that these are doing more than mere petition-

ing, are beginning to attract attention. Several journals advance the assertion that South Africa cannot be allowed to pursue a selfish policy that will imperil India. Mr. Samuel speaking apparently for the Government, proposes the paradox that the firm bond of union in the Empire is the 'exercise by each self-governing dominion to do what it likes within its own boundaries. Lord Hardinge, Viceroy of India, has offended the South African Government grievously by expressing his sympathy with the Indians in South Africa. As the Natal employers of labor say openly that they want Indians as indentured laborers, but not as farmers, and as the Indians, as soon as they have worked out their indentures, pass under oppressive laws imposing on them a special tax and restricting their Freedom, Lord Hardinge could not have spoken otherwise without increasing seriously Indian discontent. —The Suffragists announce that they have formed a uniformed and armed police force, under the command of Mrs. Drummond, sister of General Sir John French. Its business will be to protect Mrs. Pankhurst against the police of the Government. —The *Globe* claims semi-official authority for the statement that there will be no more all-big-gun superdreadnoughts, on account of the success of submarines against them in the last naval maneuvers. —Rachael Peace, a suffragist, found guilty of arson, has been sentenced to eighteen months' imprisonment with hard labor. She comes under the Home Secretary's decision excluding criminals of her class from the "Cat and Mouse Act."

Ireland.—According to the decennial summary for the years 1901-1910, issued by the Irish Registrar-General, during the decade, the population of Ireland dropped from 4,468,501 to 4,385,421, a loss of 83,080. The marriages registered during the ten years were 227,211, as compared with 221,608 during the previous decade. The total births registered during the decade was 1,023,352, as compared with 1,055,020 for the previous ten years. As the births were 1,023,352, and the deaths 767,256, the former exceeded the latter by 256,096, indicating a natural increase in the population. During the decade 346,024 emigrants (or 7.8 per 1,000 of the population) left Ireland. The number of emigrants would thus appear to have exceeded the excess of births over deaths by 89,927. During the last 40 years there has been a well-marked decrease in early marriages. Of the 1,023,352 births registered during the decade, 2.6 per cent. were illegitimate. —Industrial conditions in Dublin, consequent on the strike, do not improve, neither side responds to the appeals of the peace-makers, and there is open advocacy of the most radical Syndicalism. One result of the troubles is the exposure of the shocking conditions of the tenement districts, which indicate that Dublin is, with the exception of a few Oriental towns, the most congested city in the British Empire. There are 21,083 one-room tenements, one-fourth of them occupied by five or more persons. It is shown that the rehousing of the

poor must now be attempted on a large scale. —The deaths are announced of the famous astronomer, Sir Robert Ball, who was born in Dublin in 1840, and of the Rev. Andrew Rorke, S.J., a native of Limerick, aged 85, who had held many important offices in the Irish Province. —Much public indignation is expressed at the recent repeated refusals of the Cunard steamers to enter Cork Harbor for the American mails, and thereby causing a delay of from six to eight days in their delivery in New York. —It is reported that contracts have been signed for the construction of the harbor at Blacksod Bay, in connection with the proposed steamship line between that port, Halifax and Boston. —According to the *Belfast News Letter*, Premier Asquith informed a delegation of Ulster Liberals, who protested to him against the exclusion of Ulster from the provisions of the measure, that the Home Rule Bill must pass as it stands now.

Rome.—A warning is given in the *Osservatore Romano*, that loyal Catholics cannot endorse the proposed new Liberal Nationalist Catholic party in the Italian Parliament, made up of the "progressive" Catholics who desire to exercise political action without ecclesiastical control, for they are independents who affect to believe that the "Non Expedit" has been totally abolished. The President of the Catholic Electoral Union claims 228 pledged Deputies in the incoming Italian Parliament. One hundred and forty candidates deny that they have in any way pledged themselves as to their attitude on religious measures.

Italy.—On November 27 the King and Queen attended the opening of Parliament, which was the first in which the representatives of universal suffrage were seated. His Majesty glorified the exploits of the army, and the advantages accruing to Italy by the conquest of Libya in the way of emigration and civilization. He referred also to the domestic reforms in contemplation, such as that of determining what the press calls "the rightful place of women"; and the attitude of the State to the Church, the latter "to have the most ample liberty without, however, being permitted to hamper the State," a precaution that seems somewhat cynical, especially as His Royal Highness added that "the State could not admit any limit to its sovereignty." Finally the army was to be placed on a better footing, and the rich were exhorted to be more generous in their contributions to the public exchequer. —The appointment by the King of three Socialist Senators—Profs. Pulle and Catti and Signor della Torre, a banker—has aroused much comment in Rome. The appointments are ascribed to the King's democratic tendencies. —The Pope's physician, Dr. Marchiafava, was also appointed a Senator. It is reported that the Pope sent him a message of congratulation and expressed the hope that the new honor would not make it necessary to abandon his post of consulting physician to the Vatican. He replied that he would continue to

give the Holy Father medical attention, but would not attend public functions at the Vatican.—At a special audience the Pope warmly commended the successful efforts of Senora Decosta and her husband in placing a replica of the famous "Christ of the Andes" in the Palace of Peace in The Hague. The Holy Father spoke enthusiastically of the large part that both North and South America are having in bringing about universal peace.

France.—On November 27, the debate on the new loan of \$260,000,000 needed to cover the budget deficit, was begun. M. Jaurès protested that no loan should be considered until the Government gave assurance that its program would be a pacifist one. He wanted France to take the initiative in proposing universal arbitration. M. Barthou, the Premier, replied that such a proposal on the part of France had already been tried, but had failed, namely, when France had proposed that the Balkan quarrel should be referred to The Hague. The Triple Alliance turned down the request. The Chamber agreed with the Minister, for the motion was lost by a vote of 439 to 148.—The differences between Bulgaria and Greece concerning prisoners of war will be submitted to the arbitration of President Poincaré. Bulgaria complains that Greece still holds and refuses to release Bulgarian prisoners of war, contrary to international law.—All French spinsters and bachelors more than thirty years old, unless they have at least three persons dependent upon them, are to be subject to an increase of 20 per cent. in the income tax. The committee in charge of the bill, which has taken four years to prepare, will submit it shortly to the Senate.—The claim of the Naundorfs to be Bourbons was recognized by the courts on November 27. *La Patrie*, which denied any such claim, was sued by Louis Charles de Bourbon, head of the Naundorf family, and fined \$100. As is commonly known, Karl Wilhelm Naundorf, the Comte de Richemont, and Eleazar Williams all claimed to be the descendants of Louis XVII, the Dauphin who was supposed to have escaped from prison after the execution of his father, Louis XVI. Eleazar Williams was a missionary to the American Indians when the Prince de Joinville, son of Louis Philippe, met him and induced him to forego his rights for a financial consideration. That fiction was laughed at. Not much was heard of de Richemont, but Naundorf presented his claim in 1833, and was accepted as being what he said he was. He died in Holland in 1845, and the Dutch Government permitted his son to bear the name of Bourbon.

Germany.—The recent Zeppelin disasters have only stimulated the nation, as well as the aged inventor, to labor more energetically than ever at perfecting their huge air crafts. On November 22 the latest and most modern dirigible of the Zeppelin type, "Z. 6," successfully made its trial flight of 250 miles. Work is likewise progressing rapidly upon the new marine airship which is to replace the dirigible "L. 2," at whose destruction

the entire crew of 28 persons perished. All the improvements deemed necessary to avoid similar catastrophes in the future are being made.—While the German papers have been exceedingly reticent regarding our Mexican imbroglio, saying little more than that our politics are unintelligible to them, Professor Bingham, of Yale, has published an article in the *Berliner Tageblatt*, in which he declares the Monroe doctrine to be obsolete. In the strongest terms he condemns the new interpretation given to it, and declares that in view of the anti-American sentiment of South America the entire doctrine has become meaningless. The article has created no slight sensation.—The regulation of Emperor Wilhelm forbidding the officers of both army and navy to dance the tango, the one-step and the two-step while wearing their uniforms has likewise been extended to diplomatic circles. In consequence the program for the ball following the Thanksgiving day dinner arranged by the American colony was hastily changed, since every member of the Diplomatic Corps would have been obliged to absent himself. The American company was to be permitted freely to disport itself when the official guests had departed.—The Reichstag opened November 25, after an intermission of almost five months. The memory of the members who had died during this interval was honored by the President, Johannes Kaempf, at the opening of the session.

Austria-Hungary.—The committee appointed to investigate the "emigration scandal" has completed its work. The report demands that the Austrian ship traffic be freed from exploitation by the pool. It declares that the increase of emigration is due to the economic crisis, and condemns the steamship lines as guilty of "gross abuses." The Government is finally urged to ask of Prussia a reorganization of its stations, which are at present in control of emigration. The four officials of the Canadian-Pacific Bureau, who had been held in custody at Czernowitz, were set at liberty under bail of seventy thousand crowns. The number of those who had escaped military service was shown, during the investigations, to have been exaggerated.—Great satisfaction is expressed at the hearty reception accorded in England to the heir apparent of the Austrian throne, Franz Ferdinand. Another diplomatic event of considerable importance was the visit paid to the aged Emperor, Franz Josef, at the castle of Schönbrunn, by King Alfonso of Spain.—An army consisting of thousands of unemployed workingmen marched in closed ranks towards the Parliament building at Budapest, and was greeted along the route of march by an immense throng with loud expressions of sympathy. In their enormous demonstration before the House of Parliament itself the men poured forth denunciations against the Government, and the situation threatened to become critical. They were finally dispersed by the police, who had sent out calls for assistance in every direction.

QUESTIONS OF THE DAY

"Is Exemption from Taxation a Favor?"

There appeared in the *Public Ledger* of Philadelphia, in its issue of November 20, a letter addressed to the editor of that journal by Rt. Rev. Mgr. McDevitt, Superintendent of Parish Schools in the Philadelphia archdiocese, which deserves careful reading on the part of many among us. Just the other day the newspapers of New York gave considerable space to an announcement of the recrudescence in this city of the ill-famed American Protective Association, and prominent in the declaration of principles of the body was the resolution "to maintain a complete separation of Church and State by securing legislation to tax all church property." One cannot say whether the *Public Ledger* has been inspired to prepare the way for the reappearance of the bigoted A. P. A in the venerable city of Penn, but the occasion of Mgr. McDevitt's letter was an editorial which had appeared in its columns strongly favoring the policy proclaimed in this resolution.

On November 14 the *Ledger* stated editorially: "A year ago a real estate authority in Philadelphia made the computation that there was exempt from taxation in this city \$227,632,284 of property. More than half of this sum represents property of the city, the State of Pennsylvania and of the United States, but a large part of the balance is property as to which *only a strained construction of the law by the courts could justify exemption.*" Mgr. McDevitt accepts this statement as "a specific and definite charge that the religious, educational and charitable bodies of the city are receiving a favor which only a strained construction of the law can justify and which is, therefore, an injustice to the general body of Philadelphia taxpayers."

No doubt the ethical principal which justifies the exemption from public tax of the property of every organization whose sole purpose is to aid in the development of the common good does not appeal to those among us who clamor for the taxation of churches and private schools. Ordinarily such men are prone to profess scant respect for the work to which these are consecrated. But even from the grossest aspect of material selfishness there is no great difficulty in proving that no mistake is made in exempting churches and schools from the burden of civic taxes, and that so far from receiving a favor from the government these render so enormous a benefit, even in a material sense, to society that it would be a most unreasonable folly as well as an outrageous injustice to attempt to hamper their efforts by taxing their property and equipment.

Probably because of density of mind—or is it pure, unadulterated desire, prompted by bigotry, to thwart all religious activity?—the defenders of such taxation fail to note this, and it is this phase of the question, there-

fore, which Mgr. McDevitt urges with unanswerable logic. He does not deal with the whole broad question, but confines himself to one feature of it only, and, to demonstrate that the various religious, educational and charitable organizations of the city are not making other people bear their burdens, he takes the parochial schools of Philadelphia as an illustration, "because he is familiar with the conditions under which these schools are conducted."

Before publishing a statement meant, one may presume, to be a fair and just presentation of the tax question as it concerns the exempted properties of churches and schools "should there not have been in your editorial," Mgr. McDevitt asks the *Ledger* writer, "at least some reference to the immense sums of money which the exempted educational and charitable institutions save to the city annually?" And the reference which ought to have been made he thus pithily presents: "Every one recognizes that these institutions voluntarily take upon themselves a financial burden which otherwise the city, *i. e.*, the taxpayers, would have to bear—a burden many times greater than the sum of money that could be collected were the property of the organizations made to pay the real estate tax. The favor, then, which your editorial sees in this exemption is a very doubtful one. The exemption, rather, is just and warranted."

The illustration which he brings from the parochial schools is an illuminating one. According to the editorial in the *Ledger* the assessed value of parochial and free school property in Philadelphia is \$3,000,000. If taxed at the rate for real estate actually prevailing in that city there would be turned into the city treasury from this source the sum of \$45,000. This, then, represents the "favor" extended to those citizens who, in self-sacrificing loyalty to an educational principle, support the eighty-four parochial schools of the Quaker City. And in return for the "favor" these men, whom the *Ledger* accuses of making other people bear their burdens, pay for the education of 60,000 pupils without a penny of cost to the city. Mgr. McDevitt emphasizes this point of his contention—the enormous financial return to the city from these self-supporting schools—by grimly suggesting the consternation of the Board of Education were the 60,000 children, who attend the parochial schools, next September to present themselves for admission to the public schools of the city to obtain that free education to which they are entitled by the very same right as are the 180,000 children now enrolled in these latter institutions.

Nor would their consternation be an unreasonable one. From a mere financial aspect, Mgr. McDevitt writes, were the city to undertake to care for these 60,000 children there would be entailed an immediate increase in the running expenses of the Board of Education of well-nigh \$2,000,000 annually. To be sure this could happen only in the supposition that the parochial schools were to close their doors, in which contingency there would be

an additional necessary expenditure of many other millions to secure property and to erect buildings to take the places of the eighty-four parochial schools no longer in existence. "Contrast this heavy outlay," the Superintendent of Philadelphia's Catholic schools suggests to the *Ledger* writer, "for current expenses and buildings, if the public schools were required to do the work which the parochial schools are now doing, with the paltry sum of \$45,000 in taxes, exemption from which is secured, forsooth, only by a strained construction of the law."

And, he it remarked, this showing involves only elementary education. A precisely similar line of reasoning might be insisted upon in reference to the 1,350 pupils registered in the two Catholic high schools in Philadelphia, to care for whom, were these to demand, as they have the right to do, their secondary training in the city schools, a further heavy outlay would be imposed upon the city. Using the cost of some of the recently erected public schools as a standard, Mgr. McDevitt estimates that this would mean \$500,000 for property and buildings, besides an annual expenditure of \$135,000, the per capita expenditure for high school pupils being one hundred dollars.

Still another fact, true in Philadelphia as universally in the cities throughout the country, is not neglected by the Philadelphia prelate in his splendid letter. The general public does not always advert to it, but it is nevertheless the case that the distribution of the share of State taxes devoted to educational purposes is made among the various public school districts of the commonwealth on a *pro rata* basis according to the number of children of school age actually residing within the limits of each district, whether these children attend the public schools or not. The City of Philadelphia, therefore receives from the Treasurer of Pennsylvania the *pro rata* allowance for the 60,000 children attending the parochial schools although these cost the public school system not a single penny for their training. The amount realized by the city from this source at the last appropriation by the State reached the very respectable figure of \$225,000.

It was not the purpose of Mgr. McDevitt, nor did his argument need the confirmation, "to refer to the immense sums of money which non-Catholic private educational institutions which are exempt from taxation save to the city by their work." Neither does he speak of the saving by charitable institutions, asylums and orphanages. His statement stands as an irrefutable answer to the claim of those whose bigotry—one can find no gentler term to describe their attitude—inspires them to charge such institutions with receiving "favours" and refusing to bear their own proper burdens.

Strange to say, the *Ledger's* editor is not convinced, although he is fair enough to concede that the statement is "an able defence" of the position assumed by the Monsignor. The *Catholic Standard and Times* of November 22 reprints the argument, advanced by the *Ledger* in rebuttal, in the editor's own words:

"It is, of course, true that an enormous burden would fall upon the city were it obliged to undertake the work now done by private charities, religious and secular, but it by no means follows that such a condition would arise should the existing exemptions be done away with. In the case of the parochial schools, for example, for which Father McDevitt speaks, there is not the slightest probability that were the city to impose a tax on their real estate they would abandon the position which they, for conscience's sake, have assumed."

We can only say with the *Standard and Times*: "A noble justification, truly! . . . Tax the voluntary schools; they already do much of the city's work. But make them do more, for they will bear the additional unjust burdens rather than close their doors."

Happily the brutal lack of fairmindedness manifested by the *Ledger* writer is not universal among us; and the generous men and women who, in loyal regard for principle dearer to them than life itself and for conscience's sake, give their self-sacrificing support to these institutions, Catholic and non-Catholic, will continue to trust in the justice of their fellows. The American Protective Association has passed resolutions before, but the saner sense of our countrymen has given little heed to their unworthy plottings.

M. J. O'CONNOR, S.J.

Origin of Medieval Gilds

Among the qualifications laid down by Pope Pius X as prerequisites for the study of social science, special stress is laid upon "a thorough knowledge of the history of ancient and modern civilization." Every age is replete with lessons for the student of social problems; but no epoch is of more exceptional interest and importance than the long period to which must be assigned the origin, growth and decline of the medieval gilds.

Modern sociologists are daily attaching greater significance to the study of these institutions which once were universally established throughout the Christian world. Catholic reformer and Protestant economist alike find here most fruitful suggestions for the renewal of society. What is best in modern developments of social thought and action had often been anticipated in a far more perfect way by the gilds of the Middle Ages. Even their very faults, to which we cannot be blind, will serve for warning or encouragement. An order of society, therefore, which in many respects has proved the most ideal the world has yet known, must certainly contain important lessons for all who would contribute their little mite of service to the social betterment of our own distressed and largely paganized civilization.

There is great divergence of opinion about the origin of the medieval gilds. Though apparently it matters little for the social student or reformer whether they were derived from ancient Rome or Greece, or sprang up from the soil itself of the respective European countries, the question is not without far-reaching consequence. What-

ever their origin, it was the Church which impressed upon them, and upon the civilization in the midst of which they developed, those marvelous Christian characteristics which essentially distinguished them from every similar form of organization historians may find in Egypt, India or China, in Greece or Rome, and even among the barbarous tribes from which many of the great nations of modern Europe have sprung.

It is true that long before the medieval guilds came into being, the Roman *officia opificum*, or trade unions, had existed in the ancient cities of Gaul, Britain and other provinces under Roman dominion. This civilization, however, was soon to be swept away, and about such unions the history of the centuries that followed is silent. Little can now be learned of the conditions of the laboring classes during these submerged epochs of history. Yet the many analogies and even possible points of contact existing between the ancient and the medieval guilds have naturally given rise to a theory which would see in the medieval trade-unions the lineal descendants of the ancient labor organizations. In the same manner the merchant guilds of the Middle Ages, history tells us, are derived from the trading organizations of the Romans and the Syrians.

Especially interesting is the fact that in the East classical traditions continued unbroken at Constantinople, and it is not impossible that Roman guilds may there at least have survived until the very fall of the city, towards the end of the Middle Ages. Certain it is that such guilds are found both under the Byzantine Emperors and in the days of Moslem rule. Mohammed himself is said to have been a member of a merchant guild.

The *Esnafs*, as the guilds of Turkey and the various Mussulman tribes are called, were not improbably derived from such early institutions, and popular traditions made bold to trace them back to the days before the flood. Like the classical Christian guilds they acknowledged the need of religion, but showed a true Mohammedan singularity, and at times perversity, in the choice of patrons. Thus to Adam were dedicated the guilds of bakers and tailors, to Noah the shipwrights and carpenters. Cain was the patron of the grave-diggers, Abel of the herdsmen and Nimrod of the smiths, while Eve presided over the guild of washerwomen. (*Garnett, Turkish Life in Town and Country.*)

Westward the course of Empire takes its way. Along the same path, by a finely elaborated and seemingly plausible theory, certain writers have attempted to trace the progress of the guilds. What in fact could seem more simple than to map out this uninterrupted course of guild life through more than twenty centuries? Beginning with the days of the Roman King Numa, almost seven hundred years before the Christian era, we would thus trace it down to Augustus; from Augustus to Constantine; from the first Eastern Emperor to the last of the Byzantine monarchs. Finally from Constantinople we should see it spreading throughout the Orient, thence

passing over into Lombardy, from Lombardy into Southern France, and from France into Germany and England!

That guilds of craftsmen have existed during almost all this period is sufficiently certain; but no historic evidence can be adduced to make the guilds of the Middle Ages essentially dependent upon those of other civilizations. Influences from Roman and Byzantine sources may undoubtedly have been brought to bear upon them, whether directly or indirectly. Yet such influences were not sufficient to account for a system which seemed almost to partake of the universality of the Catholic Church itself, and which differed vastly in its entire spirit from all other forms of guild life which had preceded it.

While the Roman trade-unions during the last centuries of the declining Empire were purely servile organizations, and the Eastern *esnafs* and the trade castes of India remained stagnant, the guilds which arose under the influence of the Catholic Church were a dynamic force. Nowhere perhaps was that freedom and spirit of brotherhood, which the Church has come to bring to mankind, better illustrated than in these guilds at the period of their most ideal development. In the Church alone has labor been truly honored and sanctified. Under her inspiration nobles and captains, princes and rulers have laid aside their robes of state and shining armor to don the poor patched habit of the monk. To the great religious orders the civilization of barbarous nations was due then as it is now. They drained the marshes and cultivated the arid land; they cleared the forests which were still the lurking places of wild beasts and more savage men; they tutored the fierce minds of the barbarian hordes, and with solemn chant and holy word raised up men's hearts to God. Beneath their labors the waste wilderness became fertile with the benediction of golden harvests and the desert bloomed into an Eden of beauty. Soon hamlet and town arose about the monastery wall, and God was glorified throughout the land. Amid such influences many of the guilds of the Middle Ages took their origin.

Of the theory, however, which would trace them back to the pagan sacrificial feasts of the nations among whom the early missionaries labored an outline must at least be given here.

The old Teutonic root of the word *gild* possessed two distinct meanings. It signified "to pay" and also "to sacrifice." The word, therefore, in its first meaning, might readily have been derived from the contributions, or "payments," which have always been an essential part of the guild statutes in every age. *Geld* in German still retains this root meaning, and is the exact equivalent of our modern English word "money" for the Anglo-Saxon "gild."

Writers, however, who insist mainly upon the sacrificial character of the first guilds naturally accept only the derivation which confirms their own theory. According to Brentano, one of the foremost champions of this view,

gild meant originally the sacrificial meal made up of common contributions; then a social banquet in general; and lastly a society.

Christianity—to sum up this theory in brief—had not come to banish the cheer of life, but to hallow it. The old feasts were therefore still retained as paganism gradually disappeared. But Christ was worshipped and His saints were honored in place of the idolatrous homage which had once prevailed. The banquets formerly held in connection with superstitious sacrifices were now opened with Christian prayers. The virtues of the Gospel expelled the vices of the pagan orgies. The Church in fine retained, and elevated to a higher sphere, whatever elements of brotherhood and mutual helpfulness had already existed under the old worship of the false gods.

Such an argument may appear plausible. Yet here likewise there is no evidence which forces us to accept it. The banquets which were to become so striking a feature of the Christian gilds had already existed in the gilds of Rome and Greece. With a different spirit they reappeared in the love feasts of apostolic days. They were the natural expression of man's social nature, and like all other indifferent actions could be supernaturalized by religious motives. While instituted for manifold and specifically various purposes, the medieval gilds were social and religious in nature, and hence naturally delighted in conviviality, without forgetting the public as well as private duties of worship.

We gladly dispense ourselves, therefore, from entering into the evolutionary theories which deduce the gilds from the family. While admitting freely the possibility of many and various modifying influences, such as we have here described, it is sufficient to recur to the needs of human nature and the principles of Christianity as the chief sources from which sprang the medieval gilds.

JOSEPH HUSSLEIN, S.J.

Roosevelt as an Essayist*

Not long before "our leading citizen" departed for a lecturing and hunting tour in South America, he gave us a new volume of essays. To review adequately the eleven disquisitions which Mr. Roosevelt includes under "History as Literature," the title of the first, would involve too heavy a tax on the interest of the reader and too great a demand on the space of this paper. For a vast range and bewildering variety of questions and events are handled by the essayist with a confidence that is hardly in keeping with his own word of advice to historians: "Willingness to admit ignorance is a prime factor in developing wisdom out of knowledge." Such discourses, however, as that on "Citizenship in a Republic," delivered in Paris, before the doctors of the Sorbonne, contain wholesome truths, which though ob-

vious to an American, were eminently apposite in the very un-republican Republic to which it was addressed. "Probably the best test," he told them, "of true love of liberty in any country is the way in which minorities are treated in that country. Not only should there be complete liberty in matters of religion and opinion, but complete liberty for each man to lead his life as he desires, provided only that in so doing he does not wrong his neighbor." That was good advice for the French *bloc*, and such passages abound whenever the author discusses questions on which his experience qualifies him to speak.

But, unhappily, he often writes with equal assurance and readiness about matters on which he is obviously incapable of passing a correct judgment. There are three misconceptions in particular that recur with such frequency that they seem to have obsessed Mr. Roosevelt's mind: the spiritual darkness and "bigoted ecclesiasticism" of the Middle Ages; "the theological tyranny and superstition" that continued to prevail—especially in Spain and its dominions, where the darkness became "Stygian,"—till the French Revolution partially dispelled them; and the Church's persistent repression of intellectual and spiritual freedom, of which its opposition to "the doctrine of evolution" is the most modern example.

Among the doctors who are charged with not "trying simply to live up to their spiritual impulses" are St. Thomas Aquinas, St. Bonaventure, Duns Scotus, St. Bernard, and not a few other giants of that wondrous age, who left an indelible impress on the thought of all future time, and were as remarkable for spiritual as intellectual sublimity. Mr. Roosevelt pronounces "all their writings" of less worth than the Catholic cathedral architecture of the period which was of "infinitely more permanent value"—infinite is a word he is fond of applying to the finite—of less influence upon general thought than the romances and folk-songs of the period, including the "Irish sagas"—which were not sagas and had originated centuries before—and of less influence on religious thought than "two books produced long afterwards, the 'Imitation of Christ' and 'Pilgrim's Progress.'" Those who have made themselves acquainted by actual study with the writings of the great schoolmen, and also with the other productions mentioned, will not accept this evaluation of relative importance; the teachers of teachers exert a deeper and more far-reaching influence than entertainers of the multitude. But the masterpieces of architecture, the hero songs of the people, the miracle-plays that originated modern drama, Dante's masterpiece of poetry, and à Kempis's masterpiece of piety, which came but a century after the "Summa," all belonged to the same great age and were the outcome of its spirit. It should, therefore, get the credit; nor should its universities be blamed any more than ours for not devoting themselves to the creation of song; nor, if it witnessed lawless indulgence, are we so free of "brutal passions and coarse appetites,"

*History as Literature. By Theodore Roosevelt. New York: Charles Scribner's Sons.

after long centuries of opportunity, that we can afford to throw stones at the religious and intellectual system which in a few generations moulded from savage Goth and Hun and Frank and Lombard, hosts of heroes, saints and sages, and matchless masters of the beautiful in the whole range of creative art.

In whatsoever the Church then is charged with, "theological tyranny and superstition," and "the performance of a barren ceremonial," the same substantially must be charged against it now. Holding herself formally and authoritatively entrusted by Christ with the deposit of Divine truth and the fitting worship of the Creator, she continues now, as then, to preach that truth, and that law of conduct it imposes in religious and secular service, and the penalties attached to the violation of both, even though a certain class of mind should deem the one a tyranny and the other a superstition. If this was "the cringing and timid ignorance of the Dark Ages," the same is far more widely prevalent to-day; with this difference, that none but the rash and ignorant apply such terms to it now. Probably the same temperament that begat Mr. Roosevelt's dislike of the Middle Ages, impelled him to declare: "Better the terrible flame of the French Revolution than the worse than Stygian hopelessness of the tyranny—physical intellectual, and spiritual—which brooded over the Spain of that day." It happens that the "intellectual and spiritual tyranny" he has in mind—the exclusion and suppression of all assaults on Catholic truth—had then long ceased to be enforced, but it was vigorously enforced throughout the Spanish Peninsula in the period when "the figures of warriors, explorers, statesmen, poets, and painters illumined its annals." He may be excused for not knowing that Spain's philosophical and theological output has continued to this day virile, fruitful and independent, or that the Scientific Institute of Madrid is one of the most advanced and comprehensive in the world; but his characterization of the "feeble universities of the Spanish-speaking countries" should at least have been qualified by the reports of the United States Weather Bureau during his own administration, which informed him that the Jesuit Observatories in Havana and Manila, the pioneer forecasters of hurricanes were the most accurate, scientific and reliable in eastern and western waters.

A similar explanation must account for the strange irritation he displays in discussing Dr. Dwight's masterly "Thoughts of a Catholic Anatomist." Mr. Roosevelt is constantly taunting the author with what others of his creed had done or said, and reminding him that the Church "a century ago would not have permitted him to print his book if it had even contained the statement that the earth goes around the sun"; and the maltreatment of Galileo, Giordano Bruno and Roger Bacon for scientific heresy, is flung in his face. Dr. Dwight could have replied that Ampère and other stanchly Catholic scientists had defended the hypothesis of genetic evolution against Cuvier more than a century ago; that Bruno

was not a scientist, nor punished for his scientific vagaries; that Roger Bacon had written the book referred to at the request of and on the lines suggested by the reigning Pontiff, and had not been imprisoned by the Church; that the troubles of Galileo and Bacon were occasioned not by their scientific views, but by imprudent language on matters outside of them, just as Presidents have punished very competent Ambassadors on similar grounds; that Copernicus had published his theory unreprieved fifty years before Galileo, and that the heliocentric hypothesis, as such, was never on the Index. This and much more he could have answered truly; but as his angry critic went on to say that the Church authorities refused Leonardo da Vinci permission to dissect dead bodies; that Copernicus was held to be a dangerous opponent of orthodoxy; that Bruno was one of the great names in science; that Mendel's work would have been condemned had not Darwin's distracted attention from it; that "the use of antitoxin would unquestionably have been considered a very dangerous heresy from all standpoints," etc.—Dr. Dwight would have given it up, as we do. Still we may cite the declaration of Professor de Morgan on the general point of his charges: "The Papal power must on the whole have been moderately used in matters of philosophy, if we may judge by the great stress laid on this one case of Galileo. It is the standing proof that an authority which has lasted a thousand years was all the time occupied in checking the progress of thought."

Mr. Roosevelt's wholesome views on citizenship and government we should like to see issued in separate form and reproduced in every civilized language. Outside of this field he exhibits many-sided qualities of mind, wide and varied, if not well-digested reading, and a ravenous appetite for knowledge. If he frequently fails to assimilate the mighty intellectual meal he has accumulated, it is because, as he says truly of another, "He is unwise to follow Brougham's example and make omniscience his foible."

M. KENNY, S.J.

An International Catholic Defence Organization

In every country it is part of the work of Catholic journalists to deal with attacks upon the Church in the public press. Sometimes this work takes the form of answering misrepresentations of Catholic teaching and practice. Another part of the work is the refutation of scandalous reports, which are either absolute fictions or wild exaggerations and misrepresentations of matters that are in themselves of little account.

With regard to statements as to alleged scandals in his own country the Catholic journalist has usually an easy means of getting at the facts, but there is often a serious difficulty in arriving at the truth when a story is hawked about from country to country, or circulated over half the world by one of the great press agencies. Even a well-informed writer on the Catholic side will

not always know to what precise quarter to address his request for information. Time is of importance in dealing with a slanderous report, and the mere delay in seeking more reliable information as to the facts often results in the lie having got such a start that it is all but hopeless to catch up with it. The mischief is done, and the refutation or explanation come too late to be of effective use.

There have existed for some time in several countries Catholic Press agencies or Press Defence Committees formed to deal with current slanders against the Church and the priesthood. Some of these have done admirable work. The Belgian "*Comité de Défense contre la Mauvaise Presse*," formed more than four years ago, is a model organization of this kind, and its annual reports tell of important results secured by its action. Its correspondents all over Belgium forward to the central office marked copies of newspapers and reviews containing attacks upon the Church, the priesthood, the religious orders, etc., or allegations to their disadvantage. The Committee examines these, ascertains the facts, and then proceeds to deal with them in two ways. Many of them can be met by a simple communication on to the press, but there is a still more effective means of action provided by the Belgian law of libel, which supplies a very simple procedure in the case of slanders against individuals.

The Committee has at its disposal the gratuitous advice of Catholic lawyers, who are experts in press law, and where they consider that legal action can be taken a suit is begun in the courts. In Belgium the penalty for libel is the payment of a fine or of damages, and the publication at the cost of the libeller of the judgment of the court in his own newspaper and in a number of others to be selected by the aggrieved party. The court has further the power of sending the libeller to prison. The Defence Committee has conducted a number of successful suits for libel, with the result that the anti-Catholic press has become exceedingly careful in its statements.

The Belgian Defence Committee soon found that it was necessary to have correspondents abroad, in order to be able to deal with anti-Catholic statements reproduced in Belgium from the press of other countries. This was all the more necessary as, when the Belgian Liberal and Socialist press found that it was dangerous to circulate slanders against the Church in Belgium itself, it began to be all the more keen on obtaining damaging items from abroad. The Defence Committee then set to work to place itself in regular communication with similar agencies in other countries, and where they did not already exist suggested their formation. France had already a *Comité de Défense* in connection with the central press agency in Paris that collects news for several of the Catholic papers. Germany, which now possesses nearly 600 Catholic newspapers (including nearly 300 daily newspapers), has an organization that works chiefly through the Catholic press. It is known as the

"Pax Association." It keeps a watch on the non-Catholic press, and issues every week, and sometimes more frequently, to the editors of the Catholic papers brief statements of fact or explanatory comments on current attacks, misrepresentations and slanders. These are sent out in such a form that they can be at once reprinted by the papers that receive them as articles or paragraphs.

The Belgian Defence Committee is now becoming the centre of an international defence organization. The idea on which it is based is simple and practical. The group which undertakes this work in each country will undertake to answer the enquiries of, and communicate information to, the secretaries of the groups in other countries. Centres of enquiry and correspondence have now been established in Belgium, Germany, France, England, Holland, Spain, Austria, Brazil and Chile. The Belgian Committee is the centre of the whole organization, which will soon be further extended.

The group that constitutes the centre for England is a sub-committee of the council of the Catholic Truth Society. Mr. James Britten, K.S.G., one of the founders and still the lay secretary of the society, has for many years specialized in the work of refuting anti-Catholic fictions and slanders and has been the means of exposing a number of such "stars" of the anti-Catholic platform as "escaped nuns" and "ex-priests." One of his colleagues in this special branch of Catholic defence is the secretary of the Press Sub-committee which now represents Great Britain in the international organization.

A. HILLIARD ATTERIDGE.

CORRESPONDENCE

Maura Ostracized

MADRID, November 15, 1913.

The solution of the last ministerial crisis in Spain brought about by the retirement of the Liberals and the resumption of the governmental reins by the Conservatives, is, at least in one aspect, a great triumph for the Republicans and the revolutionary elements in our country. When his Majesty called upon Señor Maura to form a new cabinet, he received this answer: "I shall accept the responsibility of your Majesty's mandate and return to the presidency of the Council, if it be permitted me to govern the country along the lines of the policy which the Conservative party sought to follow from 1907 to 1909. Solely on this condition will I charge myself with forming a new ministry. And I add: In default of this condition if there be a Conservative rash enough to accept the burden, let him undertake the charge, but be assured he will succeed only at the expense of his principles and with so sweeping a change in the policy of his party as will inevitably work its ruin."

What was Maura's policy during the period referred to? A single phrase is the answer: it was one of respect for and of strict carrying out of the laws of the land. During the last four years of Spain's government by a Liberal administration, whether Moret was its head or Canalejas or Count Romanones, the country has witnessed a total eclipse of authority and of law. The dif-

ferent liberal cabinets in power during these four years have had but one purpose—to satisfy the elements of the Left, the Republicans and Radicals and Socialists; the material peace our people have enjoyed has been won at the cost of concessions to the Left of every kind. As a matter of fact Spain in this period has been completely under the control of the Republicans, the enemies of the monarchy.

Maura could not conform to such a state of affairs. His conscience would not permit him, either as a Catholic, as a Monarchist, or as a good citizen and patriot, to accept from the hands of the Liberals the reins of a weak and destructive government, unless he saw himself in full authority to change the whole wretched policy prevailing and begin anew the work of national reform suspended at his overthrow in 1909.

They who affirm Maura to be a reactionary, a cruel man, and a leader who favors an inquisitorial policy in government vilely calumniate that statesman. Maura's sole ambition is to bring about the exact observance of the law of the land, to protect the principle of authority against the violence of the reckless mob in the streets, to maintain social order, to prevent the legitimate budget of the State from becoming the prey of grafting politicians, to make the interests of the nation independent of the scheming of personal ambition and of party plotting; in one word, Maura is determined not to allow the well-being of religion and of the monarchy to be sacrificed for the benefit of the few sectaries among us who seek the ruin of both, and if this be the policy of a reactionary Maura is proud of the name.

That principles such as these are hated by the partisans of disorder and of moral anarchy goes without saying. And, therefore, no one was surprised, during the gathering of the clouds which preceded the ministerial crisis, when Maura's name was everywhere proclaimed as that of the one leader able to save the situation, to hear the frantic outcries of Lerroux and of Pablo Iglesias, of Melchíades Alvarez and of the united Republican press of the country: "Not Maura; Maura never; rather riots and pillage in the streets, rather the revolution than Maura."

Unhappily the outbreak reached the throne of the King, and no doubt the fear of wild disorder impelled his Majesty to refuse the condition put by Maura as imperative before his acceptance of power. And since that day, October 27 of this year, the policy of the Conservative leader has been repudiated and been proscribed as dangerous to the welfare of Spain! Does the repudiation extend to the Conservative party as well? Such was the opinion of Señor Maura, but there was found a man in that body, Señor Dato, who seemed to have no such notion, and who, without worrying scruple, took over the presidency of the Council with its inheritance of the entire Liberal policy without a single condition.

And so the Conservatives among us are presenting a sad and deplorable spectacle of disloyalty to their party traditions. Maura sees himself abandoned by his followers; the saddle-bags of Sancho Panza have prevailed over the ideals of Don Quixote. Those same party men, his friends and coreligionists, who ten months ago, at the beginning of January in this year, almost went on their knees to Maura to plead with him not to abandon politics and not to resign his position as head of the Conservative body, now hurry from his presence and leave him alone while they eagerly enlist under the standard of Señor Dato and promise allegiance to the new Conservatism, which in no way professes the old rectitude of purpose

proclaimed by their devoted leader. Is it to be true in Spain that to enjoy the privilege of power, conscience, faith, patriotism and uprightness must be abandoned? The answer to the question appears to be contained in certain remarks made during the crisis concerning Maura by Señor Gonzalez Besada, a member of Maura's cabinet and a distinguished personage in the Conservative party. "The trouble with Maura is his conscience; he brings into his politics a conscience of scrupulous delicacy. For him, in consequence, compromise is a practical impossibility. The meannesses of real life disgust his spirit of faith, and his faith will not allow him to excuse the realities he finds all about him in political life. I declare that never in all my dealings with him, even in serious situations, have I found Maura to indulge a disposition to avoid a difficulty by the use of a bit of cunning."

I have explained above the true significance of this "scrupulous delicacy of conscience" affirmed of Maura, and of the "meannesses of real life" concerning which Besada speaks, and there is no need of further comment. The fact is, and it is a bitterly lamentable fact, that Señor Maura has been abandoned, and his ostracism by his own involves the loss to Spain of our one hope. Maura, unhappily for our country, is the one man who, because of his nobility of character, his uprightness, his lofty ideals, his patriotism and fine spirit could have curbed the revolution and have saved his country from the fearful consequences the policy of the past four years has made inevitable.

And to-day the cry throughout all Spain is: "What will Maura do, now that he has been deserted by his former friends and followers? Will he rise to the ideals of a true Catholic leader and assume the direction of all the sane and independent forces of the kingdom? Will he decide to unfurl a new banner and to form a great, strong Catholic party capable of arresting the developments now threatening and to crush the revolutionary spirit abroad in the land?" No one may question Maura's reputation in Spain—he holds, as does no one else, the sympathy, the admiration and the honorable esteem of the best among us. In financial circles, in the army, among the clergy, with the aristocracy, in every class of our people Maura's name is respected. Were he to issue a call to those who love him, proclaiming his purpose to wage a national campaign under a banner bearing the inscription, "Religion, Country and Social Order," no one may doubt that he would speedily enlist a vast and an enthusiastic following, made up of men who would not betray him as he has been just betrayed.

What will Maura do? It is not possible to say now. Many, very many among us cherish high hopes. But the reserve and silence which, as I write, mark our leader's conduct do not allow us to say aught more.

NORBERTO TORCAL.

Catholic Press Activities in Holland

"I trust to God in the day of judgment I shall not be reproached with having failed to warn you, in season and out of season, against the paramount danger of our times, the evil press." These grave and weighty words, rendered doubly impressive by the place and the occasion, were uttered last August by a Dutch bishop from the ambo in front of the Grotto of Our Lady of Lourdes. His audience mainly consisted of some fifteen hundred devout pilgrims, mostly of the well-to-do class, who made up the twenty-fifth annual Pilgrimage from Holland to the world-famed Pyrenean Shrine.

Holland and her great neighbor to the East, though both with an overwhelmingly Protestant population, have within the last two decades attracted widespread attention by their singular achievements in the field of Catholic journalism. The 1913 Year-book of the first named country, under the heading, "The Catholic Press," enumerates seventeen Catholic dailies, twenty-nine bi-weekly papers, sixty-nine weeklies and fifty-four monthly magazines of a diversified character. With the exception of three or four that enjoy a wider circulation, the Catholic dailies of Holland are mostly local or provincial papers, being issued from the larger centers of population and covering the country districts contiguous to each. Thus Haarlem, Leiden, The Hague, etc., each has its own Catholic daily. Amsterdam may boast of as many as three, with *De Tyd*, the oldest Catholic organ in the country, conspicuously in the lead. Rotterdam is represented by two Catholic dailies, one of which, *De Maasbode*, of recent years, has forged ahead so as to rank at present as the leading "Catholic journal of the Netherlands, with morning and evening editions." All of these dailies may be classed as live newspapers, each giving regularly the associated telegraphic news, more or less extensive market reports and, apart from the Catholic tone pervading their editorial and news columns, being similar in all respects to other papers.

The weeklies likewise deserve to be ranked as newspapers. So far from their being edited on the assumption that their readers get the news from the secular press of every shade, every one of these papers weekly contains a chronicle of foreign and domestic happenings amply sufficient to satisfy on this point the demand of their readers, especially those of the farming and laboring class. Both dailies and weeklies are generally well supported; one weekly is reported as having 30,000 subscribers. An excellent spirit in this respect seems to prevail among the Dutch Catholics, who generally look upon the duty of supporting their press in the light of an Eleventh Commandment, while patronizing the secular press to the exclusion of their own is regarded by them as a mark of religious torpidity akin to apostasy. Very rarely if ever is a Catholic paper heard of as having to suspend publication for lack of financial support. On the contrary, new papers are being started from time to time, the latest addition to the ranks of the dailies being *Ons Noorden* (*Our North*), which within the last three months has appeared as the Catholic organ for the Provinces of Groningen and Friesland. This makes a grand total of eighteen Catholic dailies in a national constituency slightly exceeding in numbers the aggregate Catholic population of, say, Greater New York!

In the face of this ideal showing, the bishop's remarks, quoted at the outset, nevertheless would seem to hint at something more to be desired on this score.

There is a vast difference between a local or provincial daily, with its restricted space and limited resources, and the great metropolitan press, with its commercial ramifications and news agencies extending to every quarter of the globe. This latter division of the public press in Holland, as in most European countries, is almost exclusively controlled by the liberal and radical element, and therefore of a decided anti-clerical bent in general and bitterly hostile to Catholicism in particular. Nevertheless on the plea of the completeness of their news columns, these papers were still largely patronized by Catholics of the professional and business classes. In order to remedy this unsatisfactory condition, *De Maasbode* of Rotterdam, with great pluck and enterprise con-

sidering its relatively small resources, some five years ago greatly enlarged its size, put its commercial and financial departments up to the highest level and began publishing both morning and evening editions. In its present make-up the paper is the peer of any secular sheet in the country and contains such ample daily news, both foreign and domestic, as any banker, broker or wholesale merchant might require. But it takes time to dislodge an enemy once he has obtained admission to the premises on the pretence of his liberal theories. Such is especially the case in the two southernmost Provinces of Holland, where Catholics largely predominate and therefore had exceptionally benefited by the political reforms introduced under the early Liberal administrations of the fifties. The bitterly-fought electoral campaign of last summer, however, has aroused anew the fighting spirit of the great Rotterdam daily. So vicious and vituperative had been the daily attacks on Church, clergy and religious, that the paper in dead earnest set itself to the task of gradually displacing those virulent commercial sheets wherever they are found circulating among Catholics. With the unanimous approval of the Episcopate, committees, composed of the leading clergy, professional and business men, have since been formed in all the great centres, particularly of Holland proper, North Brabant and Limburg, for the purpose of carrying on an active propaganda to extend the circulation of *De Maasbode* in professional and business circles. Evidently the bishop aforementioned had *this* in mind while addressing some of his wealthier countrymen at the Grotto of Lourdes. Cardinal Van Rossum, while visiting Holland last summer, also warmly espoused *De Maasbode's* cause, and publicly commended the paper for its courageous stand and high purpose. Encouragement is further being received from the very class whom the movement chiefly concerns. One leading merchant with foreign business connections writes to the paper that Catholic business people henceforth have no excuse whatsoever in patronizing the secular press, since *De Maasbode* contains all the daily news any business man in any branch of trade at home or abroad may be looking for. Apart from this movement, the paper has recently opened a public subscription for the purpose of sustaining, financially as well as morally, its active and persistent fight against the judeo-masonic press. Upwards of 10,000 gulden have so far been subscribed by sympathizers of every rank and condition. No better proof could be had of the Catholic public's endorsement of the paper's stand in the pursuit of which its editors and managers seem to be straining every nerve. And the signs all point to their energy and grit not being wasted. It should be remembered that Holland geographically is a rather small-sized country and that its Catholic population barely exceeds two million souls. While there seems to be ample scope for all of its local papers and every indication of their being successfully supported, the area of the country and the circle of the reading public are necessarily too limited to maintain more than one Catholic commercial daily up to the high standard of modern requirements. Consolidation has been in the air for some time past, and though nothing definite has transpired so far, eventually, it is believed, the two leading papers, *De Tyd* of Amsterdam and *De Maasbode* of Rotterdam will be merged into one superior Catholic journal wherewith effectively to offset the many advantages that large capital and political pull afford the great secular press.

In connection herewith what greatly perplexes intelligent Catholics in Holland is that so far not a single Eng-

lish Catholic daily has made its appearance in the great United States. The gist of their argument seems fairly well reflected by Kipling's familiar lines: "We have got the ships; we have got the men; we have got the money, too!" As they view it, all we lack is the spirit that prompts Catholics individually to subscribe the necessary capital and editors and managers to be content with a "living wage," and all for the success of a cause that should be dear to us beyond all else. This alone, they claim, holds the secret of their remarkable achievements of late years in the journalistic field.

V. S.

The Catholic Church in Bosnia

Recently much has been written about the Balkan States, but there is one Balkan land that has been practically forgotten. It is Bosnia! There, too, a war is being waged, not a war of blood, but a war that is direful and full of significance—the Catholic Church in Bosnia is warring against Schism and Mohammedanism. Just now this struggle has become especially acute between the Catholics and Schismatics, or, as they prefer to be called, the Servians. The activities and forces of the Schismatics are chiefly directed towards obtaining a political union with Servia, which would mean absolute persecution for Catholicism, if we are to judge from Servia's former attitude towards Catholicity, which has been that of complete and unflinching intolerance.

Bosnia in the year 1463, fell into the hands of the Turks. King Stefan Tomasevic had for years been harassed by interior rebellions among his princes, many of whom had fallen away from the Faith. So now with the change to Turkish rule, thousands of the people, following their princes and nobles, yielded to the yoke of Islam in order to preserve their lands and estates. The churches, as in all religious persecutions, were the first objects of the invaders' ravages and plunders. Many were burned, after being despoiled of their treasures and religious *ex-votos*; others were unceremoniously converted into Turkish mosques. The monasteries of the Franciscans, who for years had been the religious teachers of the country, were looted, and these hallowed walls, resonant of the days of glory under the patronage of the kings, were now battered down and crumbled into dust. The learning, the piety and the sacred memories of consecrated and great lives were buried and forgotten in the ruins.

Amidst all this the sons of St. Francis showed themselves "men of God." During these times of pressure and hardship and want, which were the inevitable outcome and results of war, these holy monks went about caring for the sick and the dying, caring for their persecutors as well as for their own people. To them do the Bosnians owe their faith of to-day. Dressed in the flowing Turkish robe and turban they went from village to village, celebrating Mass, administering the Sacraments and consoling the desolate people. They trained the youth, and in order to secure a new supply of native clergy, sent these young men to Italy, to Croatia or Hungary for their seminary training. The people had abandoned their homes and fled to the frontier countries, where they could breathe the pure air of freedom and, unmolested, worship their God.

Thus it was that the country became a desolate waste. Bosnia, but a short time before a country of smiling meadows and well-fed cattle, a land where the country

folk sang as they worked and praised God as they lived, now was a barren stretch of untilled fields, with houses and farms vacant and dreary. The Turks saw this and tried a remedy by bringing in from Servia the Schismatics. But this was merely "adding insult to injury" as regards the Catholic Church, which gradually weakened and nearly died.

In 1878, the year of the occupation by Austria-Hungary, a new era dawned for Bosnia. In 1879, out of a population of 1,158,160 there were only 209,400 Catholics, but the occupation broke the Slavic fetters and the Catholic Church began a new existence. The ecclesiastical hierarchy was established. Dr. Joseph Stadler, Professor of Theology in Agram, was appointed Archbishop of Sarajevo, assisted by two native Franciscan bishops in Banjaluka and Mostar. The Society of Jesus was called in to establish seminaries for the secular priests. In Travnik the Jesuits founded a preparatory seminary with about one hundred students, and a *gymnasium*, or college, with three hundred students on the roll; later in Sarajevo, a theological seminary was established with twenty seminarians.

The population of Bosnia to-day is somewhat more than 1,800,000; of these 782,800 are Schismatics, 602,200 Mohammedans, 423,000 Catholics. These 423,000 Catholics are divided into 173 parishes, of which 98 are under the direction of the Franciscans, the others looked after by secular priests. There are 372 priests in Bosnia, of whom 106 are secular priests. There are 560 Sisters of different orders and Congregations: St. Vincent Sisters of Mercy, 127; Sisters of the Precious Blood, 137; Daughters of the Divine Love, 140; Servants of the Holy Infant Jesus, founded by Archbishop Stadler, 120, etc. Despite the fact that the education of the clergy is well provided for, yet there is a great want of facilities for the education of the Catholic layman, which should and does necessarily mean that one potent factor for the advance of the Bosnian people is lacking. However, the reason for this can readily be understood when we realize that eighty per cent. of the population is illiterate. In the entire Bosnian land, for a population of more than 1,800,000, there are but 417 elementary State schools.

In 1910 Bosnia obtained "Home Rule," or a Parliament of its own. The Emperor has eliminated religious quarrels, as much as he could, by making the number of members proportionate to the strength of the religious denominations, which means that out of the seventy members directly elected but sixteen are Catholics. While of the twenty appointed but five are of the Faith. What is the result? Violent and virulent persecution of Catholics. Catholic laymen are needed as leaders; Catholic laymen educated as to the questions and political status of the day; Catholic laymen who can by brains and goodness meet the opposing party; who can meet books with books, pamphlets with pamphlets, sophisms with truth; free thought and heterodox doctrines with pure Catholic principles and orthodoxy. Those of the opposition have the numbers, they have the official positions, they have the schools, such as they are; they have everything but right. Hence it is that Bosnia is struggling for its religious existence; it is waging a war against great odds; it needs assistance and encouragement from its more successful and resourceful brethren. "Quality for Catholics" is the watchword in Bosnia, and though young in the struggle, its maturity will certainly bring success and religious freedom.

J. RUKAVINA, S.J.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

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A School Lesson

The New York *Herald* of November 22 presented the following item to the readers of its news columns:

"Because they say that they believe there is no God, a large number of boys in the four upper classes of Public School No. 72, in East New York, at New Lots road and Schenck avenue, recently developed the habit of maintaining silence during the singing of hymns containing reference to faith in a Deity. Some of the girls in the two upper classes also began to remain silent during the singing. The decrease in volume became so noticeable that the teacher in charge of the singing took action to induce the children to sing, and failing in this she referred the matter to the school principal."

The principal promptly shifted the burden to the district superintendent, and this latter, after questioning the graduating class of boys and the same class of girls, told their members that "if joining in the songs was against their beliefs it was not necessary for them to do so." Since that time, the *Herald* gravely adds, a large part of the school singing has been stopped.

Evidently the *Herald's* enterprising newsgatherer followed the trail thus opened, since the further information is vouchsafed that "several of the boys come from homes where the atmosphere is atheistic or agnostic, while a great many of the parents of boys who have taken this stand have orthodox religious views. The great majority of the children in the school are Jewish." The orthodoxy of the parents, however, has not descended to all of their children. "We have been taught a lot of things in science about the growth and origin of things which don't agree with the things in the Bible, and we take the science," was the manner in which one lad expressed his reason for not joining in the singing of the hymns. How wise old heads that have grown weary revolving the perplexities in just that thought must envy the easily achieved assurance of that lad!

We might use the foregoing as a peg on which to hang several rather serious deductions. If the *Herald's* story is accurate, and one has no reason to question it, what is one to say regarding the absolute freedom from religious bias so frequently insisted upon as characteristic of public school training? What must one think of the orthodox parent that permits his untrained child to be educated in an atmosphere in which he is "taught a lot of things about the growth and origin of things which don't agree with the things in the Bible"? What shall one say of the confusion and disorder and lack of discipline inevitably resulting in a school-room where such incidents as the *Herald* describes are possible? Since the district superintendent had no alternative in his decision, they are quite possible, be it added, in every class-room in every public school, although we have known cases in which a like speedy spirit of justice according to law was not exhibited. And if they are possible, what shall one think of the habit of training young people, of discipline and obedience and subordination to authority so supremely needed in the fashioning of children? What shall one say—but why pursue the theme? Is it any wonder that Christian parents in a Christian land are beginning to awaken to the need of something more in the education of their little ones than there is afforded in the non-religious program of the public school?

Have Women Souls?

Frequently reference is made in the radical literature of our day to a supposed discussion held at the Council of Macon to decide whether or not women have souls. The story is taken from the Socialist text-book upon sexual matters, Bebel's "Woman under Socialism." The book, though it has passed through more than thirty editions, and has been translated into nearly every language spoken by Socialists, is as unscientific as it is slanderous, blasphemous and immoral. Its frank paganism and free love doctrines, however, have rendered it popular, while its vile misrepresentations of Christianity and of the Church are thought to contribute to the modern emancipation of womankind.

After striving to prove by disconnected and misunderstood quotations that Christ, Saint Paul and the Fathers of the Church were hostile to woman and marriage, he comes to the Council of Macon, "which" to quote De Leon's translation "in the sixteenth (*sic*) century, discussed the question whether woman had a soul, and which decided with a majority of but one vote, that she had." (p. 52.)

With his wonted carelessness for truth or precision, provided a slander can serve his purpose, no reference to the source of his statement is given. We must accept it upon his assumed veracity and the infallible correctness of his interpretation. In the official records of the Council no such discussion is noted. The story, as Father W. McMahon, S.J., shows in his "Bebel's Libel on

Woman," is founded upon an ignorant or malicious distortion of a perfectly clear passage in the "Historia Francorum" of Gregory of Tours (VIII, 20): "In this Council," writes Gregory, "there was one of the bishops who declared that a woman could not be called *homo* (man). But when the other bishops had reasoned with him, he held his peace, for they showed him that the text of the Old Testament laid down that in the beginning when God created man it was said 'male and female He created them, and He called their name Adam,' which means man of the earth, thus applying the same term to woman and man alike, for He designated each of them equally *homo*."

The question, therefore, whether women have souls was never mentioned in the Council. The discussion consisted merely of an objection made by a single bishop regarding the propriety of using the term "man" when technically referring to woman, and finally there was no vote taken, but merely an explanation offered, which was at once accepted as satisfactory.

It is with falsehoods like the present, and with apparently learned but misinterpreted quotations and clever sophisms, that the faith of Catholics is attacked on every hand by the Socialist method of propaganda. Naturally the average workingman cannot be prepared to give an answer to such countless calumnies against his Church, nor can he distinguish between reliable and unreliable authorities, between misapplied and correct quotations. Every means is used, moreover, to estrange him from his divinely appointed teachers, and to inspire him with distrust and even hatred of the priesthood. He has refused to heed the warnings of the Church, he has knowingly exposed himself to danger, and his loss of faith is almost an inevitable result.

Bebel's volume, which reflects the very lowest stage of sexual degeneracy, is advertised in every Socialist paper, and has even been sold directly by the "Christian Socialist." It is freely recommended as a *vade mecum* for every Socialist girl and woman. Its apparent apparatus of vast learning, without any of the reality, renders it sufficiently formidable. Bebel undoubtedly recognized the untenableness of many of his statements, bolstered up, as they are, by an array of credulously accepted or misinterpreted authorities; but the book was good propaganda matter and a slur upon Christianity and all religion. The Socialist party has everywhere sought to introduce it, while it has apotheosized its author. Yet Socialism is not concerned with religion! Religion is a private matter!

Thanksgiving Day in Washington

The annual Pan-American Thanksgiving Mass was celebrated at St. Patrick's church, Washington, on November 27, and was attended according to his promise by the President of the United States. The presence of the Nation's Chief Executive on that occasion was an answer to those who remonstrated with him for lending an of-

ficial coloring to a Catholic service. At the same time it was a rebuke to those churchmen, patriotic societies and guardians of liberty who are forever raising the religious issue and thrusting themselves forward as official censors of the President in whatever relations he may have, whether public or private, with Catholics or the Catholic Church.

The "Century's" Moral Obfuscation

One of our subscribers wrote to the publishers of the *Century Magazine* to complain of a story entitled "Home," in its November issue. An answer was immediately received, which we reproduce in part. It runs as follows:

"We assure you that the publishers of the *Century Magazine* had not the slightest intention in the world of calumniating or offending Catholicism or Catholics. Indeed, several of the members of our own editorial family are Catholics, whose sensibilities are as carefully considered and whose opinions are as useful and as often required as any of the others. . . . Everybody knows the eternally righteous discipline of the Mother Church regarding the sacrament of matrimony. Everybody knows, too, the pathetic human frailties and inadequacies that so often hinder the real achievement of that ideal, especially in wild, newly-settled countries. And every Catholic knows that, if forced to choose between the salvation of a human soul and the perpetuation, whether or no, of a specific marriage contract, the Mother Church saves the soul! And *that* for the very reason that, obviously, humanity's ideals are in some cases too real to be realized.

"The deeply human, earnestly sympathetic reader of 'Home' cannot, we think, fail to see that the author's attitude is as perfectly respectful, reverential indeed, as his depiction is graphic.

"Truly yours,

"THE CENTURY CO."

This letter aggravates the original offense, for although the story of "Home" was bad enough, the editor's own idea of the methods adopted by "Mother Church" to save souls is appalling and atrocious. Evidently he and "the Catholic members of the editorial family, whose sensibilities are as carefully considered, and whose opinions are as useful and as often required as any of the others," need immediate instruction in the fundamentals of ethics.

This anonymous novel "Home" presents us with a priest in the confessional who counsels a seducer to marry the girl he had led astray. When the penitent, who, by the way, is a Protestant—but that is only one of the absurdities of this passage—protests that he cannot do so because he is already married, the priest assures him that he need not worry; it will be a secret "locked in the confessional." As this virtuous heretic objects that he would be thus acting a lie, the priest informs him that "lies are feathers" compared with the peace of mind afforded the girl who, from a life of sin, will be thus lifted into paths of virtue, at least in her

own opinion; though he added, such lapses in chastity do not really result in a loss of innocence.

This is what the editors of the *Century* and "the Catholic members of the editorial family" consider the way in which "Mother Church" saves souls. They ought to be thoroughly ashamed of themselves. Two weeks ago we had sent them a marked copy of *AMERICA* for November 15, in which this offensive novel was discussed, but very probably it never reached the editorial desk.

"Teacher-Mothers"

The controversy over "teacher-mothers" that has been going on in New York seems to be chiefly characterized by weakness of argument and indelicacy of expression. But common sense suggests that if a schoolma'am would marry, she should choose a husband who can support her, and before the wedding day she should be required, of course, to resign her position. If a woman is allowed to continue teaching after her marriage one of several grave evils is likely to ensue. Either she will shirk, and as a rule, not without sin, the prime duty of the married; and if not, she will have to be absent from school for long periods; if these periods are unduly shortened, both the school children confided to her care and her own children at home are sure to suffer. No properly conducted school board can be granting the same teacher such leaves of absence, nor is the classroom the place for expectant mothers. What one of the speakers at the recent Cooper Union meeting of protest said about the inefficiency of unmarried teachers is arrant nonsense. All but a very small percentage of the most capable schoolma'ams in the land are spinsters, and the highly successful educational work that the Catholic Church carries on throughout the world is achieved by men and women who have holily renounced marriage that they may "attend upon the Lord," as St. Paul advises, "without impediment," and be free to think "on the things of the Lord." But are there any of His "things" of more importance nowadays than that children should have capable and devoted teachers?

Bible Sunday, or Tuberculosis Sunday, or Second Sunday in Advent—Which?

The Anti-Tuberculosis Society, it is said, has asked ministers of the many denominations, the school boards, the labor organizations, the Governors of States, and even the President himself, to devote Sunday, December 7, to tuberculosis. A Canadian minister objects, on the ground that this date has already been taken for "Bible Sunday." Naturally the question arises: Who took it? We may go further and ask what authority have school boards, labor organizations, governors, or the President to determine how any Sunday is to be observed? Ministers, it seems, are free to use their pulpits how they please on every Sunday. If they choose to interrupt

their talks on politics, literature, social reform, municipal government, and such like subjects, to talk on tuberculosis, or the Bible, they may do so, having only their employers, the church committee, to reckon with. There is only one authority charged with settling the character of the worship for each Sunday in the year, and this tells us, as it has done for centuries, that Sunday, December 7, is the Second Sunday in Advent. The Church of England, at the Reformation, made it a sort of Bible Sunday; but the Catholic Church, even in the twentieth century, is still too busy in preparing for the due celebration of Our Lord's birth to turn aside to anything else, notwithstanding the claims of tuberculosis. As for the Bible, the Catholic Church does its duty by defending it against its modern enemies, not the least of whom are the ministers themselves.

Vandervelde, the Socialist leader in Belgium, who never hesitates at blackening his country's reputation provided he can strike a blow at the Church, announced the other day in Parliament that, in spite of the fact that Belgium was Catholic, she had the worst record of criminality of any nation in Europe. France had 170 delinquents for every 1,000 inhabitants, Italy 228, England 237, Holland 231, whereas Belgium was at the top of the list with 340.

The Minister of Justice, Carton de Wiart, was on his feet in an instant and asked the traducer if the figure 340 meant accusations or condemnations? There was no answer. Vandervelde was nowhere to be seen. He had fled like a boy who had thrown a stone. As a matter of fact, the figures only go to show the activity of the courts of Belgium in pursuing the slightest infractions of the law, such as those relating to hygiene, muzzling dogs, injuries to roads, etc. Moreover, every one in Belgium knows, and no one better than Vandervelde, that the worst place in the country is Charleroi, which gave him his start in political life. They know also that the centres of Socialism have the highest criminal average, and that the districts along the frontiers which are anti-clerical furnish most of the business for the criminal courts.

A new lecture tour has been arranged by the Central Verein for Mr. David Goldstein. It is to begin in Boston about the middle of January and, like the preceding tour, is to carry him across the entire country. We are told that 9,760 miles were covered during his preceding campaign, and over 10,000 copies of "Socialism: The Nation of Fatherless Children" were disposed of. The book plan for financing the lectures has again been adopted. Two hundred and fifty books, at fifty cents a copy, are purchased by the parties desiring to arrange for a lecture. The volumes are then sold at cost price or with a profit by the organization which engages the lecturer. "Our plan," says the prospectus just issued,

"enables organizations to have a lecture without financial outlay for railroad fare, hotel bills and a personal fee. Yet at the same time the propaganda against Socialism is strengthened by leaving the written word behind to supplement the spoken word of the lecturer." The following choice of subjects is offered: Socialism from an Economic Standpoint, Socialism and Religion, Socialism and the Family, Trade Unions, From Socialism to the Church, Why I Am a Catholic, Leo XIII and the Labor Problem. Application for dates is to be made to the Central Bureau of the Central Verein, Temple Building, St. Louis, Mo.

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In an address delivered before the Columbia University School of Journalism, November 24, Melville E. Stone, General Manager of the Associated Press, reached the conclusion that Americans as a nation are "news-mad." Our papers are filled with accounts of executions, prizefights, divorce cases, "the antics of our friends at Newport," etc., which are merely episodes or tittle-tattle, and "in no sense contributions to the real history of the world." Therefore he would have much more space devoted to what is being done "in the field of science, ethics, politics and economics." It is imperative, he said, "that somebody, somehow, shall do some thinking."

"The newspaper has practically driven out of existence in this country the review; even the magazines are devoted, as a rule, to fiction of the most inconsequential character; even in the newspapers, in large measure, editorial opinion has disappeared. Where, then, shall you turn for a serious, thoughtful consideration of any public question? . . . What we need are newspapers having such vision that they are able to present a fair perspective of the really important things that are happening in the world, to whom, for instance, the chaotic condition in Mexico is of some more moment than a Nan Patterson case here."

Well said! Perhaps the young journalists who listened to Mr. Stone will be the men to make our newspapers more like his ideal. As conditions are now, in most of our journals, the local, the trivial and the scandalous occupy far too much space, while a really good editorial page is not at all common.

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"Advanced" theological views regarding Our Divine Lord pervade some of the Christmas fiction that is being offered the public just now. A case in point is the opening story in *Harper's Magazine* for December, for "The Lost Boy" whose adventures the very imaginative Dr. Henry Van Dyke there describes is an Arianized Messiah. The Child Jesus is represented criticizing the law of Moses, which commands the sacrifice of the Paschal lamb; as realizing His high mission for the first time only when He questions the doctors in the Temple; as reflecting that "there must be something in the world that He did not understand"; as seeking for "one to give

a light" to his path; as saying "I do not understand what he [the Prophet Daniel] says about the times and a half-time and the days and the seasons before the coming of the Messiah," etc., etc. This, of course, is the Christ that such writers as Edersheim and Farrar have made their admirers familiar with, but it is not the Christ of those old-fashioned Protestants who believe unequivocally that Blessed Mary's Son was divine, nor the Christ of the innumerable Catholics throughout the world who listen standing to St. John's Gospel when it is read at the end of Mass. The Word made Flesh, needless to say, never ceased for an instant to be conscious that He was the omniscient God. But with *Harper's Monthly* and Dr. Van Dyke this doctrine has long been obsolete.

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We pointed out to captious critics lately a very easy way for Sœur Thérèse to get miraculous banknotes for her clients. We learn now from letters to English periodicals, that Mgr. de Teil, promoter of her cause, holds that she probably used it. In February, 1912, he mentioned, during a conference on the subject, that the notes given to the convent of Gallipoli had been issued by the Bank of Naples. He himself presented them to the bank, asking that their genuineness be investigated. The cashier reported them genuine, and offered to pay them in gold. Mgr. de Teil remarked that many notes of the Bank of Naples must have been buried in the ruins of Messina caused by the great earthquake, and suggested that those given to the Carmelites of Gallipoli came from that source.

LITERATURE

Lollardy and the Reformation in England, by Dr. JAMES GAIRDNER, C.B. Vol. IV, edited by WILLIAM HUNT, M.A., D. Litt. New York: The Macmillan Company. \$3 net.

Dr. Gairdner had hoped to carry the last work of a long life down to 1570, which he assumed to be the date of the consummating of England's breach with Rome. But death intervened; and this fourth volume, edited at his request from his manuscripts by Dr. Hunt, leaves it unfinished, stopping with Queen Mary's marriage in 1554. We might be sorry for his sake that he did not live to complete his task; for there are signs to indicate that, had he done so, he would have written its last lines a member of the Catholic Church. But such matters belong to God's loving providence. Of this, however, we may be sure, that in the learned author's account of his long stewardship, his zeal for the truth, too unacceptable to his fellow-countrymen, which marks this volume, was not left unreckoned.

That this volume displeases the English taste, its reviewer in the *London Times* shows clearly. Dr. Gairdner held, for many years, such a place in public esteem that the reviewer could not dismiss him lightly. He therefore gives his readers to understand that the historian long honored for impartiality, became at last a partisan. He does not disguise his satisfaction that Dr. Gairdner left his work incomplete, accusing him of writing history, like Fox and Froude, according to his prejudices, rather than in conformity with objective facts. He proves this by saying that Dr. Gairdner introduces his comments into his documents, though he acknowledges that, unlike Froude, he does not include them within his quotation marks, that is to say, he does

not falsify his documents. The fact is, that one has but to run through the volume to see that the comments are distinguishable from the documents at a glance. Indeed, the cases instanced by the *Times* reviewer—who must be presumed to have chosen among the worst—are quite sufficient to show it. He brings as an example of prejudice leading to error, Dr. Gairdner's identification of the "godly Thomas Mountain" with the parson of St. Michael's Church in the Tower Royal, otherwise known as Whittington's College, who, according to Stow, broke into Whittington's tomb during the reign of Edward VI in search of filthy lucre; denying the identification on the ground that Whittington's College was despoiled and sold for £92 in 1548, the year after Edward's accession, while Mountain was not appointed till December 29, 1550. But the official despoiling was one thing, and the parson's private plundering, another. The former was concerned with plate, vestments, endowments and residence for the master, fellows, clerks, chorists, etc., even the endowments of the almshouse, which Stow tells us were maintained by the Mercers; but it hardly went so far as to break into the tomb of the famous Lord Mayor of London. If Mountain were not the one guilty of this, there must have been another parson who played the game for his own hand and then made way for him. But Mountain's predecessor was Dr. Richard Smith, Regius Professor of Divinity at Oxford, who, though on Edward's ascension in 1547 he declared against the Pope, did not, therefore satisfy the new régime as to his thoroughgoing Protestantism. He was consequently deprived of his professorship which was given to Peter Martyr, and his reputation as a Catholic still growing, he escaped into exile in 1549, to take up his abode at Louvain; where he retracted his error about the Pope and devoted himself to the defence of the Catholic cause, as Dr. Gairdner notes in Vol. III. Apart from the fact that as a Catholic, he would not violate his church, we may say that one out of favor with the Government would not take the risk of doing so. Hence Mountain was the man who after the official spoliation came in to glean the aftermath. Had Dr. Gairdner been a writer of no repute, the *Times* reviewer would hardly have been justified in accusing him before having looked up the fact. As he was an historian intimately acquainted with the Tudor period, to assume that he was ignorant of the career of one so well known in it as Dr. Richard Smith is preposterous.

Again the *Times* reviewer complains that Gairdner "could not appreciate the point of view of those he calls 'heretics,' and speaks of the Act of October, 1553 which restored the Catholic religion and prohibited every other, as a 'Catholic Emancipation Act,' and repeatedly refers to the state of things it established as 'a truce.'" The answer to this is obvious. Gairdner could appreciate the heretics' position quite well, as his book proves. He could also appreciate its value, and the value of the claims made from it. Here we come down to fundamentals. Has heresy any rights against the truth? Is its profession a title to new rights, or does this entail the forfeiture of some of those rights the heretic enjoyed while he was orthodox? Have Acts of Parliament in favor of heresy any force other than coercive? To suppose that an historian is impartial, only when he is indifferent to such questions and treats truth and error alike, is one of the many errors of the modern historical school. Regard for the truth is the foundation of all impartiality. Dr. Gairdner has that regard. Hence he saw that the Act carried in November, 1553—not the "Act of October," which declared valid the marriage of Katherine of Aragon—could well be compared to the Catholic Emancipation Act, inasmuch as it fell far short of the rights of the Catholic Church. It did not "restore the Catholic religion" but the religion of the later years of Henry VIII, a very different thing. So too, if one reads the matter carefully, he will see that the relations of Catholics and Protestants during the first half of 1554 may be compared to "a truce." Notwith-

standing the law, Protestant ministers managed to keep up in the churches their forbidden worship.

What our opinion of Dr. Gairdner's last volume is, can be gathered from the foregoing. It is not faultless; but it is distinctly more satisfactory than some of its predecessors. Some of its flaws would no doubt have been eliminated, had the author been able to revise his own work. Some things which hostile critics pretend are flaws, would have been explained; as, for instance, the passage on page 369 about Fox's sneer that the Papists usually trust to armed force, and its refutation by means of the example of Hadleigh. Here at first sight there is a contradiction; but those who proclaim it confidently pass over the words: "in which the people still believed," which give the key to the solution.

H. W.

The Catholic Student's "Aids" to the Bible. By HUGH POPE, O.P., S.T.M., New York: Benziger Brothers. \$1.35.

The topics treated in the present volume are those contained in General Introduction to Sacred Scripture and in Special Introduction to the Books of the Old Testament. Chapters I-VI have to do with General Introduction,—the Bible, its make-up, inspiration, canon, interpretation; supernatural narrative portions; the text and various versions; data from contemporary profane documents; information about Hebrew time, feasts, fasts, priests, sacrifices, money, measures, etc., etc. Chapters VII-X have to do with Special Introduction to the Old Testament. Father Pope has given us a book which will be useful and reliable to the seminarian; a book which every priest should have and read. The pursuing of this handbook will make one familiar with those events and facts which are essential to the right understanding of the Old Testament. For instance, the literary table, marks in neat and striking manner the various Egyptian, Assyrian, Sumerian, Akkadian, Babylonian and Phœnician documents in juxtaposition to the Israelitic and inspired writings; the approximate dates of all are given, and the various documents stand out in bold clarendon type.

Inspiration is treated very clearly, so far as it goes; though it does not go very far. One might expect, in a book like this, that the nature of inspiration would be more extensively treated. The new form of verbal inspiration is neatly explained; but another theory of inspiration taught in many schools is not even mentioned. The extent of inspiration and its effects are most important topics that Father Pope omits. Inerrancy of Holy Writ in matters of history and of natural science is a question that will quite naturally occur to both seminarian and priest. In the table of English versions of the Bible, we desiderate that of Kenrick. Lastly, is it certain just why the Bull "Aeternus ille" is not in the "Bullarium Magnum?" Le Bachelet has made out a good case against Father Pope's assumption. The Bull was never promulgated; and that is why it is not in the Bullarium. It does not seem fair to say that the omission of the Bull is due to its suppression from the 1593 edition of the "Clementine Vulgate" and the substitution therefore of Bellarmine's "Preface." In these moot questions, wherein the author has almost all Jesuit exegetes against him, he writes as if there were no controversy at all. Perhaps some of his readers would be pleased had he mentioned the fact that there was another side; and referred to a few of the books now being published to defend that side.

WALTER DRUM, S.J.

Hagar. By MARY JOHNSON. Boston: Houghton, Mifflin Co. \$1.40.

To show the beginnings of the spirit of feminine unrest and independence Miss Johnson goes back into the early '80's in the South to picture its workings in some women in that part of the country. Though the book is not equal to her former novels, she succeeds in giving us a delightful portrait of a lovable, if somewhat rebellious, little girl in her school days. But you can

see what she is coming to all along, and at a point about halfway through the story she has found her vocation as writer and worker for "the cause." Thus far we are brought and thus far the story is a good one, for it moves. Thus far and no further. After that it drops to mere talk, and reveals no further climax. However, if she has done nothing more, and if her picture of the movement be a true one, she has done us a real service, in unmasking the true inwardness of the revolt. What lies there is startling. It is more than "Feminism." Many other "isms" bear it company. There is the old clap-trap, about "world-service," and "humanity," and "the ultimate divine in my neighbor and myself." "Evolution" (with a big E); much "mystic"—i. e. vague,—visioning of "women for woman," precious little religion, but much that is opposed, and, alas! hardly any logic at all. Decidedly, Mary Johnson is not yet the Harriet Beecher Stowe of the Woman Movement. The author, by the bye, forgets to tell us if that French curé's "widow" was a Feminist too. J. W. P.

Jus Decretalium ad Usus Praelectionum in Scholis Textus Canonici sive Juris Decretalium. Auctore FRANCISCO X. WERNZ, S.J. Tomus VI. Jus Poenale Ecclesiae Catholicae. Prati: Giachetti, Fili et Soc.

The "Jus Decretalium" by Very Rev. Francis X. Wernz, S.J., is a complete treatise on ecclesiastical law and not merely, as the title perhaps might suggest, a commentary on the decretals. The title of "law of the decretals" has been chosen on account of the importance that has always been attached to the decretals in the schools of canon law from the time when they were first issued as a legal code by Gregory IX. The whole work includes six volumes entitled respectively: *Introductio*, *Jus Constitutionis Ecclesiae Catholicae*, *Jus Administrationis*, *Jus Matrimoniale*, *Jus de Judiciis Ecclesiasticis*, *Jus Poenale*. There have been already two editions of the first four volumes; the fifth volume has not yet been published, but it is promised for next year. The delay in the publication of the last two volumes has been due to the fact that, of late years, the author has been unable to revise the lithographed editions that he had employed while professor of Canon Law in the Gregorian University; indeed it was only through the cooperation of Rev. Father P. Vidal, S.J., who succeeded him as professor in the same university, that he has been able to give to the public the present volume.

The order followed by the author is logical as well as practical. The *Jus Poenale*, strictly, is that set of laws that deals with *specific* crimes and defines the punishments to be inflicted on the perpetrators of the same. Hence, a treatise on the *Jus Poenale*, directly, would call only for the consideration of those *specific crimes* and *specific punishments* referred to in the penal code. But such a treatise would fail to be scientific if it would not also deal with questions of a more generic character such as are, for instance, those bearing on the essential elements of a crime, or on the power of the church to inflict punishments that are temporal of their own nature. Accordingly, in the first part the author treats of ecclesiastical crimes in general, in the second he deals, also in a general way, with punishments and their various kinds, and in the third he considers severally the chief crimes for which ecclesiastical law has set apart punishments and explains what these respective punishments are.

No doubt this volume will meet with the same approval with which the preceding volumes were favored and will be welcome not only to students but to professors as well. In it the author discusses clearly and thoroughly all the principles connected with the study of the *Jus Poenale* and has always in view the changes that in the course of time the church has wisely introduced into the enforcement of her penal laws by either mitigating their rigor or by suppressing them altogether. Suffice here to mention the paragraphs on the application to the ecclesiastical forum of the well-known formulas: *nullum crimen sine lege*, *nulla poena sine lege* (n. 14 ff.) on the bearing on ecclesiastical law of the

distinction between a crime and the attempt (*conatum*) to commit it (n. 31, ff.) on the correct idea of degradation as opposed to deposition (n. 120, 127), on the present discipline concerning such punishments as exile, fines and the like (n. 101-104). The work is rich in foot notes containing references to ancient and modern authors as well as to all the sources of the laws explained in the text. Perhaps it would be more advantageous to many readers if the quotations from the law were always followed by references to some leading collection where they are to be found; but with the date of the document, which the author gives, it will not be difficult to reach the text that one wishes to consult. The language and style, while not lacking in literary distinction, are as clear and simple as a text-book's should be. H. P.

At first glance one would say that an author with the name Lucy Fitch Perkins was hardly the person to write for children a sympathetic book about "The Irish Twins." (Houghton, Mifflin Co., \$1.00.) But as this story is merely one of a series by her which includes "The Japanese Twins" and "The Dutch Twins" and which may go on, no doubt, till representative twins from every tribe and nation under the sun have been put into books, we must not be too exacting. The writer carries Larry and Eileen through all the adventures that could well befall the children of an Irish cottager some fifty years ago. As she has followed a competent guide, she uses Irish idioms intelligently, and has wisely avoided the brogue. When the schoolmaster gave Larry these verses to learn:

"I thank the Goodness and the Grace
That on my birth have smiled,
And made me in these Christian days,
A happy English child,"

Larry naturally "wondered why he was called an English child, when he knew he was Irish. And he wasn't so sure either about the Christian days." The book is fully illustrated by the author.

"Our Common Road" is the title that Agnes Edwards has given a hundred bright and sensible "Morning Talks" contributed originally to the Boston *Herald*. It is women readers that she has chiefly in mind. She tells them, for example, "What Really Counts": not wealth and position, but integrity and kindness; she tells them of the "Things That Do Not Matter," such as the little irritating trifles of daily life, whatever is none of our business, all that cannot be changed or prevented; she touches on "Euphemism," observing that, "The trouble with many euphemistically inclined persons is that they only use the art in regard to themselves. Thus, when they are dull they call it pensive, but when you are dull they call it sulky; and she suggests a drive in an open ox team as the best of preparations for a holiday of relaxation, since "We Americans must learn to slow down." (Houghton, Mifflin Co., \$1.00).

Francis Jammes is a Frenchman, notwithstanding his curious name. He wrote a number of books mostly in a lighter vein as their names would indicate. They are, for instance, "Clara d'Ellébeuse," "Almaide d'Etremont," "Clairières dans le ciel; de l'Angelus de l'aube à l'angelus du soir," etc., etc. There was nothing in them of a serious nature, and indeed they must have been dangerous reading for he confesses that he was at that time a pagan, but they attracted the attention of the literary world. Possibly that was a cause of grief to him afterwards, for like so many of the literary men of France he returned to the faith and is now a practical and devout Catholic.

He has written an account of his conversion for the *Revue de la Jeunesse* which others besides the young folk will read with pleasure. It is the outpourings of a grateful and humble soul. "The meanest and most obscure of conversions" he writes, "is mine. I did not come to Thee, O Lord, with flowers in my hand and honey on my lips. I was the gloomy child who lost his head

and his feet and who was about to be lost when he saw the branch on the bank which the Blessed Mother held out to him when he was in danger of being lost in the flood. I had drunk at many a fountain and had eaten many a forbidden fruit. I had reached the limit of pleasure but sadness took possession of me and something like death was upon me because I did not understand that while I was doing wrong I could implore God for the grace to rise from my sin.

"One morning I awoke on my couch crushed in body and soul. I was a nervous wreck. When I revived I uttered some words that seemed to choke me. They were: 'Either that or nothing.' The word 'that,' meant the Catholic Apostolic Church which had begun again to teach me, although my second Angel Guardian, my friend; Paul Claudel, was far away over the seas.

"I arose and that morning—it was Sunday—I went to weep during Mass at the Cathedral of Bordeaux. In the depth of my soul a sense of joy began to make itself felt, and I asked myself could it be possible to experience such joy. For the first time, pagan that I was—I felt—how shall I express it?—the movement that God causes in the depths of souls that seem so far away from Him. For the first time, I recognized Thee, O God! as my father.

"But the gleam of grace that had penetrated into the narrow fissure of that block of clay that I was, had not yet completed its work. Scruples of the most terrible kind assailed me, and I asked myself, in doubt, if confession and communion were possible for me. Then reason came to my aid, and I argued that God could not turn from a soul that sought to reach Him, and in spite of the thorns and the serpents that I felt under my feet, I made up my mind to go as a pilgrim to Christ to ask him to accept the sufferings that perhaps some spiritual guides in their ignorance might prevent me from offering.

"I see now the poor little room where Father Michel heard my confession and gave me Holy Communion. It was July 7, 1905. Claudel was there and he served the Mass. His countenance seemed transfigured as he stood near the sacred chalice. I recall the melancholy of that moment, and my memory still clings to the pleasant picture of the vineyard and its caretaker, and how sweet was the odor of the vine.

"You, Paul, my spiritual father who went off to China in those days of the blistering heats of the *Fête-Dieu*, know that I have persevered; you know that I have continued to be strong; you know that when many of my faint-hearted friends doubted of my fidelity, I wrote my 'Christian Georgics'; you know that the Lord of Cana has blessed me; you know that I have fixed my tent, that I have established my hearth-stone, and that one of my children is your god-son held by you in God's shadows over the baptismal font. There he was called Paul, after you Paul Claudel."

E. P. Dutton & Co. have out a sumptuous holiday edition of "The Gathering of Brother Hilarius" the well-known story of Medieval England by "Michael Fairless." (Margaret Fairless Barber.) The Protestant author's Benedictine Monks of course act a little strangely at times, as when Brother Hilarius, for instance, is dismissed from the noviceship, wanders through Europe for six years, then returns and makes his profession after about three months' probation. The ravages of the "Black Death" and the terror it inspired are well brought into the story, and good pictures are given of fourteenth century life. There are eight beautiful illustrations in color by Eleanor Fortescue Brickdale. (Price, \$2.50.)

"Mrs. Fairlie's Granddaughters" is a story Frances Noble tells about two cousins, Louise and Mollie. The former threatens to turn out a suffragette but through the influence of the more domestic Mollie, and through the timely appearance of Rupert Earlsleigh, happily marries instead. The moral of the story is

one of which Mrs. Pankhurst would hardly approve—(Herder, 75 cents)—Margaret M. Kennedy has gone through the lives of the Saints and selected a dozen apparitions of the Divine Infant recorded there and made out of them for little ones an attractive story-book entitled "The Holy Child Seen by His Saints." The famous apparition to St. Stanislaus, strange to say, is omitted. Lindsay Symington furnishes the book with six pictures that will be enjoyed by the children. (Benziger Bros.)

Calendars for 1914 are on the market. E. P. Dutton & Co., New York, have sent us some specimens of their artistic panel designs in color which include Fra Angelico's musical angels, "Madonna Calendars" in large and small sizes, and a "Pearl Blotting Book Calendar, Containing Quotations from Great Authors and Spaces for Daily Notes." The Sentinel Press of E. 76th St., New York, has out the customary "Blessed Sacrament Calendar" with its appropriate thought for every day, and the Mt. Carmel Guild of Buffalo, New York, has published its "Catholic Calendar" with daily quotations from Catholic authors.

That bright little review, *Catholic Book Notes*, has recently had its attention called to the anti-Catholic spirit that pervades Fletcher and Kipling's "History of England." "We are not aware," remarks our contemporary, "that any Catholic protest was made against the book when it was first published in 1911, but in any case it may be well to call attention to it here. The fact that the copy before us was given to Catholic children as a Christmas present shows that a warning against it is necessary." In the issue of *AMERICA* for March 9, 1912, the book was reviewed and a few of its numerous misstatements pointed out. "Catholic children" was our concluding caution, "should not, of course, be given this book to read, nor should it be used in public schools."

BOOKS RECEIVED

Charles Scribner's Sons, New York:

The Life of Francis Thompson. By Everard Meynell. \$4.50.

Dodd, Mead & Co., New York:

Italian Yesterdays. By Mrs. Hugh Fraser. 2 Vols. \$6.00.

Longmans, Green & Co., New York:

The Life of John Henry Cardinal Newman. Based on His Private Journals and Correspondence. By Wilfrid Ward. 2 Vols. With Portrait. New Impression. \$4.50.

Paul Elder & Co., San Francisco:

The Old Spanish Missions of California. An Historic and Descriptive Sketch. By Paul Elder. Illustrated Chiefly from Photographs by Western Artists. \$3.50.

E. P. Dutton & Co., New York:

The Bible Story and Its Teachings for Children. By Baroness Freda De Knoop. \$2.50.

P. J. Kennedy & Sons, New York:

The Practice of Mental Prayer. By Father René De Maumigny, S.J. First Treatise, Ordinary Prayer. \$1.25.

Sturgis & Walton Co., New York:

Tad Sheldon's Fourth of July. By Fleming Wilson. \$1.00.

German Publication:

M. Gladbach, Volksvereins-Verlag:

Rechtsquellen des öffentlichen Kinematographenrechts. Von Dr. Albert Hellwig. 5 Mark.

French Publications:

Desclée, De Brouwer et Compagnie, Paris:

L'Inquisition et l'Hérésie. Distinction de l'Hérésie Théologique et de l'Hérésie Inquisitoriale: A Propos de l'Affaire Galilée. Par Abbé Léon Carzendi; Pratique de l'Oraison Mentale et de la Perfection d'après Sainte Thérèse et Saint Jean de la Croix. Par le Père Alphonse de la Mère des Douleurs. Tome Quatrième.

Latin Publications:

Benziger Frates, Neo Eboraci:

Brevior Synopsis Theologiae Dogmaticae. Auctore Ad. Tanqueray, Cooperantibus E. M. Quévastre et L. Hébert. \$1.50.

Typis Universitatis Loyolae, Chicagiae:

Manuale Missionarium ad Usus Patrum Provinciae Missourianae, S.J. Auctore P. Simon A. Ryan, S.J.

Pamphlets:

Christian Press Association, New York:

The Way; The Why; The When. Practical Hints for Catholic Children. By an Experienced Teacher; Devotion to St. Rita. By Rev. W. T. Conklin.

THE DRAMA

Repetition of the Old

It is a sort of a relief to note that there has been no new "thriller" of late to help in the prosecution of the evil work the stage is engaged in at present, unless, perhaps, we are to understand from a hint in the New York *Herald* that a certain hodge-podge in English and German which is described as combination of comedy, melodrama and burlesque, and which shall be nameless is to be placed in that category. But although there are no new horrors, the old ones remain, and just as if there had been no interference whatever by the police, no condemnation by the courts, the papers still print in heavy type the attractions of "The Lure," "The Family Cupboard," "The Fight," etc. Of course such appeals for patronage make the pious utterances in the editorial section ridiculous. But after all most papers are commercial in their intent rather than educational or moral. Hence one can be reasonably sure that the play which is said to be shocking London at present and which is described by the Daily *Express* as "the most suggestive and salacious play that has been staged in London for twenty years" will soon be widely advertised in our New York dailies. "It will make lots of money," according to an English paper, because "it is so very naughty." It will indeed, "make money" for the proprietors of the papers as well as for the proprietors of the theatres. Its title is "Who is the Lady?" With the record she has no decent person would care to know who she is.

On the other hand, that we are not altogether hopelessly lost might be inferred from the way Shakespeare continues to be received when it is played by a capable artist. Thus in "The Merchant of Venice" by Sir Johnston Forbes-Robertson, we are told that "the audience preserved an absolute silence. It was a tribute both to the players and the play. Shylock was an old, shaking emaciated, revengeful creature whose hatred for the debtor was so tense that the audience felt a positive relief when each terrible scene was over." In brief "there is money" in decent acting.

But when we have the editor of the once conservative *Harpers' Weekly* stating that "artistic expression even though it take the form of brothel plays should not be suppressed but encouraged," and when several women in the audience he was addressing applauded this utterance one is almost inclined to think that the public perception of right and wrong is too utterly dead to be appealed to. In this respect the United States is as bad as England where we find Bernard Shaw assailing the Bishop of Kensington for daring to condemn certain plays as "suggestive." "The Bishop had no right to imply," he says, "that the word suggests sexual emotion." But why he should be angry at his Lordship is hard to make out, for in the next breath he insists that sexual emotion is a very good thing to suggest, for it has something or other to do with art. "In any case," he says, "if you don't want such plays, stay away." Thus he would thrust every foul, nasty, disgusting, shocking, obscene thing on the public notice and use every possible means to induce young and old to see it, and then shout "stay away" if you don't like it. Naturally the London *Spectator* declares very plainly that Mr. Shaw is bereft of common sense in assuming such a position and it advises this wild Irishman,—we are sorry he is Irish—to try to understand that if he has no common sense, others have. "When once he makes that discovery," it continues, "his curiosity would certainly be piqued, and there is no knowing how far such an able man might not be carried by the fascinating pastime of seeing things as they are, not as detached thinking can make them. Not only would he improve enormously as a decent fellow, but his art would profit by it. For the first time he would be able to import into his plays that touch of humanity the absence of which has always been very painful to admirers of his mental brilliance."

Maggie Teyte appeared and disappeared in New York. As she knew that a New York audience would not be able to read French she very probably omitted publishing the nasty text of the songs which she had formerly attempted to sing.

EDUCATION

New Educational Bill in Belgium—Carnegie Foundation Denounced in the South—French Bishop on School Possibilities in France

We are indebted to the London *Tablet*, November 8, for an illuminating review of the discussion of the Education Bill presented by M. de Brocqueville's Ministry to the Belgian Chamber some three weeks ago. The review makes it clear that the main object of the Anticlerical Opposition is "that the Bill provides for the maintenance of religious education" in the public schools of the country, and that it is around this phase of the proposed enactment the fight really centres. It has been remarked that, while the measure has been persistently and even venomously attacked by the enemies of the Ministry, up to the present at least no really relevant or effective argument has been urged against the proposed new legislation.

Readers of AMERICA will recall that the present Bill is one introduced by M. Poulet, of the Ministry, to take the place of the measure advocated by the late Belgian Premier, M. Schollaert. It concedes certain features long demanded by the Anticlerical Opposition. Among others, it proposes to bring in compulsory education and it will make provision for the medical inspection of school children. The essential and fundamental right of parents to be really free in their choice of schools for the instruction of their children, is, however, emphatically insisted upon. The *bon scolaire* proposal, contained in M. Schollaert's Bill, was objected to because, if some approved schools are accorded less support in the way of maintenance than others, then such schools are plainly penalized, and equally plainly, the parent's choice is so far restricted. The author of the Bill now before the Belgian parliament has, therefore, provided that the voluntary or denominational schools must not only be kept open, but as efficiently maintained as the communal schools, by reverting to the old device of the Government grant, long the acknowledged form of support to such schools.

Equality of maintenance, and hence of efficiency, in the case of schools supposes, as is clear, a diligent safeguarding of the interests of the teachers in charge of the different schools. In Belgium religious hold positions in the communal schools and in the voluntary schools. To assure equality of treatment M. Poulet's Bill declares that religious teachers in the former institution shall be paid on the same scale as their lay colleagues, whilst religious serving in these latter, who live in community, shall receive such salaries as may be agreed upon between the directors of the schools and the teachers in question.

This cursory statement of the principal details of the new Educational Enactment shows clearly the just and impartial lines on which it is conceived. Of course it would not suit the Anti-clericals to admit the excellent qualities of the measure—and, therefore, their persistent and venomous attack. Much as they prate about freedom they by no means are ready to secure to Belgian parents an unfettered choice in the choice of schools for their little ones. Although Clause 17 of the Constitution of Belgium declares education to be free, and although, as the *Tablet* points out, "that would be a mere empty word if the recognized voluntary schools were to be so heavily handicapped as to be unable to maintain their efficiency" the Belgian Opposition is intent on destroying these sensible provisions of M. Poulet's Bill. The ridiculous phrase of "the two Frances" so persistently upon the tongues of the enemies of Catholic schools during the unfortunate struggle which ended disastrously for our

coreligionists in that country has found its way into the present discussion in Belgium. The Socialist leader, M. Vandervelde, we are told, "assured the Government with much fervent eloquence, that if they persevered with their Bill they would destroy the moral unity of the country by dividing them into two hostile camps." But it is surely much to ask, upon the pretext of securing a something that does not and cannot exist even in so Catholic a land as is Belgium, that the defenders of religious instruction should forsake their fixed convictions to permit their bitterest opponents blithely to sweep every vestige of such training from the schools. It was a Belgian, M. Carton de Wiart, who said: "In a country where education is not a monopoly of the State, but free, equality of treatment of all schools is the only logical and fair consequence of the lack of moral unity." The plea that the Bill is unconstitutional is, therefore, groundless; nor is there aught of effective force in the argument which defenders of non-religious schools elsewhere have used and which the Belgian Opposition have made their own. It is plain to any fair-minded man that, in a land where education by law is free, grants made by the Government to voluntary schools are not in any sense an endowment of Catholicism in general, and of the religious orders engaged in teaching in particular. Evidently, then, the fight in Belgium's Parliament is centred solely about the maintenance of religious instruction in the schools, and the record of the discussion thus far promises exceedingly well for the complete victory of the party pledged to sustain it.

Andrew Carnegie's Foundation for the Promotion of Teaching continues to find disfavor among the leaders of the Protestant body in the South, who, from the beginning have denounced it as an attempt to secularize church colleges and to destroy Christian education. On November 23 Bishop Warren Candler of the Southern Methodist Church and Bishop Albion Knight of the Episcopal Church denounced Mr. Carnegie's policy in sermons delivered in Atlanta. The former declared: "The skilfully devised scheme of Mr. Carnegie and those who act with him to secularize education in the United States is something worse than a blunder. It is a crime against civilization, or it would be if the effort could be successful. But it is absolutely certain that the efforts of these gentlemen will never succeed. All that Andrew Carnegie and his followers can do at most will be to denature some Protestant institutions and destroy others. But the great majority of the Protestant colleges will refuse to allow Carnegie to bribe the religion out of them. The churches are awake to Carnegie's plans and will thwart them."

However gratifying the boldness of the attack, one is inclined to question the optimism of Bishop Candler and of Bishop Knight, whose sermon was along the same lines. The record of the institutions already numbered in the list of the recipients of Mr. Carnegie's bounty hardly bears out the contention that "Protestant colleges will refuse to allow Carnegie to bribe the religion out of them." Yet one may find some comfort in the Bishop's assurance that "the churches are awake." For it is, after all, in the moral strength that the Carnegie Foundation possesses to influence through its affiliated colleges, the acquisition by a purely private corporation of a dominant control in educational legislation in this country that the real danger to religion in our schools is found. If the churches of the denominations "are awake to Carnegie's plans," as the Catholic body has been from the beginning, the evil threatening our colleges and schools can surely be averted.

The Paris correspondent of the *Irish Catholic* describes what has been termed "the startling speech" of Mgr. Touchet, Bishop of Orleans. The utterance was made during a meeting of the parishioners at Artenay and in the presence of the Mayor and a great gathering of notable personages, and was based upon a

report that the present Government in France will probably call upon the Chamber to complete the discussion and adoption of the bills already drawn up seriously to hamper the working, if not to effect the suppression of, the Catholic primary schools.

After reminding his hearers of the abominable acts of persecution of which the educational religious orders have been the victims in France, the Bishop declared that what is being prepared is much more grave. He added:

"The screw is this time being put on strong. I will therefore explain, without hiding anything, the opinion which is now expressed by authorized Catholics. Supposing the State monopoly of education, complete, partial or disguised, should triumph in Parliament, then Catholics propose to retaliate in two ways—first, let us close all our schools at once, and at the same moment. We educate in certain dioceses half the children, in others a third, in others a quarter, more or less. Our schoolhouses and school teachers cost nothing to the State."

Mgr. Touchet then showed that the Government would be unable to provide for the education of the children thus thrown on its hands, or could only do so after long delay and with immense pecuniary sacrifices.

The second proposal of the Catholics would be the employment of the money thus expended for education, during a certain number of years, on press propaganda, electioneering, patronages, etc.

The Bishop of Orleans added:

"That conception—which would not be the end of civic strife, but perhaps the commencement—is most grave. It would have no chance of being put into execution unless it was previously generally accepted and ordered. And that order can only be given by the French episcopacy, duly enlightened by the lay Christians of each diocese."

Though the eminent prelate does not foresee any immediate necessity to have recourse to those measures of retaliation, he admitted that "it is possible to conceive the arrival of a critical moment when their adoption would be necessary. We know perfectly well that we must expect neither justice nor healthy liberty from a party which incarnates itself in M. Combes, who has forgotten nothing and learned nothing, and who would remorselessly send France to her ruin, provided it were he who led her."

M. J. O'C.

ECONOMICS

Land Booms and Their Results

News is reaching Europe from Canada of considerable suffering among the immigrants into the Dominion. Canadians say that the reports are unfounded, which one can hardly believe, or that they are exaggerated, which may very well be the case. But it stands to reason that in a country in which activities were stimulated to excess, and which for this reason, drew to it men without means, living only by their labor, now that the reaction has come, must be a great many for whom no employment can be found. Canada has been enjoying a huge boom, long drawn out, for which there was the slenderest justification. We will say nothing about the morality of such a boom, since its immorality is self-evident, but will dwell for a moment on its economic aspect.

Reduced to its simplest formula, a boom is the selling of something at a price beyond its value. Sometimes what is sold has no value at all, as, for instance, town lots in a city never to be built, farms that never will produce, mines without enough ore to pay the price of extraction and reduction, and so on. This we shall pass over, as whatever we may say of the boom, as we have defined it, will apply *à fortiori* to it. Value is something relative. It measures the thing valued in terms of other things. The common measure of value is money. But this has no absolute value, but is rather a means of comparing values. When one says that a piece of land is

worth fifty dollars an acre, he means that it will produce for the purchaser the same profit as fifty dollars invested in a cow, or a share of some company, or any other productive investment. If the land is in some settled region and the buyer intends merely to rent it to others, the comparison with an investment in shares, is made very easily. The shares produce say, 10 per cent. If the land will produce a net rent of five dollars an acre, the two are of equal value. But if one is going to live on the land the problem of relative values is more complex. The shares give nothing but their income. They do not provide food or shelter. These must be bought with the money that comes from them. The cow produces food, but at the cost of its own food and shelter, and of labor, which have to be taken into account in estimating the profit of the investment. The land will produce for the owner food, shelter, barns, implements, stock, but at the cost of his entire labor. One has to consider, therefore, the net result of the land investment compared with the share investment which leaves one free to give himself entirely to some profitable employment, to determine the relative value of each.

An investment in land in a settled region supposes a steady market easily reached. A similar investment in a new country demands a careful consideration of two questions, first, is there a market; and, second, is it attainable. The mere fact that there is a market is not sufficient. If it is not attainable, or if it be attained to more easily by others, the investment will prove a poor one. Land boomers are in the habit of setting before the eyes of their victims wonderful descriptions of the productiveness of the soil, which, though true for the moment, ignore the fact that it is a virgin soil, and therefore that its productiveness will not necessarily be sustained. As for the market, they often do not mention it, or if they do so, they do not say whether it is a practical market. This depends upon the means of communication, the railway freights, if there be a railway, the production of neighboring countries and their access as competitors to the market. We lived in British Columbia in the early days. The soil was productive, there was a market, but farmers were always poor. They had their houses and their food, but comparatively little else; and to work from morning to night for mere food and shelter is not worth crossing the sea for. The reason was that there was no access to the market except by wagon over rough roads. In the interior even roads were wanting, and men owning thousands of cattle were poor, because they could not get them to market. Produce raised in large quantities in California could be brought by sea more cheaply, than similar produce raised in small quantities could be brought over fifteen or twenty miles of country road.

Things have improved since then; but there are many who have gone out to Canada attracted by the accounts of land boomers, only to find themselves without a practical market. It must be said to the credit of at least the British Columbian Government, that it has warned such over and over again against buying land without inspecting it, or without taking the advice of its agent in England. Another great evil of land booming is that it holds out promises for the future that are not always to be fulfilled. Were one to believe the boomers, and unfortunately too many do, Western Canada is to be filled up within the next few years with great cities, railway centres, and one has only to buy a hundred and sixty acres of wilderness in the neighborhood of the coming towns of Smithville or Fort Jones, to be a millionaire ten years hence. Men and women leave their homes attracted by such promises, only to find that the wilderness is the wilderness and that the winter is beyond their physical powers to sustain. They get into debt, lose even the land they have paid so dearly for in money and vitality, drift into the towns to join the ranks of the unemployed to overflowing; to struggle

for employment with workmen skilled and unskilled, already far in excess of the country's needs. H. W.

Agricultural School Farms

The very successful Lincoln Agricultural School Farm which the Christian Brothers have been conducting for several years at Lincolndale, Westchester County, for the boys of the New York Catholic Protector, has a rival in Maryland. In an excellent paper on "The St. Mary's County Idea" contributed to the *Philadelphia Ledger*, the Rev. John La Farge, S.J., tells of the equal success the Xaverian Brothers have had in arousing enthusiasm for farming among the young Marylanders who attend St. Leonard's Hall Agricultural School at Leonardtown:

"Each boy," we read, "has his own 'pets,' of which he has full charge and responsibility: Dutch-belted calves, pigeons, guinea-pigs, lambs, Pekins, Wyandottes or Plymouth Rocks, guinea-keets, Belgian hares, hogs, etc. Boys rear broods of chickens and ducks, construct concrete duck-ponds, make concrete bottoms and wire sides for chicken-nurseries, do every conceivable kind of light carpentry work, put up hundreds of yards of woven-wire fences and steel posts, demonstrate the use of dynamite for splitting logs, removing stumps, hewing trees, draining swamp-lands, subsoiling and excavating, harvest the corn with a harvester, cut corn, cow-peas, etc., with a whirl-wind feed cutter for the new concrete silo,—(the second silo to be erected in St. Mary's County)—watch each detail in the preparation of the land,—though they do not themselves do the heavy work of ploughing and harrowing,—lay off fields, test soil, construct hog-runs, build drive-ways, drain, roll and perfect their baseball diamond, tennis-courts, etc., operate the School auto-truck, motor-boat, gasoline and steam engines, record and report readings on the various instruments of the U. S. Weather Bureau, make cheese and butter, cultivate and experiment with beneficent bacteria, report to the U. S. Department of Agriculture on the insect pests, which they collect and describe, study the dressing of hogs, beef and poultry, and so become practically acquainted with animal physiology, regulate their own heating and lighting apparatus, and so on. The boys have helped materially in the erection of the new farm-buildings, and studied the advantages of Loudon stalls and cork-brick flooring.

"With such a training therefore the boys of Leonard Hall felt themselves pretty well competent to run a County Fair; and it was the boys that ran the Fair. Not a single employee was needed, except a few colored men hired by individuals to feed their stock. Boys were gate-keepers and ticket-sellers, treasurers and secretaries. They put up tents and stands, sold toys and confectionery, transported passengers from the village to the school, arranged box-stalls and exhibit-rooms, escorted visitors and gave information to strangers, ran the telephone-booth and check-room, and a dozen other features. Nor was it anything very novel; merely an extension of the daily round of absorbing duties. They were the official aides to the St. Mary's County Fair Association, composed of the most prominent farmers and friends of agriculture in the County. The Association had been organized in May, 1913, after a modest initial Agricultural Exhibit had been held at Leonard Hall in October, 1912. Committees were appointed in May for the organization of a Fair along the lines of the Hagerstown and Frederick Fairs, and the ladies of the St. Mary's Alumnae Association, who are the social leaders of the County, volunteered their services in serving refreshments and dinners in the inimitable old Southern Maryland style.

"Was it a success? Not if you looked for horse-racing, or gambling, or fakirs, or 'Midway'; for none of these attractive features were present. But no one in the County regrets their absence. On the contrary, St. Mary's County is proud that in the words of an editorial in the *Baltimore Sun*, St. Mary's County has set an example to every other County in the country

by eliminating all those objectionable features which impoverish instead of benefiting the farmer, which do not improve the breed of stock needed for farm purposes, and draw undesirable classes. The great number of visitors who came during the three days of the County Fair, October 28th, 29th, and 30th, represented the very best that St. Mary's County afforded in the way of intelligent and progressive friends of agriculture. As someone remarked, it was like an enormous and overjoyed family gathering, all congratulating and chatting with each other in the whole-souled Southern way. St. Mary's County Fair was for a purpose; and the best testimony as to the accomplishment of that purpose is found in the expert testimony of Dr. O. M. Stabler, of the Office of Farm Demonstration, U. S. Department of Agriculture, who was one of the judges of the exhibits, together with Prof. Jesse M. Jones, of the same Department, and Dr. S. S. Buckley, of the Maryland State Agricultural College," all of whom praised highly the exhibitions that the boys of Leonard Hall gave of understanding nearly every branch of farming and stock raising.

PULPIT, PRESS AND PLATFORM

Albania and Its Prince

An Albanian journal, *Tarabosh*, published in Scutari has the following leader on the proposed new ruler:

"We are told a certain Prince of Wied is to reign over us. Wied? Wied? What does the word signify? It is unknown to us, men of Albania. However humble we are in the eyes of Europe still we deserve a Sovereign who is somebody. And our efforts to learn anything particular about the Prince of Wied have failed. Beyond a notice in the 'Almanach of Gotha' and that he is by courtesy a major in the Prussian army, he is as unknown to the world as to ourselves. He has a brother, however, who is secretary at the German Legation in Christiania. . . .

Without unfairness it may be said that his negative qualities alone recommended the Prince of Wied for the throne of Albania. The land of Skander Beg, Ali Pasha and Mehmed Ali is to be ruled by a cipher, an obscure Prussian officer. It is at once absurd and humiliating. So deeply does Europe despise us! We are not considered worthy of a Prince who had distinguished himself in some great and good work of philanthropy, or some feat of arms, or even who had a patrimony sufficient for his own and his family's support in the honorable post offered him, without drawing on our impoverished resources. No; the Prince of Wied's one qualification is—his Protestant faith! But will this recommend him to either Catholics or Mahommedans? Even to the handful of the orthodox among us he is only a heretic. A sad bungle surely, this candidature of a Protestant nonentity."

According to the *Times* correspondent of Avlona the Moslem tribes are petitioning the Powers for a Moslem Prince. The Christians show no sympathy for or confidence in the Prince of Wied.

ECCLESIASTICAL NEWS

On November 21, the closing exercises of the first triduum for Catholic physicians took place in the chapel of St. Vincent's Hospital, West Eleventh Street. Those who attended, receiving Holy Communion, listened to a short discourse by Rev. T. J. Shealy, S.J., and received the papal blessing, which was followed by Benediction of the Blessed Sacrament. The triduum marked an innovation in religious activities among Catholic professional men. The physicians who participated included some of the most widely known Catholic medical men, professors in medical and academic institutions, specialists in various branches, writers and lecturers of note, as well as many of the younger physicians, who, after the closing exercises, were the guests

of Mother M. Josepha, and the Sisters at breakfast. Doctors Constantine J. MacGuire, Thomas Kelly, John Aspel, Charles E. Nammack acted as a reception committee. Dr. Jose Ferrer, President of the Medical Board of St. Vincent's Hospital, presided and welcomed the physicians on behalf of Mother Josepha and the Sisters of Charity. Rev. Father Shealy, who was conducted to the hall by Doctors Francis J. Quinlan and Simon J. Walsh, was warmly greeted. At the close of the breakfast Dr. John G. Coyle, on behalf of the physicians not connected with St. Vincent's, expressed the gratitude all felt for the many courtesies extended by the Sisters and for the spiritual advantages that all had derived through the exercises directed by Father Shealy. Dr. George D. Stewart of the visiting staff of the Hospital, who was one of several non-Catholic physicians who attended some of the exercises, made a brief speech, which was pleasantly received. This triduum marks a new and successful departure in spreading the apostolic spirit among Catholic laymen. Catholic men of other professions will doubtless be reached by similar methods and a certain outcome of such exercises is a greater and more powerful extension of the lay apostolate, which promises so much for the advance of Catholicism in America.

OBITUARY

The Catholic press of Buenos Aires chronicles the death of Mr. Miguel Carroll, a leader in the Catholic activities of Argentina. Mr. Carroll was one of the founders of the Irish Catholic Association, of the *Círculos de Obreros* and of the *Asociacion Catolica*. An example worthy of imitation by the Catholic layman everywhere was the part he took in teaching Catechism every Sunday at the Oratory of the Salesian Fathers. A great concourse of mourners attended his funeral on October 21.

The New Orleans Province of the Society of Jesus suffered a great loss in the death of Rev. Augustine Porta, S.J., November 16. Father Porta was one of those many-sided men whose rarely efficient powers enabled him to do work to God's greater glory in widely different directions. A scholar of brilliant parts he was for years a distinguished lecturer and a professor of recognized ability in the various Jesuit colleges in the Southland; a discreet and prudent counsellor, he won the confidence and esteem of a wide circle of troubled souls who looked to him for guidance and direction; a devoted father to the little newsboys of New Orleans he was to them the last refuge in all their needs who, better than any one else, saw beneath their apparent hard exteriors wonderful possibilities for things good and true; and the devoted friend to men eminent in business and professional life, "his boys" whom he had trained in their college years, he was their ever-ready mentor in the frequent interviews they sought with him when the worry and bustle of their lives made helpful direction a solace and a comfort.

Father Porta was born in France, of Spanish parents, on August 24, 1860. His father, a distinguished leader of the Carlist party, had been exiled shortly before Father Porta's birth and he died whilst the latter was still a young child. Educated in the Jesuit school of Avignon, France, young Porta early volunteered for the American missions of the Order. He made his novitiate partly in Grand Coteau, La., partly in Florissant, Mo., and after a year of study in this house he followed the usual round of young teachers of the Society, in Spring Hill College. Ordained by Cardinal Gibbons after his theological studies in Woodstock, Maryland, in 1893, he returned to his home province to fill the position of lecturer in ethics and metaphysics in different colleges. For the last fifteen years he has labored in New Orleans, and it is in that city, especially, that his memory will be held in benediction by the many sorrowing friends who will miss his genial, helpful influence.

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CHRONICLE

Message of the President.—President Wilson delivered his annual address before Congress on December 2. It was the fourth time the President had appeared personally before the two houses. Interest in the message centred chiefly on what he would say on the Mexican problem and on the question of anti-trust legislation. In both instances the President's remarks were reassuring. He denounced Huerta as a dictator and usurper whose power is crumbling day by day, but he expressed the belief that this country would not be obliged to alter its present policy of "watchful waiting." In regard to anti-trust legislation the President made it clear that he would not advocate any change in the Sherman anti-trust law, but would favor merely supplementary legislation of such a character as to reduce the "area of doubt" that has harassed business men. He promised a special message later on the trust question. The prominence which he gave to the method of electing the President of the United States aroused more interest and comment perhaps than any other feature of his utterances. He recommends the enactment of legislation doing away with nominating conventions and permitting the selection of the nominees for the Presidency by direct primaries. The President also urged legislation "to facilitate the credits needed by farmers"; the construction of a railroad by the Federal Government in Alaska, and prompt action on the currency bill. He reminded Congress that every step was being taken by the new administration in Manila to give the Filipinos an opportunity for self-government as rapidly as possible, and promised to "satisfy the obligations of generous justice towards the people of Puerto Rico, by giving them the ample and familiar rights and

privileges accorded our own citizens in our territories." He also pointed out the justice of passing a railway employers' liability law, and a law that will reduce the hazards at sea. President Wilson omitted altogether any attempt to summarize the work of the Executive Departments, stating that he would submit the reports of the Cabinet officers to Congress. The address was, therefore, much shorter than any annual message of recent years. The President received a cordial greeting from Congress. The applause was spontaneous and in marked contrast to the stiffness and formality that marked his appearance on previous occasions.

Mexico.—The American press has been largely given over during the week to the reported exploits of General Villa, the rebel leader in Northern Mexico. If numerous dispatches can be believed Northern Mexico is irretrievably lost to Huerta and the capture or at least the investment of the city of Mexico is a matter of only a few weeks. The provisional President states that several places were evacuated by the Federal troops under his instructions. It was reported that Queen Wilhelmina, on behalf of the powers represented at the Hague Tribunal, had submitted to President Huerta a plan for his elimination and the pacification of Mexico. Later this was stated to be a pure invention. One of the metropolitan papers December 5 gave a graphic account of the entrance of General Villa at the head of his army of 5,500 rebels into the city of Chihuahua. "The people of Chihuahua City welcomed Villa with unbridled joy. The Governor's palace was decorated in his honor and the cathedral bells pealed him welcome." The press, December 6, reported that Villa had not entered Chihuahua but with 7,000 rebels had tarried half-way down the line at Ahumada.

Mazatlan, on the West Coast, was said to have been captured from the Federals, but again the report was denied.

Bill for Volunteers Passed.—Representative James R. Mann, of Illinois, the floor leader of the Republicans in the House of Representatives, asserted openly in a speech in that body his belief that the rapid passage of the Hay Volunteer Army bill through the House on December 3, indicated that the Administration was preparing for a war with Mexico. The Hay bill provides for raising a volunteer force in time of actual or threatened war to a strength of 242,000, exclusive of militia or regulars, to be utilized by the President in the event of hostilities. A similar measure was passed in great haste in April, 1898, three days before the declaration of the war with Spain. Mr. Mann was not opposed to the passage of this measure. He said he was willing to vote for it since it was advised by the House Military Committee and the War Department. "I should greatly regret a war with Mexico," said Mr. Mann, "I have no complaint to make of the attitude which the President has taken in his dealings with Mexico, although I confess I can see no end to the road which he is now pursuing. I do not see any escape from chaos and anarchy in Mexico under the plan we are now pursuing." Chairman Hay made no denial of Mr. Mann's assertion that the rapid passage of the bill through the House pointed to war. In his discussion of the measure Mr. Hay was very guarded and refrained from even mentioning Mexico.

Zelaya Set Free.—General José Santos Zelaya, former President of Nicaragua, who was held in New York at the instance of the Nicaraguan Government, was discharged from Federal custody on December 3. It was given out that Nicaragua had withdrawn its request for extradition with the understanding that Zelaya would leave the United States and would not return to his native country.

Canada.—Sir Wilfrid Laurier's free food policy has been accepted by the Liberals of the western provinces. They demand in addition an increase of the preferential rebate on British goods, a lowering of many items of the present tariff and free agricultural machinery. By increasing the British preference they hope to increase imports from England, and thus to bring ships to carry their wheat from Canadian ports. But as the reductions they demand would stimulate trade with the United States, it would seem that these would neutralize the effect of the first measure.—The Conservatives won the bye-election for the provincial legislature in East Middlesex, Ontario. The majority did not come up to their expectations.—The Canadian Northwest is reported to be full of cattle buyers from the United States, and of collectors from the merchants to whom farmers and retailers are indebted. The consequence is that

farmers are obliged to sell at whatever price is offered. In the meantime trade with New Zealand and Australia is growing fast. One steamer from New Zealand to Vancouver had in her cargo 17,479 boxes of butter, 255 carcasses of veal, 212 quarters of beef, 25 carcasses of mutton, 73 bags of meat, 274 cases of eggs and 50 tons of flax. This can hardly be called satisfactory.—In hearing an appeal in England the Lord Chancellor called attention to the error of calling Canada a federation. To be such it would have had to originate solely in the free consent of the provinces, whereas, though this consent was a condition, the formal union was effected by the British North American Act of the Imperial Parliament.—The Government has determined to deport the Indians freed by order of Chief Justice Hunter of British Columbia. If necessary, it will amend the Order-in-Council under which the Immigration Department acts to remove the technical flaws the Chief Justice found in it.

Great Britain.—The police met Mrs. Pankhurst on her arrival in Plymouth and carried her off to prison. Mrs. Drummond and her army seem to have been unequal to the occasion. One may be sister of a general and yet nothing of a strategist. Of course, Mrs. Pankhurst got out in a day or two. We forget how many years her sentence calls for, and just how many days she has done up to the present moment.—Female suffrage is beginning to interest the dignitaries of the Established Church, some of whom are writing stirring letters to the press for or against the demand and the feeding of hunger strikers.—The strike on the Great Western Railway, which began with the refusal of a crew to move a train containing goods that had been handled by Dublin strike-breakers, has been settled.—Lord Crewe, one of the chief members of the Cabinet and a former Secretary for India, recommends a commission to investigate the troubles of the Indians in South Africa. All parties, nevertheless, seem agreed that the Imperial Government cannot interfere. The *Times* argues that exclusion is no real grievance for the Indians, pointing to the fact that the Dominions exclude hundreds of Englishmen every year. But exclusion is not the precise grievance in South Africa. This includes the special treatment of Indians brought into Natal as indentured laborers after their term of service has expired. Moreover, Englishmen are not excluded as Englishmen, but individuals are excluded for certain personal defects that would make them a burden instead of a help. If an Englishman has these defects he is excluded just as is a German or an Italian on the same conditions.—The seal of the Corporation of London, which has been in use since 1381, has been replaced by a new one. After 532 years of service it is worn out.—Mr. Asquith traveled lately from London to Leeds by motor car. His car was defended by means of wire gauze, and he was escorted by four cars of police, all to protect him against Suffragists.

Ireland.—The Ulster Unionist boast about arming to resist Home Rule does not appear to be justified by the official returns of gun licenses issued during the last year, the figures being 21,546, as compared with 21,857 in 1911. There has been very slight alteration in the figures during the past ten years. Indeed, since restrictions on the carrying of arms were removed, about seven years ago, there has been only an increase of 2,000 gun licenses issued annually for the whole of Ireland. No licenses, of course, are required for "dummy" rifles.—The anxiety of the Government to bring about a settlement of the Home Rule question by consent is shown by the character of the speeches of different members of the Ministry. Unionists are declaring that more or less authorized emissaries of both sides are feeling their way towards a common basis of agreement. This delicate task, the Unionists say, is in the hands of men who are in touch with the leaders of the two parties, but who are without the political standing or the power to commit either side to any definite proposition.—Trade conditions in many sections of the country have been disastrously affected by the prolonged dock strike in Dublin, and the holiday outlook is most unfavorable. Meanwhile a fresh element of bitterness has been introduced. Strike-breakers are imported in considerable numbers, and as a consequence angry feeling is spreading amongst the toiling classes.—Lord Chief Justice O'Brien, who has held the office for twenty-four years, has resigned because of ill-health. He is seventy-two years old and was, before his appointment to the judicial post, Irish Solicitor-General ('87 and '88) and Attorney-General ('88 and '89) during Mr. Balfour's Chief Secretaryship.

Rome.—The ex-Patriarch of the Syrian Monophysites, Ignatius Abdul Messih, who abjured his schism last May, arrived in Rome to make his official submission to the Sovereign Pontiff. The number of conversions of this kind that are continually increasing in the East are particularly consoling because of the exalted rank of the converts.—Cardinal Oreglia, Dean of the Sacred College, died in Rome, December 5, at the age of 85. He received the red hat in 1873, was made Bishop of Palestrina in 1884, and of Ostia and Velletri in 1896.—Cardinal Maffi, Archbishop of Pisa, early in the year sued the *Corriere Toscano* for libel. An accusation of the misappropriation of money intended for the erection of a church, brought to the manager of the newspaper a sentence of imprisonment for one year, three months, and five days, with a fine of 1,820 francs; while a similar sentence was passed upon the editor. Moreover, the court ordered Dr. Del Nero, proprietor of the *Corriere* in conjunction with the manager and editor, to make good all moral and material damages caused to his Eminence by the libel, and to publish the sentence in his own paper and the *Giornale d'Italia* of Rome. An appeal against this sentence resulted in a confirmation of the decision of the lower court. A letter now appears in the

Italian Press from Italo Palliacci, the editor of the *Corriere Toscano*, declaring that he had been made a tool of by the authors of the articles, who failed to furnish him with the proofs they promised in support of the accusation. He begged the Cardinal to use his influence in obtaining pardon for him, and his reception by his Eminence has been a hundred times more gracious and more favorable than he expected. He has now resolved to put his pen to better use in future.—The Jubilee year ended on the 6th, 7th, and 8th of December in the Archbasilica of St. Mary Major. Sermons were preached in various languages, and on the 8th, Cardinal Vincenzo Vannutelli celebrated high Mass at the Papal altar. In the evening the students of all the colleges in Rome assisted at Vespers and Benediction of the Blessed Sacrament. During the year immense pilgrimages had come from almost every country in Europe. Since last April about five thousand people assembled each week for the papal blessing in the Court of St. Damaso.

Spain.—The rebellion in Morocco is not yet quelled and reports arrived from Melilla on December 2 of an engagement of Spanish infantry with a strong Moorish force, ending, however, with the defeat of the tribesmen.

Italy.—The Radicals who collectively are the preponderating party in Parliament, are causing constant disturbances in that body. Cicotti the Socialist is especially conspicuous in the disorder. On December 4, he assailed the Government for wasting money on armaments and driving people out of the country. He recalled the scandal of the Bank of Rome and hinted that the Premier was involved in it. The tumult that ensued was ended only by adjournment.—The defeat of the ex-priest Murri in the election is notable because he was sustained by the Lodges, the Radicals, Socialists and Republicans and by Nathan himself. The great falling off among the Deputies in the number of those who profess allegiance to the Masonic body is attracting much attention.

France.—On December 2, by a vote of 290 to 260, Premier Barthou's Cabinet collapsed on the question whether the \$260,000,000 loan for military purposes was to be exempt from taxation. Caillaux, who had once been Prime Minister and Minister of Finance, opposed the measure for the reason that it exempted a large class of citizens from taxation. This is the second ministerial disaster since Poincaré became President. The Radicals and Socialists are jubilant over the event because the Cabinet represented the policies of proportional representation and three years military service. Up to Friday the Government had not succeeded in finding a successor for Barthou. Many were thought of, such as Caillaux himself, Deschanel, Delcassé, Doumergue and Ribot. The last named has been offered the post although he has for some time been considered Poincaré's enemy. They

were rivals in the fight for the Presidency of the Republic. Finally, Doumergue accepted the post provisionally.

Germany.—The disorder which led to the proclamation of martial law at Zabern, in Southern Alsace, appears to be the culmination of a series of disturbances which have taken place at that place intermittently since young Lieutenant von Forstner stirred the passions of the people by a disrespectful allusion to Alsatians early in November. The outbreak early this month of anti-German and anti-military sentiment among the Francophile population of Zabern appeared so serious that troops with fixed bayonets and ball cartridges took possession of the streets and public squares. The official report states that the battalion threatened to open fire unless the crowds dispersed. Many arrests were made, amongst others two Judges and the State's Attorney, who were on their way to their homes after leaving the court house, were hustled off to prison. There is an impression in many quarters that the military authorities, in consequence of their overwrought nerves, are not handling the situation with tact and cool-headedness. Prompted by the Emperor himself, the Government at Berlin ordered a thorough inquiry. —The whole affair naturally was a subject of discussion in the Reichstag, and with serious consequences, since, following a four-hour debate on December 4, the Reichstag voted a lack of confidence in the Imperial Chancellor and the Government. This censure, by the decisive vote of 293 to 54, is ascribed to three main causes, the anti-German outbursts in Alsace, the harsh retaliatory tactics used there by the military, and the utterances of Chancellor von Bethmann-Hollweg and War Minister Falkenhayn in Parliament the day before, in which they declared that the "mailed fist" would continue to be the supreme authority in Germany. The vote brings about a crisis, and it is thought that the Government will now have a difficult time carrying out its program. —By a singular coincidence on the very day that witnessed the last outbreak at Zabern, Prince von Bülow, formerly German Imperial Chancellor, abandoned the silence which he once affirmed he would maintain, even after death. He does this to warn his countrymen that inveterate hostility to Germany is the soul of French policy. He expresses this conviction in a review of German politics written for his forthcoming book on Emperor William's reign. He speaks of "the folly of ignoring the inbred hostility of the French," and adds that "it is idle to hope for a reconciliation with France without restoring to her the provinces of Alsace and Lorraine." —Germany will be represented officially at the San Francisco Exposition. Various parties of the Reichstag at special sittings of their parliamentary groups decided to support an appropriation of \$500,000 for a German building, to be known as the "Deutsches Haus." This action of the party groups insures the passage of the bill by a large majority. The "Deutsches Haus" is to be a splendid example of

modern German architecture, and the exhibit it will contain will be composed of the principal arts and crafts and a rather elaborate display of many products of German industry. —A startling number of workers without jobs is reported from Berlin and other German cities. Those engaged in the building trades appear to suffer most, but other industries are also affected. The unemployed are joining in a movement to seek the aid of the Reichstag; insurance against lack of employment is said to be one of the propositions they ask to have considered. The situation has its own difficulties in the present crisis facing Chancellor von Bethmann Hollweg.

Hungary.—The Catholics of the kingdom are congratulating themselves over the extraordinary success of their general Congress, which convened in Budapest early in November. With the exception of Bishop Mailáth, now in Rome, the united episcopate of the land, headed by the Primate, Prince-Archbishop Czernoch, was present throughout the sessions. This was the first occasion in twenty years, by the way, to witness such a gathering of Catholic Church dignitaries, and the immense crowd assembled from all parts of the country greeted their spiritual leaders with enthusiastic acclaim. Three members of the Cabinet, the Minister of Worship, of Agriculture, and the responsible Minister for Croatian affairs found place in the meetings in neighborly proximity to the leaders of the Opposition, Count Zichy, Count Apponyi and Karolyi, and in friendly harmony joined with them in all the proceedings. A strong delegation came from the parliament, the Opposition party and the followers of the Government being equally conspicuous in the various discussions. Their attendance was accepted by all as a happy evidence of the strength of Catholic opinion in Hungary, a theme developed in masterly fashion in the opening speech of Count John Zichy, and equally insisted upon by Cardinal Bishop Hornig, who used it in his vigorous argument demanding that the Government respect public morality in the legislation favors. One prominent Catholic leader disappointed the assembled body. Count Khuen-Hédervary, leader of the National People's Party, and a Knight of the Catholic Order of the Golden Fleece, did not deign to meet his coreligionists, though he found time, during the Congress, to deliver an eloquent address before the Protestant assembly convened to protest against the Beilis trial in Russia.

Albania.—It was announced on December 3, that the Powers had all agreed to accept William Frederick, sixth Prince of Wied, as King of Albania. He is forty-two years old; his principality takes its name from a small river that flows into the Rhine. His family name is Runkel. He is a Protestant in religion, but he will find few, if any, of his coreligionists among his subjects. They are made up of Moslems, Catholics, and schismatical Greeks. The population is estimated to be between 1,200,000 and 1,600,000.

QUESTIONS OF THE DAY

Coming Over to Rome

We may be pardoned for reprinting the following notice of the services conducted in a Protestant Episcopal Church in Brooklyn, New York. The notice is taken verbatim from the New York *Herald* of December 1:

"St. Andrew's Day was observed as feast day in St. Paul's American Catholic Church, in Brooklyn, with special services yesterday, the occasion being the unveiling of the shrine to the Blessed Virgin Mary and a life-size statue of St. Peter. Father Andrew Chalmers Wilson, the rector, preached on St. Andrew at high mass, when the priests wore, for the first time, a gorgeous set of vestments of Spanish red and gold cloth, which were imported recently.

"Following the sermon Father Wilson blessed the shrine of the Virgin. This is a memorial by Mrs. Edmond Burke Lombard. After the rector had blessed the shrine E. B. Lombard lighted the first candle, invoking the blessing of the Virgin upon his household. Each member of the Lombard family then lighted a candle and said a Hail Mary.

"Previous to the service the life-sized statue of St. Peter also was unveiled. This is a beautiful gift of E. Crawford Sanford, junior warden of St. Paul's, and will be blessed at the midnight mass, Christmas Eve."

What were the sentiments of the readers who scanned the foregoing notice in the *Herald*? The members of St. Andrew's parish, we venture to say, felt a thrill of exultation that public recognition was thus given to their claim of being Catholics, not plain Catholics it is true, for that would mean Roman Catholics, but Catholics albeit with the differentiating title of American. Perhaps their feelings of exultation would be considerably modified if it were suggested that the term American as they use it cuts them off from the Church Universal, which is the Church of Rome, as effectively as the qualifying term of "Old" separates the bearers of the name "Old Catholics" from the same Church.

Father Andrew Chalmers Wilson was tickled to see himself dubbed *Father*. But to be termed Father no more establishes a right to the title than calling oneself pope would make one the successor of St. Peter. Other readers, and they were numerous, smiled at the assumption. The term "Father," according to the latest unabridged Standard Dictionary, means specifically "A Roman Catholic priest who is a member of a religious fraternity: in the United States and Ireland also, a secular priest." But dictionaries or custom and tradition will not help us in this anomaly of dubbing oneself Father and thumbing the pages of the Book of Common Prayer, authorized as the title-page declares for the use of the Protestant Episcopal Church in America. It requires a wonderful intellectual somersault, which only a past-master in sophistry could accomplish, to make the American Catholic Church an Algebraic equivalent for

the Protestant Episcopal Church. It shows the vast capabilities of the English language that will allow the unheard of extravagance of making Protestant and Catholic synonymous and a Protestant parson the same as a Catholic priest.

However, there is no sham or pretence about the setting up of a statue to the Blessed Mother of God, of lighting candles and of reciting the Hail Mary. The Catholic Church, Roman Catholic if you will, claims no monopoly of devotion to the saints or of the pious practices in use among her children. The Church of Rome from the beginning has vindicated her claim to be the Catholic Church *par excellence*, and the nature of her organization and mission demands such vindication. But the Blessed Virgin's protection and assistance is a thing which the Church teaches is good for all, saints and sinners alike, for those in the fold, as well as those out of it, for pagans, Jews, heretics and infidels, as well as for her own children, whether good or bad. It is a good sign when even Protestant Episcopalians set up and bless with the sign of salvation statues of the Queen of Heaven that were ruthlessly hammered and pulverized by the direct ancestors of Father Andrew Chalmers Wilson.

Only one comment shall we add. Where is the obedience and respect due to the Protestant Episcopal Church at large which voted down at its recent convention in New York the motion to consider a change of name, or at least put off its consideration for the present? But, after all, that is only a trifle. There can be no obedience where there is no recognized head.

Times are moving fast. What with statues and chapels to St. Peter, St. Patrick (save the mark!), St. Columba, and St. Martin of Tours we are not surprised to behold at last a statue erected in honor of the Blessed Virgin. If the Protestant Episcopal Church is to become the American Catholic Church, it must needs acquire some semblance to the title. Recognition of the Pope's supremacy will come in due course. Father Andrew, probably without knowing it, is steering his bark straight for the Church of Rome, in which he will soon land, let us hope and pray, his confiding passengers.

É. SPILLANE, S.J.

Don Alejandro Pidal

Catholic Spain is in mourning over the great loss sustained by the country and its national literature and science by the death, in his sixty-sixth year, of Don Alejandro Pidal y Mon, early last month in Madrid. With him there passed away a great Christian philosopher, an eloquent orator, a statesman of distinguished note, and a rare master of the Castilian tongue.

Of Don Alejandro Pidal some of his contemporaries used to say, that he was the Montalembert of Spain. I believe the comparison to have been a just one. One who is acquainted with the character of both men will

find little difficulty in discovering the common traits that show a family resemblance. Each had the same lofty eloquence; the same wonderful love for the Church; the same spirit of conciliation, eager always to secure harmony among those who ought to work for one end; the same zeal in the defence of his high religious ideals.

Entering into public life at a time marked by momentous changes in the political and social order of his country, Pidal aimed to begin his career by holding himself aloof from every fashion of party strife. One ideal filled his mind: to unite all Catholic factions, whether Carlists, or Integrists, or Alfonsists, under the one flag of their Catholic faith, and to bring them to labor together for the common cause. With this object in view he founded and conducted for many years a daily newspaper called *La Union Catolica*, whose name plainly indicates its program, scope and aspirations.

Unhappily he failed in the undertaking and his dream of Catholic union of action was never realized. Convinced, however, of the need of genuine Catholic influence in the political activities of the day, and fully aware that such influence may not be exerted by one who neglects to enter into the arena in which is waged the struggle for the vital issues of his country, Pidal, early in the years of the Bourbon Restoration, 1878-1880, joined the Conservative party. Canovas del Castillo, the then head of that organization, had just made his solemn and public promise to defend and guarantee the rights of the Catholics in Spain.

This is not the time to recall the bitter censure passed upon his conduct in doing this by both Carlists and Integrists. Pidal paid no heed to the shameful abuse they heaped upon him, but serenely pursued the way he had chosen to walk. Twice Minister in the Cabinets of Canovas del Castillo, president of the Cortes during several terms of Parliament, Ambassador to the Holy See from 1900 to 1902, Pidal never failed to use the opportunity these exalted charges gave to him to labor strenuously for the best interest of the Church among his people. He was especially active in securing the reestablishment of the religious Orders proscribed in Spain in the unhappy days of the Revolution in 1868.

Contemporary Spain has known no more distinguished son in the field of oratory, of philosophy, of literature, or of science. His eloquence was of the impassioned order—majestic and solemn. Like Donoso Cortes in his style, he delighted in rounded paragraphs, in sonorous periods, in majestic development of his thought, and in the use of brilliant, almost dazzling, imagery. His voice, full of passion; his knightly figure; his action, always noble and impressive; his manner, that of a valiant challenger, gave admirable strength to his profound thought and splendid diction, and made him a very king in the tribune.

Pidal's classical discourses on our knowledge of God, delivered during the first Catholic Congress of Spain, the one he gave two years ago at the Eucharistic Con-

gress in Madrid, his funeral oration before the King in honor of Menéndez y Pelayo in May, 1912—not to recall others of a more remote date which marked the course of his long duel with Castelar in the Cortes, will always be read and universally admired as masterly examples of erudition and doctrine and eloquence.

Don Alejandro Pidal was, as well, a distinguished writer on philosophical themes. An ardent admirer of St. Thomas Aquinas, the "Summa Theologica" of the Angelic Doctor was a work he studied and loved to consult and meditate upon throughout his life. Jointly with the Cardinal-Friar Ceferino Gonzáles, of whom he was the beloved pupil and intimate friend, Pidal may be regarded as one of the genuine enthusiasts for the restoration of Thomistic teaching to the schools of Spain. His work on the Angels of the Schools, written whilst he was still a young man, offers sufficient reason why Pidal's name should be placed high on the roll of Spain's sons distinguished for philosophical and literary merit. That work alone justified his election to the presidency of the Royal Academy of the Spanish language, a post which he filled from 1906 to the day of his death.

But what made Pidal a truly splendid figure in the eyes of his coreligionists was his robust and unshakeable Catholic faith, of which he never hesitated to make public profession, no matter what his audience or what the occasion. And his faith, best of all, was a living, practical faith. Invited a few years ago to a banquet to be held in commemoration of the independence of the Argentine Republic, Pidal sent a note declining the invitation. It chanced that the date of the gathering coincided with the eve of St. Peter's feast, a fast-day in Spain, and, as he wrote, he could not permit himself to take part in a banquet whose menu proclaimed the violation of one of the precepts of Holy Church.

When Pidal's growing infirmities brought him to what he recognized was to be his death, he called one of his sons to his bedside and bade him summon the priest, that his father might confess and prepare worthily to receive the Holy Viaticum and Extreme Unction. "When I shall have thus made ready, death may come when it will. It will find me nestled in the arms of Divine Providence, in whose embrace I shall take my refuge as a child in that of its father. Crucifix in hand, to kiss it with my lips and to look upon it with my eyes, and fortified by the loving prayers of my children, I shall await death's coming."

Such was the death of the exemplary Catholic leader whose loss all Spain deplores. His remains, clothed in the white habit of the sons of St. Dominic, whom he regarded with sincere affection all through his life, now rest at the feet of the Virgin in the historic shrine of Covadonga. A fitting resting-place—since it was in that lovely nook in the Asturias the plans were laid which introduced the most glorious epoch of our country's history, the reconquest of Spain by her Christian sons after the land had fallen prey to the Moslems in the invasion

of 711. May he find there the rest his worthy life deserves.

NORBERTO TORCAL.

Text-books in Seminaries

The Holy Father continues to perform without human respect the duty of every chief pastor, to watch over those preparing for the priesthood and to ensure the purity of their faith and doctrine, no less than of their morals. Accordingly Cardinal de Lai, Secretary of the Sacred Consistorial Congregation has addressed another letter to the Ordinaries of Italy on the subject of the books used in their seminaries, either as text-books or books of reference. He praises them for having carried out his previous instructions, but goes on to say that the abuses brought to light by the Apostolic Visitors have not ceased entirely. The Sacred Congregation learned during the course of the present year "that there are in use scholastic manuals deserving censure, either for the historical and doctrinal errors they contain, or for their dangerous principles, and in general for their scientific spirit out of harmony with Christian and Catholic sentiments and the teaching of the See of Peter, the supreme chair of truth."

The Sacred Congregation recommends, first of all, the exclusion from the preparatory schools of the seminaries of those anthologies of prose or poetry and those manuals of secular history which offend the purity and sanctity of the faith, or even the profound veneration due to the Church and the Roman Pontificate. In the same way must be excluded those text-books of philosophy which are contrary to Catholic sentiment, or are even out of harmony with the directions of the Holy See for the teaching of that science, as, for example, "Il Primo Passo alla Filosofia," of Luigi Ambrosi. Nor is the pretext that they are employed to point out errors and to combat them of any value; since to start pupils by a false way in order to turn them back to go forward in the true, to teach them error in order to instruct them in the truth, is to upset every right principle of pedagogy.

As regards the theological schools, the Sacred Congregation would have excluded from the seminaries those text-books of ecclesiastical history which "pass over lightly or omit the supernatural part, which is the true, essential, indispensable element in the annals of the Church, without which the Church itself becomes incomprehensible" (*Circular Le Visite Apostolique*). Such are the manuals of ecclesiastical history of F. S. Funk and of F. S. Kraus.

The Sacred Congregation recommends much diligence in the choice of text-books of patrology. No one is ignorant of the great efforts made by rationalistic criticism to destroy, or at least to weaken, the authoritative and venerable testimony to the Catholic Faith of the Fathers of the Church, distorting their writings by a caviling exegesis, or, still worse, diminishing the loftiness of their genius and the value of their doctrine. It is

necessary, therefore, to deny entrance into the seminary to such works as can dim in the virgin minds of youth the high idea the Church has of her Fathers, and to select only those that, taking account of modern culture, do not wander away from the safe rules of Catholic theology. Such is not the manual of patrology of Rauschen, in which the doctrine of the Fathers, even on the fundamental dogmas of Christianity, is expounded frequently in a manner alien to the objective truth and to the sense of the Church. Hence the Ordinaries must be careful to eliminate it from their seminaries.

The Sacred Congregation ends by reminding the Ordinaries of the regulation of the Sacred Congregation of Bishops and Regulars in the General Scheme of Studies of May 10, 1907, namely, that the text-book of philosophy and of theology is to be proposed by the council of professors and submitted to the bishop for approval. By order of the Holy Father this rule is to be extended to all the scholastic text-books of the seminary and even of the preparatory schools. Moreover, the text-books prohibited in the schools are not to be allowed to seminarists for their private use. Hence to these are absolutely forbidden those works of consultation and erudition not conforming to the rules already laid down. Such are the "Légendes Hagiographiques" of Delehaye, and similar works.

H. W.

The Poet of Hope

"I care not who makes the laws of a nation so that I write its songs" might possibly be the dream of a certain French poet of to-day named Charles Péguy, who is beginning to attract considerable attention, but who, as far as we are aware, is almost unknown outside of his own country. Indeed, he is not mentioned even in "*Qui Êtes-Vous?*" the French "Who's Who," of three years ago, in spite of the fact that for the last thirteen years he has been editor-in-chief of the *Cahiers de la Quinzaine*, a review of politics, literature, sociology, art and kindred matters which is credited with having taken rank as soon as it appeared with the *Revue des Deux Mondes*, the *Revue de Paris*, and the *Mercure*. He is one of that remarkable set of French literary men who have in the past few years been won back to the faith of their fathers; and his conversion in particular is considered to be as influential for good as that of Brunetière.

The supernatural grace by which he was brought back to God would seem at first sight to have been only the natural result of his previous pursuit of a certain line of thought in connection with his literary work. He had frequently written against a theory accepted by many of his associates, that a poetical ideal does not necessarily imply a reality, actual or possible. The contrary, he maintained, was the case, and he insisted that an idealist always strives to realize his dreams. His especial dream was the betterment of the human race, and that ideal he fancied was going to be achieved through the instru-

mentality of Socialism. Hence, among the early contributors to the *Cahiers*, we find the names of such men as Jaurès, the present leader of the French Socialists, and Vandervelde, their oracle in Belgium. There are others also who inspire scarcely less terror. Strange to say, Péguy was also an ardent Dreyfusard; not that he liked the Jew personally, but he regarded him as the victim of a cabal.

He grew wiser as he grew older, and whatever he may have thought of Dreyfus, his illusions about Socialism soon vanished. "Looking back," says a writer in the *Nineteenth Century*, "at the spectacle of human history, he saw that during all the peaceful changes and violent upheavals, all the bloodshed, and cataclysms, and untold sufferings that constitute the record of Europe, one light had remained shining, at times dimly, at others brightly, whilst all around it sunshine and shade have fast succeeded each other. The shadows have not extinguished this light, neither have the fitful gleams of sunshine rendered it superfluous. This light, which seems to defy the ages, and which is the light of Christianity, represents a great force of humanity; it represents the principle of stability, of permanence, whereas elsewhere we find nothing but the unstable and the fleeting. No social reformer, no idealist, can neglect this force."

M. Péguy did not neglect it, and to restore Christianity in the nation that had for so many centuries gloried in its title of the Eldest Daughter of the Church, became his life's ambition. He saw around him a generation which had not only been robbed of its Faith, but had been saturated with a philosophy which denied everything spiritual in man's nature, refused him even liberty of will, scoffed at the doctrine of a future life as a delusion, and waived aside with contempt the belief in a Supreme Being, to whom man is accountable for his actions.

The inevitable consequence of this philosophy ensued. The buoyant resiliency of the French character, its enthusiastic optimism in great undertakings, and that gaiety of disposition which had always defied defeat and disaster, was now being succeeded to a very alarming extent, by a gloomy pessimism which saw only ruin ahead, and which began to discuss and even admit the doom of their political system as a nation, and even the decline and degeneracy of the race itself. Against this growing pessimism Pégoud sounds a note of hope, of hope founded on the Catholic Faith. He bids his countrymen remember that the Church had lifted up the nation from more abysmal depths than those in which it is now plunged. He summons from the glorious past the figures of Joan of Arc, of St. Louis, and others who were great French patriots, while remaining loving children of the Church; he calls upon his countrymen to look beyond the hideous epoch of the French Revolution, which the enemies of their Faith had taught them was the real beginning of French history, and to contemplate that splendid period when France dazzled the world by

her achievement. His theme in brief is: Let France be Catholic again and her greatness will return.

As you look at a volume of Péguy's verse you are surprised to see it sprawling all over the page. It is like Walt Whitman's in its structure. It has neither rhyme, nor rhythm, often no punctuation, and the poetry of it not unfrequently runs off into the flattest of declamatory prose. All the old stateliness and rigidity which until lately was the characteristic of French versification he tosses aside, but perhaps it is that very emancipation from the usual poetical fetters that has helped to attract notice. For the reader it is annoying at first, with its endless and apparently needless repetitions, but after a while the spell is wrought and you began to read with pleasure. Often his utterances affect or copy the parallelism of psalms, as, for instance, when addressing the Blessed Virgin, he speaks of her as one

"Who is infinitely high
Because she is infinitely humble
Infinitely great!
Because she is infinitely small
Infinitely appealing
Because infinitely appealed to."

Though at times he is not over careful of the orthodoxy of his statements, he knows that his countrymen understand, and he continues to sing recklessly. He is almost too familiar in addressing the Almighty, but while making Him utter unusual language, though audacious he is never irreverent. The helplessness of childhood captivates him because he hears God say: "*Les enfants sont plus mes creatures que les hommes. Ils n'ont pas encore été défaits par la vie de la terre,*"—an allusion to the helplessness of France at the present day, which his readers understand. It suggests also the hopefulness which is characteristic of childhood; a virtue that he is anxious France should learn.

Night is also one of his favorite themes, because it is the time of silence and of reflection, and he recalls especially the night of the crucifixion, which was followed by the Resurrection. France and her future are always before his eyes in such pictures.

In brief, he is odd, original, erratic, picturesque, but according to a French critic "you find in his writings a multitude of reflections, replete with thoughts that touch our life in every fashion; he gives you beauty, spirituality, comfort, elevation, completeness and satisfaction. He is a spiritual pioneer who knows how to speak to men of his time of the eternal verities which each generation longs to hear. Those who slake their thirst at his source will quaff a living water. The horizon he opens is vast; and he satisfies and enchants by the full and strong response he furnishes for our needs and our aspirations."

His French admirer asks, will this strange poet exert an influence? He answers: It is too soon to prophesy. But his English friend of the *Nineteenth Century* has

no hesitation in saying that if the Government does not head him off they will soon have to make a bonfire of his books on the Place de la Concorde. At all events, it is certain that in the midst of the marvellous Catholic movement that is now going on in France for the rehabilitation of Catholicity in all its ancient glory, whether that movement is manifested in the paintings of artists like Maurice Denis or Frère Angel, or in the writings of distinguished litterateurs like Pierre Claudel or Francis Jammes or Bazin or Jules Lemaître, or in associations like those of the *Jeunesse Catholique*, or the *Action Française*, not to speak of the triumphs that are being continually won by the hierarchy and priesthood of the country, the new and strange singer of hope, Charles Péguy, "who knows his religion thoroughly, whose politics are pure and intellectual, even if he has not yet arrived at the sublimity of humility or charity, is sure to exercise a vast influence for good in the regeneration of France." X.

"The Pagan à Kempis"*

Certain authors who have rejected Christianity are accustomed to make a great deal of the imperial Stoic Marcus Aurelius Antoninus. His times, his writings and his career have been praised with enthusiasm by men like Gibbon, Arnold, Renan and Mill, and their present-day disciples echo and prolong the eulogy. The accepted pose is to look back with longing on the age of the Antonines, to regret the passing of that "period in the history of the world during which the condition of the human race was most happy and prosperous," before the triumph of Christianity had blocked the wheels of liberty and progress, put an end to freedom of thought and cast a pall of gloom over the joys of life.

They delight, too, in setting up such men as Socrates and Marcus Aurelius against the Church's saints. For this purpose "the last of the Romans" is perhaps the greater favorite. Socrates, for all his wisdom, looked indulgently upon the vile impurities of the Greeks, but the character of Marcus appears to be so upright and his morals so correct that Matthew Arnold calls him the "purest of men," on whose "truth sincere . . . no shadow ever came," "perhaps the most beautiful figure of history" and a man "morally and intellectually" nearer our times than St. Louis or Alfred the Great. Men who have no faith in the supernatural point proudly to this great pagan, and "after-Christians" who are "in love with a moral code which brings with it no sanctions, a generation sick unto death with skepticism, seek pleasure in an undogmatic philosophy of life" like that taught in the "Meditations" of Marcus Aurelius; a book of reflections composed by the emperor for the guidance, it is believed, of his worthless son Commodus. Father Joy

has done well, therefore, in choosing for a little "Study in Ideals" the writings and career of this great Stoic. The book is not out of place in the "Iona Series," for without depriving the emperor of merited renown, the writer shows that the man who stood so high above the pagans of his time was yet for true greatness of soul the inferior of the humblest Christian martyr that suffered death in his reign.

Marcus Aurelius was a very remarkable man; there can be no question of that. "Even in a palace" he led a virtuous life. As emperor of Rome he had at his command the means of gratifying every unworthy ambition and evil desire the human heart can conceive. He was faithful, however, to high natural ideals. Even the early Christians found the example of his goodness an incentive to sanctity. "If unregenerate nature could do so much," they reasoned, "how ought not the regenerate blush for their tepidity?" When Cardinal Barberini had translated the "Meditations," he dedicated the work to his own soul, "in order to make it redder than his purple at the sight of the virtues of this gentile." Many a passage can be found among the imperial Stoic's words "to himself" that might well be made the food of a Christian's prayer and reflection. For example:

"Does some bubble of fame torment you? Then fix your gaze on swift oblivion, on the gulf of infinity this way and that, on the empty rattle of plaudits and the indiscriminating fickleness of professed applause, on the narrow range within which you are circumscribed. The whole earth is but a point, your habitation but a tiny nook thereon: and on the earth how many are there who will praise you?" In another place: "When you wish to delight yourself, think of the virtues of those who live with you; for instance, the activity of one, the modesty of another, and the liberality of a third." Or: "Do only things necessary, things which in a social being reason dictates and as it dictates. For this brings the cheer that comes of doing a few things and doing them well. Most of the things we say or do are not necessary; get rid of them, and you will gain time and tranquility." Even if men persecute and insult you, "What has that to do," he asks, "with your understanding remaining pure, lucid, temperate, just? It is as though a man stood beside some sweet, transparent fountain, abusing it, and it ceased not to well forth draughts of pure water; nay, though he cast in mud and filth, it will speedily disperse them and wash them forth and take no stain. How then can you create a living fountain within? Imbue yourself in freedom every hour, with charity, simplicity and self-respect."

Indeed so frequent in the "Meditations" are passages like the foregoing that the admirers of Marcus Aurelius call him "the pagan à Kempis" and draw comparisons between the mystic and the moralist, in which the latter, of course, does not suffer. Though the two authors have many maxims in common, the similarity, as Father Joy observes, is merely verbal. "The same words do not express the same spiritual attitude in the two writers." The outlook of the one is wholly natural while the

*The Emperor Marcus Aurelius. A Study in Ideals. By John C. Joy, S.J. St. Louis: B. Herder.

thoughts of the other are transfused by his glowing Catholic faith. The Stoic bids his soul retire into proud solitude; the Christian leads his into humble communion with God. Aurelius has much of the self-sufficiency and arrogance of his school. Like all the pagans, he has no conception of humility. He cannot say with à Kempis: "We are all frail; but do thou think no one more frail than thyself," but finds strength, rather, in considering the private vices of those who offend him and in reflecting on his own virtues. Such a grim reality as suffering he tries to brush away by cold reason. He would comfort a sorrowing heart with a syllogism. But our poor human nature, as à Kempis knows full well, needs something higher than itself to cling to; and requires strength from a source that is divine. So he offers both as a model and a comforter Our Blessed Lord Himself, whereas the duty of blindly obeying changeless laws is the highest and most consoling motive Aurelius can suggest for living an upright life. "A sentiment of sorrow and a deep disheartenment," says Dr. Döllinger, "cast as it were a black veil of mourning over the whole of his system of contemplation, and almost every one of his reflections," and even Arnold admits that no one can rise from the reading of the "Meditations" "without a sense of constraint and melancholy, without feeling that the burden laid upon man is well nigh greater than he can bear." Moreover, is not "Marcus Aurelius Antoninus to Himself" an overrated book? Because an interesting emperor wrote it, and he the solitary "saint," as many think, of paganism, modern unbelievers have never ceased to praise the beauty and profundity of his thoughts. But are they deeper and fairer than those of his master, Epictetus, and, not to mention the "Imitation of Christ," will his book bear comparison with St. Augustine's "Confessions," or even with Sir Thomas Browne's "Religio Medici"?

Though Marcus Aurelius recommends "retiring from life," if virtue becomes too hard to practice, he himself bravely waited for "the retreat to sound," doing his duty to the very last. He was a polytheist and a pantheist but not an atheist; a slave to the popular superstitions of his time, but his morals were better than his religion. A persecutor of the Christians, he gave the Church such martyrs as Polycarp, Justin, Felicity, Sanctus and Blandina, but it was a mistaken patriotism, apparently, that made him countenance such cruelties. "War was to him," says Dr. Rendall, a "hateful 'hunting of Sarmatians,' yet 'duty made him a great captain,' and he stayed the barbarian till Western civilization was Christian, and safe."

But Marcus Aurelius, be it remembered, was by no means a typical Roman of the second century, for Stoic philosophers as consistent as he were very rare. Moreover Rome still carried "its own moral corruption into all lands and they again poured back their own into a vast reservoir." We must go to Döllinger rather than to Gibbon for a true picture of the period. Slavery, the

avoidance of marriage, the exposition of new-born infants, the practice, even by such "good emperors" as Trajan and Antoninus Pius, of loathsome Greek vices; the prevalence of public immoralities which imperial decrees tried in vain to put down; the horrors of the amphitheatre; the abominations of the temples—all these evils were quite or nearly as characteristic of Roman life in the time of Marcus Aurelius as in preceding reigns. The ideals and practices of the imperial Stoic were far higher, we may be sure, than those of the men he governed. To-day "the humblest Christian," says Father Joy, "has as his birthright truths which were the fruit of years of training and much struggle in the noble pagan soul; and he has much more," while to realize how far a Christian saint transcends in beauty of character a "saint" of paganism we have but to compare with the life and writings of Marcus Aurelius Antoninus those of St. Francis of Sales.

WALTER DWIGHT, S.J.

Religion in Schools

What do men mean to-day by the terms "religion" and "religious." Once upon a time, people had no difficulty in understanding just what was signified by the words, but in our day, when every "thinker" appears to concede himself the right to fashion phrases to his liking and to use terms as his own sweet will inspires, religion and religious, are words apparently as lacking in stability of signification as the weathervane lacks definiteness of direction in a wild atmospheric disturbance.

In the saner days of logical thought every one used to accept "religion," as the name of the virtue which is based on the complexus of the many-sided relations subsisting between man the creature, and God the Creator and Lord Supreme of the universe. As a virtue it connotes that habitual disposition on the part of man, which moves him to those acts of reverence, love and service toward his Maker implied in the relation of his absolute dependence on his Creator. In it are involved the knowledge, of course, of this dependence and the free and voluntary process of the different moral acts consequent upon the light of that knowledge. How then can we, in practice, have moral training or training to good and wholesome action without relation to religious formation or instruction in religion, since the ultimate "why" each free agent has the right to ask when urged to moral conduct, reaches back inevitably to the Lord Supreme, His Existence, His right to command, His expression of that command, His manner of communicating that command to us, and the extent of that communication? And since practically all these various phases of religious instruction are matters regarding which men and women of different religious beliefs are hopelessly out of accord, how is it possible to conceive a union of all denominations of Christians and Jews, and of all pagans, and atheists and agnostics as well, in

some form of fundamental religious teaching that may be employed in our public schools, to secure the authoritative effect in the moral training of children good people are beginning to insist upon as a part of their school training!

AMERICA has urged this thought over and over again, and has drawn the only possible conclusion: it is imperative, if moral training be desired, to plan the re-introduction of religious teaching into the public school in a way that shall give to all the liberty of religious profession the law demands. Probably it is a vain repetition of a suggestion which should appeal to every one who studies the question. Yet we presume to repeat it because of the strange attitude of assistant superintendent Charles J. Koch of the Baltimore public schools recently described in the *Sun* of that city. A discussion arose, it seems, in Baltimore over the declaration that many agnostics had arisen among the school children of New York, who had professed a dislike for the songs or hymns sung in their class-rooms. It was contended that the abandonment of the song-singing in New York, because of the protests against the use of the name of the Deity, resulted in a strong leaning toward agnosticism, which had become a menace. Some went so far as to advocate the teaching of religion in these schools.

Mr. Koch was doubtful in the matter.

"The question of teaching religious principles in the public schools is a big one," said he, "and there is a good deal to be said on both sides. We have classes now in moral training, but there is a distinct difference between that and inculcating religious morality. The latter seems to have more effect—there is more authority behind it." Mr. Koch declared that he did not wish to commit himself to the suggested plan of having religion taught in the schools, but he showed that he had the subject deeply at heart. That it would be difficult to have all denominations of Christians and Jews to unite on some form that might be employed in the schools, he said, was true, yet it might not be impossible of accomplishment."

It will be possible of accomplishment only when the minds of sincere men shall have undergone an impossible change in the concepts now obtaining, regarding faith and revelation, and the duty of obedience to God on the part of man, once man has come to accept the light of His Maker's revealed truth.

M. J. O.C.

The Price of Automobiles

"In the single month of November," according to the *New York Times*, "thirty-eight persons were killed by automobiles of one kind or another in Greater New York, and the record of fatalities since January 1 is 277." If to these figures could be added the sum total, whatever it is, of all the fatalities, not to mention the cases of serious injury, that have occurred throughout the country during the past year owing to the reckless violation of

the speed laws, it would be found that as a nation we are paying a much higher price for our automobiles than the statistics and advertisements of manufacturers would indicate. If all the people killed by motor cars in America during the past year had perished in a single disaster of some kind, the tragedy would doubtless become historic. But should not the thirty-eight lives that were sacrificed in New York alone during November to the speeding automobile impress at least a little the imagination of the public? A few of these accidents were due, of course, to the negligence of pedestrians, but the rest were directly caused by the criminal carelessness of the chauffeur and the insensate passion for speed on the part of those who sit behind him. Moreover, the social and economic problems of our time will not be made any easier to solve, if people who are rich enough to ride in automobiles can run down with impunity those who are not.

The laws that have been framed for the protection of pedestrians should be rigidly enforced. As a result of special vigilance shown for two days recently by the police of New York, 500 arrests were made of chauffeurs caught exceeding the speed limit, and most of them were promptly fined \$50 apiece, or were given the alternative of ten days in jail. The loss of that comfortable sum by the chauffeur or his employer will lower perceptibly, no doubt, the death rate of the Metropolis for the coming year. If New York's police, and those, too, of every city in the land, continue to keep a watchful eye on speeding autoists, and if magistrates will see that a reckless driver's second or third offense is punished, besides the fine, by the withdrawal of his license, and if our courts will try for manslaughter chauffeurs who run down and kill pedestrians, more of our citizens will feel that they can cross a street with safety. As conditions are now it is dangerous.

"Annulment" Needless

Mrs. Wharton's "Custom of the Country," a novel which "everybody is reading," of course, and which the "Holiday Number" of the *New York Times Review of Books* places, for some mysterious reason, at the head of the fiction list in its "One Hundred Best Books of the Year," is the object of the following well-merited strictures from a writer in the *Catholic World* for December:

"That this book could have been written and could be published by an American publisher, is a striking, thought-provoking commentary on our country. What makes it impossible for the reader to discriminate between the satirical and the non-satirical, is the defence or the excuse offered for this woman of iniquity. She is frankly materialistic; selfish, disloyal, faithless to everything that could possibly be sacred; a liar, an adulteress; and yet she is not responsible for all this, since institutions and customs have made her, and she could hardly act otherwise than she does." There are offensive refer-

ences in the story to the large sum that Undine Spragg, the heroine, would have to pay the Pope in order to secure an "annulment" of her "marriage" to the man who succeeded her first and only real husband.

"The truth of the matter is," says the reviewer, "that there was no ground for annulment, since Undine was never really married to Marvell. Marvell commits suicide, and then Mrs. Wharton thinks the road is clear. Undine marries the nobleman and becomes a Catholic! But, again, the truth is that had she attempted to become a Catholic, she would have had to speak of her former marriage, and would not have been allowed to live as the wife of this Frenchman. Later she deserts the Frenchman, and throws herself at the feet of her first and her only husband, Moffatt." Mrs. Wharton is justly blamed for venturing to write about the Catholic teaching upon matrimony without taking the trouble to find out what it really is. "If she treated of any secular subject, if she wished to employ a figure from physical science, she would, undoubtedly, have made sure of its accuracy. But a matter of Catholic teaching seems doomed to a different fate. There is no responsibility to treat it honestly and intelligently." "Why is it," the writer asks in conclusion, "that women novelists of to-day, treating of women, always depict them without character, without moral strength, the abject slaves of social conditions? The picture of Undine offering herself to Moffatt at any price, under any condition, is one of the most loathsome in all modern fiction."

CORRESPONDENCE

The Silver Jubilee of the Institut Pasteur

PARIS, November 18, 1913.

On November 15 the Institut Pasteur, in Paris, celebrated the twenty-fifth anniversary of its foundation. The ceremony was a simple one. Dr. Roux, the present Director of the Institut, gave a brief summary of the valuable work carried out during the last quarter of a century. The President of the Republic, who from the outset has been connected with the Institut, was present, as well as the members of Pasteur's family: his daughter, Madame Valery-Radot, her husband and children, and his only son's widow, Madame Jean Baptiste Pasteur.

It is seldom that a scientist leaves behind him a record so glorious, both from a public and from a private standpoint, as Louis Pasteur. Those who knew him were struck, at the outset, by his simplicity of manner, his earnestness of purpose and kindness of heart. He was singularly indifferent to externals, and his first discoveries, those that revolutionized the scientific world, were made at the *laboratoire de l'Ecole Normale*, in two small rooms under the roof.

In spite of his constant dealing with human suffering, Pasteur never lost his tenderness for the sufferers; he put the interest of the patient first, that of science afterwards. In 1885, a little girl, called Louise Pelletier, was brought to him; she had been bitten by a mad dog thirty-seven days before. Pasteur's new treatment for hydrophobia was just started, but a condition of success was

that the injections of the anti-rabic serum should be made promptly; in this case the long delay made success impossible. Pasteur was advised not to apply the treatment to Louise Pelletier; his invention was new, it was much discussed and violently attacked by those to whom novelty is synonymous of danger; to apply it to this hopeless case was to give his adversaries a weapon against him. Pasteur did not hesitate: "If I only had one chance out of ten thousand of saving this child, I must make the attempt." He therefore applied the treatment. Louise Pelletier succumbed, but her father fully appreciated Pasteur's generosity. "No man ever seemed to me so great," he wrote to M. Valery Radot. "I do not know any one who to save our dear little girl would have, as he did, simply out of charity, risked his reputation as a scientist and risked also a painful failure."

There is a striking contrast between the cramped precincts of the great scientist's first laboratory and the stately building that has borne his name for the last quarter of a century.

The Institut Pasteur was founded by a national subscription in 1888, as a direct consequence of Pasteur's famous discovery of the treatment of hydrophobia. It was on October 26, 1885, that Pasteur announced to the Academy of Science, in Paris, the discovery of this treatment; he had successfully applied it to a little boy of nine, Joseph Meister, who had been so frightfully bitten by a mad dog that the leading physicians of the day looked upon his death as inevitable. No certain cure for hydrophobia existed, and not only was the discovery remarkable for this reason, but it also seemed to open a prospect of other valuable discoveries; for the treatment used in this case might, it was thought, be modified and applied to other maladies.

So far, Pasteur and his colleagues, MM. Chamberland and Roux, had worked in an old building that was clearly ill suited for the important work that was now on hand; a subscription was set on foot to build a new house; it met with a generous response and in November, 1888, the Institut Pasteur, at Vaugirard, was inaugurated by President Carnot. Many magnificent donations contributed to secure the future existence and development of an Institute that undertook to apply the treatment against hydrophobia gratuitously to all those who needed it. In addition to this special mission, its members were bound to serve the cause of science, for the welfare of humanity, according to the methods created by their chief. In 1888 only a handful of favored disciples had been initiated in these methods; in the new Institute their numbers rapidly increased. Four of Pasteur's chosen followers: Duclaux, Chamberland, Roux and Metchnikoff, directed the studies of the younger men. Dr. Roux was in charge of the patients threatened with hydrophobia. One of the conditions of success being the prompt application of the treatment, other *Instituts anti-rabiques* were founded, as soon as possible, in different parts of France, at Bordeaux, Lille, Lyons, Marseilles, Montpellier and Nantes. The inoculations in Paris take place in the morning, and the success of the *anti-rabique* treatment, if applied in time, has never been known to fail. Let us add that the first two patients treated by Pasteur: the shepherd boy Jupille and little Joseph Meister, now middle-aged men, are both employed at the Institut. Pasteur's methods with regard to hydrophobia have been used to cure other diseases, diphtheria among others. The use of the serum against diphtheria was publicly explained by M. Roux, in 1894, at the Medical Congress of Buda-Pesth. He was then

able to state that whereas 60 per cent. of the sick persons treated by ordinary methods died, only 24 per cent. of those who had been inoculated with the serum succumbed to the disease.

Pasteur had the joy of assisting at the partial development of his inventions; he died on September 28, 1895, and was given a national funeral at Notre Dame. But Madame Pasteur and her children wished him to be buried on the scene of his labors. They therefore erected an underground chapel at the Institut itself, and there, under the shadow of the Cross, one of the greatest scientists of modern times sleeps his last sleep. Since 1910 his devoted wife, the unselfish and helpful partner of his laborious life, has been laid by his side. Pasteur's private character was as lovable as his public career was glorious. He was a believer, and died with the Sacraments of the Church. He was conscientious, modest, disinterested and generous, a loving husband and father, a kind friend and a true patriot.

When we consider its comparatively recent foundation, the Institut Pasteur may be said to have done much for the advance of science and for the relief of suffering. But its members are, and must be, ever on the track of new discoveries and developments. They are now studying the question of tuberculosis, but so far with no definite result. They have been more fortunate in their discovery of the microbe of typhus and, in several cases, the inoculation of this serum has produced excellent results. Another important question, that of cancer, is still wrapt in obscurity, but it is studied and discussed with passionate interest by Pasteur's successors. A military doctor, who belongs to the Institut, Dr. Laveran, has lately discovered the microbe of intermittent fever; and Dr. Roux and his colleagues have discovered that of the plague.

The activity, intelligence and devotedness of the members of the Institute have done much to win for it the interest of the public, and large sums of money, the gift of wealthy benefactors, have been expended in improving and enlarging the building. A hospital has been added that is served by the nuns of St. Joseph of Cluny, where poor patients are cared for free of cost.

The methods invented by Pasteur have been carried by his successors to the ends of the civilized world. Dr. Calmette has founded an Institute at Saigon, on the lines of the one in Paris; another Institut Pasteur exists in Annam, others at Tunis, at Algiers, at Tangiers and Brazzaville. Pupils of the Paris Institute have been requested to take the command of similar institutions, founded by foreign Governments; thus the *Institut bactériologique* of Constantinople and also that of Brussels, are directed by Frenchmen, all of whom have been trained at the big house that has just celebrated its silver wedding.

Pasteur's reverent attitude with regard to God and the spiritual world contrasts with the shallow impertinence of men less learned and less eminent, who pretend that religion and science must be antagonistic. He thought otherwise. "On the threshold of the unknown world to which his studies had led him," says M. René Doumic, the distinguished French critic, "he saw opening before him a promised land, which is that of faith. . . . Those who, on this subject, pretend to have lights that Pasteur did not possess seem to me curiously presumptuous. . . . One of the most useful lessons that the man who so often conquered nature has given his contemporaries is to teach them to bow before the supernatural."

B. DE C.

Catholic Congress in Hungary

BUDAPEST, November 15, 1913.

"One is at a loss to understand," exclaimed an interested visitor who had closely followed the filled up program prepared for the great Catholic Congress held in Budapest early in November, "how Hungarian Catholics, with the strong organization they possess, fail to make their influence more effective in the political life of their country." The remark was prompted by the magnificent showing made by the many societies which held their annual meetings during the Congress, and whose sectional gatherings contributed in striking fashion to the remarkable success of the general Congress. The speaker's astonishment is scarcely to be wondered at; no one who is not acquainted with the local and national causes that hold Catholics from united action in Hungary can fail to marvel at the absence of effective strength so splendidly disciplined an organization ought to bring to the leaders who seek to safeguard the interests of the Church. Only to mention a few of the bodies whose well-attended special meetings attracted attention, there were the Christian Social Workers, the League of Catholic Women, the Catholic Young People's Society, the National Committee of Marian Sodalists, representing an enormous body scattered all over the kingdom, the Society of Catholic Secondary School Teachers, the National Association of Catholic Workingwomen, the Catholic Young Men's Institute, the St. Stephen Society, the Pazmann Press Association, the St. Thomas Aquinas Society, the Women's Auxiliary to the Press Association, the Temperance Society and a long list of others. Specially worthy of note was the enthusiastic mass meeting of the Catholic People's League, an organization numbering 297,000 members in 2,600 electoral districts of the country, which was held on the Sunday afternoon immediately following the Congress.

Two speeches delivered during the course of the great gathering aroused widespread attention. Bishop Szmrecsanyi spoke of the long struggle Catholics have had to wage for their simple rights, a struggle that has already lasted sixty-five years. "And yet," said that prelate, "Catholics ask merely that their natural claims be heard, that in their foundations and schools and in the matters belonging to their religious worship they be left free to follow the principles of their Catholic belief. The Catholic who is not true to his Church cannot be true to his country, cannot be a genuine patriot; nor will one's pretended zeal for the national cause ever justify him in neglecting the rights and the interests of his Church."

Professor Mihályfi, Professor in the Royal University of the capital city, described, in an impassioned speech on the press, the havoc being wrought in Hungary by the freethinking forces which have made almost their own the entire press of Hungary. "Every evil weapon it has seized upon," he said, "to awaken the meanest instincts and the wickedest passions of a people easily aroused, and destroying, as it does, the finer characteristics of the Hungarian character, it threatens alike the future of the Church and of the nation." Professor Mihályfi averred he was not an anti-Semite, but he could not bring himself to accept without protest the state of affairs now facing Catholic Hungary. In that land of holiest Christian traditions more than 80 per cent. of the journalists and nearly every one of the proprietors of newspapers are professedly freethinkers of the Hebrew race.

M.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

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The "Sun's" Cartoon

The cartoon in the New York *Sun* of December 6, is a sermon, an instruction, an exhortation. At the foot of the picture is a slimy, slushy river which, contrary to the usual course of such fluids, is making rapid progress over a territory which is designedly represented as low. Here and there are groups of people, mostly young, none of whom seem to be of the class in which poverty, according to the modern philanthropist, compels to vice. On the contrary, their apparel suggests that for them virtue is easy. At the left are two dainty little maids, each poring over a book picked out of the ooze. Though their frocks and hands are dirty, they are unaware of it, for they are learning about the "White Slave Drama" and "The Sins of the Father." In the middle and up to his knees in the sewage is a man gripping in one hand a closed book that drips defilement all over him, while he stops to peruse another that he has captured in the swirl. Near him, and likewise in the current, are two "newly-weds," arm in arm; she solicitous about her skirts, and with her veil down, though both feet are in the mire; he, defiant of the dirt, has waded into its depths. They are both staring at "Suggestive Pictures." On the other side a boy and girl kneel or bend over the river, unconscious of the poisonous odors they inhale while they are gloating over a book on "Immodest Dress." Down further the tango is being performed, and finally a boy in knickerbockers is immersed in the "Sex Problem."

The cartoon is called: "They wonder where it all comes from?" The answer is indicated by an elegantly attired young female who stands quite close to where the torrent comes down from above. It splashes her badly, but she likes it, for is she not having first pick of the "Filthy Plays" and "Songs" before they reach the people below? She is apparently a literary and dramatic first-nighter. The flood flows from what the artist calls "The Enlightenment Machine."

On its successive tiers are arranged in a gigantic keyboard four series of flattened heads, labelled "editors, novelists, publishers, writers, musicians, costumers, managers, etc." Their domes of thought have been crushed into so many keys by the fingers of the Devil, who is seen working with both hands on this infernal machine. Below it is a scoop which pours out the stream continuously.

It is a matter of history that His Satanic Majesty has played on this machine from the beginning. If you eat the forbidden fruit "you shall be as gods knowing good and evil." Of course, it is the evil that is wanted, not the good. Hence, the intellectual and moral density that one so often runs against at the present time among people who, in spite of their Christian education and the bit of common sense they ought to possess, whether educated or not, insist on flinging that execrable lump of stupidity at you: "We ought to know how those things are done." We trust that the *Sun's* picture will give these seekers for information a proper and much-needed shock, and compel them to understand that under present conditions Enlightenment means Defilement, and is the devil's own instrument to deluge the world with wickedness of every description, so as to sweep more effectually and more expeditiously unthinking multitudes of men and women to destruction. Respectable people ought to thank the *Sun's* cartoonist, and ask for more.

Churchill's Quest

The *Century* for December has an article on "The Modern Quest for a Religion" by Winston Churchill, in which that well-known novelist says: "It is a curious fact that there are some who look with longing eyes at the Church which still stands for external or what may be called supernatural authority; but which we cannot enter, because we perceive that every institution in our modern government, every discovery in our modern science from the telegraph which encircles the globe to the cure and prevention of disease has been accomplished against the principle for which that church still stands: the principle of having our thinking done for us."

Borrowing Mr. Churchill's own words, we beg him to remember another "curious fact," namely that not one of all the civic, scientific or sociological triumphs he names or intimates has anything to do with the supernatural order and that consequently the Church is not specifically concerned with their promotion. But far from impeding she has always fostered them and had it not been for her, Mr. Churchill and his timorous friends might be untutored savages to-day.

Did he ever think that the very inspiration to write about the "Quest for Religion" came from that same Church? that it was prompted by Michael Angelo's picture of the Creation in the Pope's Chapel? And did he ever reflect that he might never have known that there

was such a thing as "Creation" except for the supernatural authority of the Church? But incidentally how did he find out it was Michael Angelo's picture? Did he discover that himself or did he take someone's authority for it? In brief would he tell us how much of all he knows or any one else knows is the result of individual research? Is it not to a vast extent based on authority?

There is one authority, however, that he bows to; that of the Personality of Jesus Christ. "With that wonderful figure rising before us," he says, "we find ourselves exclaiming: 'This is in harmony with that Personality! That is not! He could not have said this; He could not have done that.'" He forgets that there is one thing which this wonderful Personality said and did. He said He would establish a Church to which He would teach all truth and in which He would abide for ever; and He did establish it. Would it not be proper for Mr. Churchill to find out this Church and hearken to it? There can be only one. It would be very dangerous for him to do as another conspicuous man once did in the presence of that Personality. He asked "What is the truth?" and went away. We know the consequences.

"Book Hygiene"

A writer in the December *Catholic World* suggests the formation of a new society to be called "The National League for the Promotion of Book Hygiene." Just as the laws that forbid spreading the bacteria of physical disease are sternly enforced, this organization would see that scattering the germs of mental and moral disease by means of bad books and papers is rigorously prohibited.

"It matters not that the authors do not know, or that they accept theories and doctrines other than those accepted by a normal, healthy community. A factory owner who did not accept the germ theory, and who in consequence hung a roller towel in his employees' wash room, would be arrested and fined, nor would the court have any patience with his speculative theories. No more should the ignorance or the egotism of authors give them permission to scatter the germs of sickness and death. We bar the guiltless leper from the society of men. Book hygiene will teach us at once to bar the leprous writer from the public bookstalls, and the libraries, and the mails, and the express companies."

The writer is quite enthusiastic over the wonderful vogue this new movement would probably have. As the craze for "hygiene" of one kind or another is now seizing nearly everybody, he prophesies that zeal for "book hygiene" will spread like wildfire.

"Public exhibitions will be held showing the disastrous effects of bad books and irresponsible newspapers. The wealthy who have funds at their command, and who are so interested in the real welfare of society, will endow the movement. Public bodies will take it up and further it. Boards of Education will require a special course on it from teachers, and appropriate money for text-books in this new science. Class instruction will be given in our schools."

Would that this glowing forecast were something more than a flight of fancy, for the harm that our countrymen are doing their minds and morals nowadays by the habit of unrestrained reading might well be the object of a "National League for the Promotion of Book Hygiene. It would be a truly patriotic organization. For there can be no graver menace to our American institutions than that an entire generation should be flagrantly violating the natural law by holding in theory and practice, as so many do to-day, that there is no book or periodical published, however subversive it may be of authority and morals, that they have not a "right" to read.

New Year's Orgies

According to orders issued on December 1, by Mayor Harrison, of Chicago, horns, confetti, and other nuisances will not be allowed on the streets of that city New Year's Eve, and meanwhile the sale of such articles is prohibited. If these wise regulations were adopted and enforced, not only in the other large cities of the country, but in our towns as well, the measure would doubtless contribute a great deal toward making our American New Year's Eve celebration less like a pagan orgy. Why men and women who, at least in public, behave decorously for 364 days a year, should think that the night of the 365th day can be fittingly observed only by parading the streets and insulting inoffensive citizens, or by entering restaurants to share in drunken and indecent revels—that is one of the problems that must grieve and perplex the angels themselves.

Last year, in our issue of December 21, attention was called in an editorial on this same subject, to the efforts some Catholic pastors have been making to induce their flocks to observe New Year's Eve as Christians should. One bishop, after holding an appropriate church service, invited the men who had attended it to a pleasant social gathering in the parish hall. That is the right idea. Pastors should arrange a New Year's Eve program that will attract not only the men of the parish, but the women, too, and the young people most of all. The *Te Deum* and *Miserere*, a short but appropriate discourse, and Benediction of the Blessed Sacrament could be followed by an innocent merry-making of some kind that would keep Catholics off the streets and out of the restaurants on New Year's Eve.

The Right View

The New York *Times* very properly called a certain Presbyterian minister to task for showing displeasure at the President's action in being present at the Catholic Thanksgiving celebration in Washington, among the members of the Pan-American Union. Another Presbyterian divine, Dr. James M. Ludlow, of East Orange, N. J., fully acquiesces in the editorial utterances of the *Times*, and declares that the attitude of his brother min-

ister is not at all in keeping with the spirit of Presbyterianism. "The peculiar circumstances of his appearance in the Roman Catholic church at Washington," he adds, "put upon President Wilson almost an obligation of courtesy to do as he did. The representatives of Pan-Americanism—chiefly from Roman Catholic countries—were the guests of our nation. They honored our peculiar American Thanksgiving custom by observing the day with religious service. Nothing could have been more gracious than for our President to join them in their worship."

This is the proper view of the case. The President's attendance was a simple act of courtesy, and not a repudiation of his own belief or practice; nor can any sensible person imagine for a moment that it was an attempt on the part of Catholics to make their celebration of Thanksgiving a quasi-Government function.

Mrs. Shorter, writing in the London *Daily Chronicle* on the movement against indecencies of the stage, remarks on the insincerity, or else the folly of those who are always harping on "our daughters" in the matter. She points out very appositely that the danger for "our daughters" is insignificant in comparison with the danger for "our sons." "It is," she says, "for our sons, for their allurements—that is, commercially speaking, for their money, and, spiritually speaking, for their destruction—that these shows are produced." No truer word has been spoken. If the agitators are not insincere, at least the spirit of the world that infects them is such. It assumes tacitly that our young men must necessarily tread the "primrose path to the everlasting bonfire." It is the spirit of the Prince of this world, "a liar" and "a murderer from the beginning."

As December 25 draws near shopkeepers are making the usual display of so-called "Christmas" cards which have nothing about them to indicate the sacred character of the festival they seem to commemorate. Just as Easter is becoming, except in the Catholic Church, merely the feast of returning spring and has no religious significance whatever, unbelievers are trying to make Christmas "The Feast of St. Friend," as one of their writers puts it. Catholics who have Christmas cards to buy can do a great deal to counteract this pagan tendency, if they will avoid purchasing any card, however artistic it may be, of which the design and inscription have nothing about them to show that the peace and good will which pervade the world at Christmas are due to the fact that that day is the anniversary of Our Saviour's birth.

A new arrangement of the forty-eight stars in the American flag has been accepted by the War Department. The design is somewhat on the order of the Union Jack, and is so placed as to give more room in the blue field for the additional States that have come into the Union.

In the centre is a huge five-pointed star composed of thirteen stars, representing the thirteen original States. About this design is a circle of stars representing the other thirty-five States. A miniature flag with the new star arrangement has been presented to President Wilson by Wayne Whipple, of Washington, for his approval.

LITERATURE

The Old Spanish Missions of California. By PAUL ELDER. San Francisco: Paul Elder and Company. \$3.50.

The interest that the ruined missions awaken in all who visit California is most noteworthy. Through them the old Franciscan friars, though dead, speak to tens of thousands who otherwise never come under Catholic influences. Bayard Taylor, Bret Harte, and many others of less fame whose names are to be found in Mr. Elder's volume, felt their spell. If at times they were over-romantic in their utterances about vesper-bells and censers, which seem to appeal to the non-Catholic imagination; if Bayard Taylor speaks of "nocturnes merging into matins"; if all take for granted that the zealous sons of St. Francis were missionaries by day and Carthusians by night, and that two or three of them stationed at a mission were sufficient to sustain the full burden of a monastic choir; it is not for us to find fault, where there is so much evidence of good will. The fact is that no one can enter these deserted places without hearing in his soul the testimony they bear to lives loftier in aim and nobler in execution, than the life which extinguished them, than the life of California to-day. Let us hope that many who thus hear again in the western world the words spoken centuries ago by the Jordan: "There stands one in the midst of you whom ye know not," may be led to open their eyes to the Catholic Church to which, eloquent in their silence, the old missions bear witness.

Mr. Elder has evidently studied his matter carefully. He knows, for instance, the difference between a mission, a pueblo, and a presidio, and the churches, or chapels connected with them. His tone is entirely sympathetic; and if he quotes a somewhat unpleasant remark of Mr. Wharton James concerning the Indians of San Luis Rey and prayers to the saints, we are sure he does so in all simplicity, and that Mr. James's breach of decorum is to be attributed to his ignorance.

The volume is a very handsome quarto, printed on grey paper, handsomely bound in boards and buckram and finely illustrated. It is in every way an artistic work and reflects great credit on its publishers.

H. W.

Italian Yesterdays. By Mrs. HUGH FRAZER. New York: Dodd Mead Company. 2 Vols. \$6.00 net.

The somewhat puzzling title which the distinguished author of this new book has adopted comprises not merely the yesterdays of last week or last month, but extends to the yesterdays of years and of centuries. Events that she has read of, places she has visited, personages who have ruled or ruined the various peoples or principalities or races of the beautiful Peninsula are made to pass before the reader not so much for themselves as for the fact that they afford an opportunity to describe for us the splendors of the land and sky and sea of the country in which she has so long lived and of which she is passionately fond.

Indeed it would be hard to find her equal in this particular style of writing. It is her work of predilection and the opening chapter of these *Yesterdays* is one of special brilliancy even for her gifted pen, but it must be confessed that she does not invest her historical characters or historical events with the same charm, nor inspire her readers with the same sense of security that they really are as they are described. In brief we would not be tempted to refer back to these stories as historical docu-

ments. Nor apparently is such her intention. She merely chooses them as so many shattered monuments of the past and covers them again with some of the glory which shone upon them when they attracted the gaze of the world. The publishers deserve great credit for their beautiful press work. C.

The Story of St. Elizabeth of Hungary. By WILLIAM CANTON. Illustrated by ELEANOR FORTESCUE BRICKDALE. Boston: Dana Estes & Co. \$1.50.

Though the author of this book admires the "Poor Men of Lyons" and considers the "regularized asceticism" into which the idea of St. Francis of Assisi developed, to be the destruction of "perhaps the most noble of the large spiritual movements in the history of the Church," nevertheless he has followed Montalembert so closely and writes so intelligently and sympathetically withal, about the "dear St. Elizabeth" that Catholic readers will often think that one of their own faith is relating the story, while Eleanor Fortescue Brickdale's eight illustrations in color are admirably conceived and executed. The "hasty flippancy" with which Carlyle in his "Frederick the Great" summarized the life of St. Elizabeth Mr. Canton thinks "true Thomas" would never have been guilty of, had he "been concerned to know more about her."

Sweet-Scented Leaves, and Other Stories of Conduct and Character. By VIOLET BULLOCK-WEBSTER (Mrs. ARMEL O'CONNOR). With a Foreword by LLEWELYN BULLOCK-WEBSTER. Ludlow, England: Mary's Meadow. 51.

"Beautiful plant! possessing that quality which of all others I most admire: the worse you are treated the sweeter you become. What a lesson that teaches! If only one could imitate so lovely an example!" That is what a sweet-scented geranium taught Miss Devereux, the central figure in the first story in this volume. More than a year ago we praised in these columns the author's earlier book "The Idea of Mary's Meadow," and her gift of delicately blending piety and humor. She has now gathered together fifteen tales treating for the most part of the little joys and sorrows of the Catholic poor. Stories so true to life and so sympathetically written as the one giving the book its title, "John and Sally," "My Beggar Lover," "Little Boss-Eye" and "The Way It Was Done," indicate that the author loves and understands the poor and suffering. Those who would like to see the picture of "Violet" have only to turn to the frontispiece.

Vincent de Paul, Priest and Philanthropist. By E. K. SANDERS. New York: Longmans, Green & Co. \$4.00 net.

As the title of the book intimates, Vincent de Paul as a *Saint* is not considered. Indeed he is not once spoken of as such from the beginning to the end of the book. The last word on the last page is like the title, plain "Vincent de Paul." Nor indeed is there any real study of him as a priest, only in so far as he exercised the corporal works of mercy in a way that gave him such a distinguished place in history. Hence the "Life" is for sociologists rather than for the students of the spiritual life. Nevertheless it is extremely interesting as a contribution to history. It covers the whole field of his enterprises, the establishment of the Lazarists, the foundation of the Congregation of Sisters of Charity, with their associated lady helpers, the inauguration of the work in "the Galleys," the foreign missions, etc., all of which were necessitated by the appalling poverty and irreligion which resulted from the constant wars that devastated the country. Vincent, simple, poor, not gifted intellectually to any remarkable degree, nor endowed with great learning, was nevertheless one of the great personages of the period in which he lived. The style of the writer is virile and the interest in the narrative is maintained to the end, but as has been already said it is not a book, nor was it intended to be such, available for

what Catholics call "spiritual reading." Not a word is said of Vincent's canonization as a saint.

A reviewer in the London *Times* is moved to say that the "Life" shows us the Saint "as an abnormal moral genius, a wrong thinker who solved life's problem because he unknowingly transcended his own shortsighted notion of personal salvation, and forgot his safety in the good of others"—a view which goes to show what insufferable nonsense finds its way into print, even in such publications as the London *Times*. St. Vincent was not "a genius"; he was certainly not a "moral genius"—if indeed there could be any such thing,—he was not "abnormal"; he did not "forget his own personal ambition in the salvation of others," he was simply a devoted priest who faithfully performed the work that God had set for him, seeking first of all his own salvation, and obtaining it by a life-long devotion to the relief of the temporal and, above all, of the spiritual wants of his neighbors. But viewing him solely as a philanthropist gives only an incomplete understanding of the great man's personality. It has evidently upset such readers as the critics of the *Times*. C.

Unsere Liebe Frau. Ihr tugendliches Leben und Sterben. Von MORITZ MESCHLER, S.J. St. Louis: B. Herder. Ninety cents.

This is a splendid holiday book and its price is easily within the reach of all. It is the last work of Father Meschler, beautifully illustrated with nineteen full-page pictures by Johann von Schraudolph. With a book devoted to the praise of Our Lady the author began his literary career and with the *Life of Our Lady* he closed it. In his last work, written when he had already passed his eightieth year, we miss nothing of his wonted charm. There is a winsomeness and delicate beauty of style, an alertness and human interest, a delight in color and line and in all that can enhance the preciousness and glory of his subject, which speak of a heart that always remained young. He was a chosen minnesinger of Our Lady and it was fitting that his swan song should likewise be of her.

"An ancient man," he writes in his short preface, "who looks back upon more than eighty years of life, attempts to intone the song of our dear Lady. Trembling hands and lips—what can they still accomplish? But the song pours forth from a youthful heart, from the consciousness of the great happiness and honor of standing enlisted under the banner of Mary. Much has the old man seen, and wide was his experience. One thing he has learned, that there is nothing greater and more beautiful than Mary, that there is no higher honor than to be called, and in reality to be, her servant."

Art, poetry and devotion are combined in the present work, which is more than a mere holiday present. We would like to see it not only in the hands of our sodalists but of the faithful in general. It will teach a love of beauty and of purity together with a mastery of style. J. H.

The Life of Mother Mary of Jesus, Emilia D'Oultremont Baroness D'Hooghvorst, 1818-1878. By PETER SUAU, S.J. English Version by Rev. DAVID GALLERY, S.J. New York: Benziger Bros. \$2.20.

We are glad to see an English version of Father Suau's excellent "Life of Mother Mary of Jesus," the saintly foundress of the Society of Marie Réparatrice, an order whose apostolic work has been for a generation or two so favorably known in Europe and in recent years no less favorably in America, for there is a community of these nuns at St. Leo's, East 28th street, New York. The career of this remarkable woman cannot fail to interest the reader, especially on account of the circumstances connected with the founding of her institute. That a woman of noble extraction and living in affluence should enter religion, or even found a religious order, is not a matter of surprise to readers of ecclesiastical

history, but the story of the foundation of the "Réparatrice" reveals a type of woman in the foundress which is rarely met with. When engaged in starting her first community she was the widowed mother of several children, who, although far past infancy, stood in need of her maternal care. She was consequently obliged to divide her time and attention between the interests of her family and those of her institute; so much so that she was compelled to live alternately with her natural offspring in the world and those whom she had begotten in the spirit in religion. Naturally enough, opposition was excited, and for a long time Reverend Mother Baroness D'Hooghvorst was an object of ridicule; but sustained by her undaunted spirit, by her conviction that she was doing the will of Heaven, for she had had many remarkable supernatural visitations, and withal by the approbation of wise and experienced directors, she persevered till her efforts were crowned with success and all opposition vanquished:

The distinctive object of the Society of Marie Réparatrice is, as the name indicates, reparation for the sins of the world in union with the spirit of reparation which must be preëminent in our Blessed Lady. Expression is given to this desire for reparation in daily and nightly adoration of the Blessed Sacrament and in efforts made to extend the kingdom of God, especially through the medium of spiritual retreats given to persons in the world. Those who have been made acquainted with the work and the personnel of the "Réparatrice," either in America or in Europe, have had abundant evidence that the spirit of Mother Mary of Jesus still lives in her daughters.

M. P. H.

The Quest of the Ideal. By GRACE RHYS.

Childhood. By ALICE MEYNELL. New York: E. P. Dutton & Co. 75 cents.

These are two of the "Fellowship Books," a series with a single essay in each volume. Of the two authors here represented, Catholics will naturally find Mrs. Meynell more to their taste than Mrs. Rhys. For the latter is an Evolutionist who traces the earliest quests of the ideal back to the romantic dreams of pterodactyls and brontosauri, and she seems to think the best basis for the ideal to be a thorough knowledge of the evil in the world. She writes quite forcibly, however, and there are occasional flashes of true insight from her pages as when she exclaims, for example: "The lovers of the concrete, the worshippers of the material for its own sake, the masters and mistresses of the art of grab, how they get on! Well, let them! Why should you, oh good man! oh good woman! covet their festering rubbish heaps? Do you know the venom generated by a great pile of ill-gotten fermenting money?"

As the author of "Childhood" besides being a poet and critic has brought up a family of boys and girls, her essay is written with as much literary grace as motherly discernment. She has studied the ways of children well and has gained a remarkable knowledge of their mental attitude toward shoes and ships and sealing-wax, to say nothing of cabbages and kings. That children "love their ugly and old toys best," that they like stories with a moral, that they do not care much for books that are written down to them, that they do not really believe in fairies at all, that they marvel at "hillsides in wild flower, calm summer seas, and those aspects and phases of nature to which Tennyson gave his perfect word in return for a perfect emotion," that their sense of justice is very keen, that their idea of humor is not at all that of their elders, that their eyes are bent on the earth not lifted to the stars, that they find the long days of childhood very tiresome—these are some of the conclusions to which Mrs. Meynell's observations have brought her. It is not of English children only that she writes. She calls attention also to the amiable

characteristics of Italian, French and American boys and girls. To the latter she pays this tribute: "What I saw of American children was quite different from what is thought to be true of them by English people at home. They were very, and very unexpectedly, childlike, there seemed to be some resolve to keep them so in their language; a child was not to say that the faces in a picture were 'sad' but only that they 'looked sorry.' The children, however, were one and all trained to be sweetly courteous; it was not held that roughness was childlike. They had lovely considerate ways, and were readily affectionate." The "Fellowship Books" are neatly bound in blue, the type, paper and title pages leave nothing to be desired and Mrs. Meynell's essay in particular, mothers will like as a Christmas gift. W. D.

The Epistle to the Ephesians. An Encyclical of St. Paul Translated from a Revised Greek Text and Explained for English Readers. By the Rev. GEORGE S. HITCHCOCK, D.D. New York: Benziger Bros. \$2.50.

Dr. Hitchcock has already published two volumes on Isaiah and two on sermon writing and delivery. He now enters the field of New Testament exegesis. The plan is markedly individual. After an introduction on the interest in character, chronology, textual criticism of the Epistle, there follows a commentary of more than four hundred and fifty pages on this short letter of the Apostle. The division of the chapters is retained as the analysis of the thought. This makes the reading of the book useful for comparison with other editions of the text or versions thereof, but is not as clear a setting of the Apostle's thought as an analysis that disregards the division into chapters. The introductory notes are excellent and give a vast deal of information collateral to a right understanding of St. Paul. The chronology is especially good; although it puts Galatians before the Apostolic Council of Jerusalem without saying that Catholic scholars generally assign a later date. In the clear and easy flowing section on textual criticism we find no mention of von Soden's theory and text; the latter has only just appeared, but the former has been long current.

The commentary is as the editor describes it: "In writing this commentary, I have tried to save the reader trouble. This is my excuse for repeating dates and other notes." He aims at literalness despite the uncouthness of the result. Taking it that St. Paul, a Semite, invariably wrote in parallelism, Dr. Hitchcock crushes the thoughts to get them into the proper mould. This is a gratuitous plan. The modern Semites use parallelism; but neither they nor any other Semites show such artificiality as to be incapable of saying anything otherwise than in this balanced form. Many will find the omission of footnotes a convenience; and will enjoy reading the text and commentary through from start to finish without a doubt as to the date and meaning of A. B. C. D., etc. Scholars are likely to desiderate the customary compact footnotes and succinct manuscript nomenclature; and to find themselves bewildered by the absence of such usual critical paraphernalia.

Dr. Hitchcock's explanation of the Ascension of our Lord is misleading. "When a cloud received Him from their sight forty days later, Acts I, 9, *He did not pass beyond the stars.* He passed into an invisible order." (p. 115). If He "did not pass beyond the stars," then His glorified Body is still this side of the stars; It is still in visible space, not only sacramentally but also non-sacramentally; It is not beyond the utmost bound of real space. How then is He in heaven? Does Dr. Hitchcock mean that heaven is this side of the stars? Does one go to heaven merely by becoming invisible? Certainly not. Jesus not merely became invisible but also ascended into heaven. Dr. Hitchcock seems to say He did not ascend but only disappeared. Of course, this *seeming* meaning is not intended by the doctor, as it would be heresy.

WALTER DRUM, S.J.

As few Christmas presents are better than a good book, readers of AMERICA before doing their gift-buying will wisely call to mind some of the works we have commended in our literary department during the past year. Besides those favorably noticed in our present issue we have praised books like the following: Mgr. Benson's "An Average Man," "Come Rack! Come Rope!" "Confessions of a Convert," and "Paradoxes of Catholicism"; John Ayscough's "Gracechurch" and "Levia Pondera"; René Bazin's "The Marriage of Mademoiselle Gimel"; Percy Fitzgerald's "Worldlyman"; Mrs. de la Pasture's "Michael"; Pierre L'Ermite's "The Mighty Friend"; Father Coloma's "The Story of Don John of Austria"; Sœur Thérèse, the Little Flower of Jesus, the "Poems" of Alice Meynell and of Francis Thompson, the biography of Lacordaire by D'Haussonville; of J. H. Pollen, by his daughter; of Henry Livingston Richards, by his son; Father Grisar's "Luther"; memoirs of Father Galloway, Father Chase and Baron de Neuville; Von Reville's "Study of Catholicism"; new volumes of the "Iona Series" and the "Notre Dame series of Saints' Lives"; other good books like W. M. Letts' "Songs from Leinster" and John La Farge's "The Gospel Story in Art" which we have not yet had time to review; excellent books by Mgr. Benson, Fathers Finn, Copus, Spalding, Earls, and Grace Keon for Catholic children; and these works which we recommended last year to Christmas shoppers: Mr. Ward's "Newman"; John Ayscough's "Faustula"; Mrs. Fraser's "Reminiscences of a Diplomatist's Wife"; Miss Repplier's "Americans and Others"; Father Garrold's "Black Brotherhood"; Mr. Maurice Francis Egan's "Everybody's St. Francis"; Violet O'Connor's "The Idea of Mary's Meadow"; René Bazin's "The Children of Alsace"; T. A. Daly's "Madrigali"; Father Vassall-Phillip's "The Mustard Tree"; Mgr. Benson's "Christ in the Church"; Father Kane's "God or Chaos"; Miss Brégy's "The Poets' Chantry"; Father Stewart's "The Greater Eve"; Kathleen Norris' "Mother" and many other recent works by Catholic authors.

"The Bible Story and Its Teaching for Children" the richly illustrated book which Baroness Freda de Knoop has prepared and E. P. Dutton & Co. publish is not a suitable present for Catholic boys and girls, because it is about the Protestant Bible that the author writes. Though her chapters on the New Testament show that the Baroness believes Our Lord to be divine, her Old Testament stories indicate that she has gone to the destructive critics for guidance. The children are told, for example, that "Let us make man, etc.," is only "the plural of majesty," that the "rib origin" of Eve is merely "a beautiful allegory of the essential oneness of woman and man," and that the account of the Fall is, "like the rest of the Creation narratives, to be taken symbolically, not literally." Thus the so-called "higher criticism" is invading even the nursery.

"The Unworthy Pact" by Dorothea Gerard is the story of a young Catholic who after being left a fine estate discovers a will that disinherits him because he is a "Papist." He is so fond of his newly acquired property that to keep it he is ready to renounce his Faith. But just as he has been brought to a better mind and is about to relinquish his claim, a later will, free from all conditions, is found. There are well drawn characters in the novel, some good polemics are adroitly brought in and Adrian's struggle is described in an interesting way. (Benziger Bros. \$1.25).

With such characters as a malignant pursuivant who calls out at unseasonable hours, "Open in the Queen's name"; a newly ordained priest who says Mass in secret; a conforming knight who persecutes the "recusants"; a loyal servant or two who repeatedly save the situation; and several heroic women who make

suitable speeches when the occasion requires; with such "properties" as a country house, priests' hiding places, the rack and the prison; with a plentiful sprinkling of phrases like "methinks," "an it please," "what means it," "God save you," "it be so fair without," etc., a readable Catholic novel of Elizabethan days can be constructed. This is what Mary Agatha Grey has done in "The Towers of St. Nicholas." (Kenedy, 75 cents). It is too bad Cedric had to be such a bloodthirsty father, but no doubt it could not be helped.

The December *Atlantic* opens with a paper by Mr. W. L. George "a prominent spokesman of the Feminist movement in England," who was invited "to state quite clearly the terms upon which leaders of his party will be willing to negotiate a lasting peace." "Generally," he says, "the Feminists are in opposition to most of the world institutions." They "have designs," particularly, "upon the most fundamental of human institutions, marriage and motherhood." They are not merely "opposed to indissoluble Christian marriage," but in the opinion of their protagonist, "the ultimate aim of Feminism with regard to marriage is the practical suppression of marriage and the institution of free alliance" and he bids his readers look forward with composure to a "state of society where man will not figure in the life of woman except as the father of her child." From these choice specimens of the "reforms" triumphant Feminism would bring about in the world it is easy to understand the lack of enthusiasm shown for "the cause," by all who consider themselves heirs to twenty centuries of Christian morality.

If those who paid \$9.00 last year for Wilfrid Ward's "Life of John Henry Cardinal Newman" had only waited they could get the work now for just half that price, as Longmans, Green & Co. have recently published a third impression of the two volumes, omitting all but one of the portraits that were in the former editions. In a newly discovered letter that is printed in the preface of this edition Newman says of William George Ward, the author's father, "as he had in so many words or their equivalents, called me a material heretic, I called him a doctrinal Novatian." That the whirligig of time should make the "Novatian's" son the writer of the "heretic's" biography is one of life's ironies.

Those who would like to have in prose a good digest of "all the world's great epics" will find H. A. Guerber's "The Book of the Epic," an entertaining volume. The famous Greek, Latin, French, Spanish, Italian, German and English poems of heroes are well summarized by books or cantos, and less known epics in other tongues are not omitted. In these days when so many are content to read about masterpieces rather than the masterpieces themselves, there is a demand for books of this kind, and in cases where the original poems or close translations of them would be unsuitable for young readers, a volume like Mr. Guerber's is very useful. All except one of the illustrations are unobjectionable and that can be easily removed. (J. B. Lippincott Co., \$2.00).

No reader of the London *Times* omits the personal column if he have any sense of humor. There one meets from time to time the gentleman in misfortune who would like somebody to set him up in business again with a thousand pounds, the young man zealous for self-culture, who wants a kind person to send him traveling round the world for two years, the person who would experience the sensation of being rich, and hopes to find one to gratify his desire for a year, the still more audacious university man who seeks a wealthy eccentric who will adopt him for good and all. A late number contains the advertisement of an elderly lady, an invalid, for a companion who can tell good ghost stories.

London is a great city, and must contain not a few very strange people, poor and rich. Moreover, the *Times* is read all over the British world. Nevertheless, though the elderly lady was listening, no doubt, to the good ghost stories within a reasonable number of hours, we ask ourselves somewhat incredulously, has the gentleman ever got the thousand pounds; or the young man gone on his travels; or the person in search of experience, ever played the part of Christopher Sly; or the university man, found a father or mother by adoption? Are there really people sufficiently hopeful of getting such things as to pay the price of an advertisement in the *Times*? It is a curious world. But perhaps these advertisements are cryptograms, to be understood by only one reader. Anyhow, a story-teller might find in them the foundation of many a joyous tale.

In a review of "My Cosmopolitan Year," a recent book by an anonymous writer, the *London Times Literary Supplement* observes:

"He [the author] is particularly eloquent on the subject of the American magazine habit. It is a habit, he assures us, arising out of the principle that 'time is money.' Time, like money, should not be expended without calculation, and therefore in the magazine the rushed business man, and the equally rushed business or society women, has a literary quick lunch that can be swallowed in convenient bites at odd moments during the day.' They—or at all events the women—speak, we believe, of that kind of desultory reading as 'research'; and to quote our author, 'They hoodwink one another, each practising the same deceptive game of superficial show, yet never suspecting any of the rest.'"

We can always profit by seeing ourselves as others see us. To realize how widespread this "magazine habit" is in this country one has but to notice what a vast quantity of trash is displayed and sold daily by the news-stands.

We read that a number of Oxford professors led by the Poet Laureate have formed a league to preserve the English language against degradation. They are going to open the war with an onslaught on all that say "naychur" instead of—we are not told what. "Naychur" may be a degraded pronunciation, though there is room for two opinions on the subject. But, however that may be, the preservers are beginning at the wrong end. There are many clear vulgarisms to the correction of which they might devote their energy before attacking "naychur."

BOOKS RECEIVED

D. Appleton & Co., New York:

The Vatican. The Center of Government of the Catholic World. By Rt. Rev. Edmond Canon Hughes De Ragnau. \$4.00.

Longmans, Green & Co., New York:

Sermons and Homilies. By Edmund English. \$1.85.

Benziger Bros., New York:

Lives of the Saints. By Rev. Alban Butler. 50 cents.

E. P. Dutton & Co., New York:

Childhood. By Alice Meynell. 75 cents; The Vulgate Psalter. With Introduction, Notes and Vocabulary. By A. B. Macaulay, M.A., and James Brebner, M.A.

Angel Guardian Press, Boston:

The Cry of the Street. By Mabel A. Farnum; Lyrics and Songs. By Mrs. E. G. Pember.

Desmond Fitzgerald, Inc., New York:

The Fairy Minstrel of Glenmalure, and Other Stories for Children. By Edmund Leamy, Illustrated by Vera Casseau. 75 cents.

Moffat, Yard & Co., New York:

Studies in Milton and an Essay on Poetry. By Alden Sampson, A.M. \$2.00.

Latin Publications:

Friderici Pustet, Neo Eboraci:

Vesperale Parvum. Continens Summa Festa Neonon Vesperas De Dominica Cum Completorio. Excerpta e Vesperalis Romani Editione Ratisbonensi. 50 cents; Psalterium Vaticanum Vespertinum. Pro Dominicis et Festis Duplicibus Juxta Cantorium Numeris Notatum cum Completorio Dominicali. Edidit Joannes M. Petter, S.T.B. 15 cents.

Pamphlets:

University of California Press, Berkeley:

A Financial History of California. Public Revenues, Debts, and Expenditures. By William C. Fankhauser.

Catholic Truth Society, London:

The Record of an Impostor. Being the Story of Theodore Von Husen. By A. Hilliard Atteridge.

MUSIC

Liturgical Congregational Singing

November, the twenty-second, of this year marked the tenth anniversary of the promulgation of the "Motu Proprio" on Church music by Pope Pius X. The special, if not primary object determined by the Holy Father in this decree was the restoration of the Chant "to the use of the people so that they may take a more active part in the services, as they did in former times." Without doubt, this celebrated document has had notable effect upon the musical world of Catholic America, through the individual efforts of some few who have followed faithfully the instructions enjoined by the Supreme Pontiff.

That the readers of AMERICA and especially those who have at heart the success of Church music reform may obtain a knowledge of the work that is being done along this line, the writer has prepared this account of the Thanksgiving Day celebration in St. Paul's Cathedral, Pittsburgh, Pennsylvania.

The celebration which marked the fifth one of its kind in the diocese of Pittsburgh was significant in purpose and successful in result. Eleven hundred children representing eight parochial schools of the diocese assembled in the Cathedral to sing the Ordinary of the Mass in honor of St. Cecilia. Three-quarters of an hour before the Mass the long procession of children entered the church. They came in groups of hundreds from all parts of the city, young Crusaders, rallying to adore, give praise and thanks to God in "the chant proper to the Roman Church." And the manner of their singing *en masse* was inspiring to the three thousand worshippers who filled the church. As the preacher of the day, Bishop Regis Canevin, eloquently expressed in his sermon: "they caught up, repeated and echoed the music, the melody of the plain chant as sung in the Church almost nineteen hundred years ago." The refinement of exaltation, the purity and tone of their soprano voices were finely contrasted with the full, deep-toned singing of the men's choir and gave variety to the programme which was as follows: Hymn, "To Jesus' Heart All Burning," by the Rev. Ludwig Bonvin, S.J., sung by the children's chorus. Introit, Gradual and Communion, Gregorian Chant, sung by a choir of men in the loft. The Kyrie, Gloria, Sanctus, Benedictus and Agnus Dei from the Eleventh Mass, "*In Dominicis infra annum*" (*Orbis Factor*), of the Vatican edition of the "Kyriale" were sung alternately by the children's choir and one hundred cantores chosen from different schools. The First Gregorian Credo was sung alternately by the men in the choir loft and the chorus of children. After the recitation of the proper Offertory text, the choir of men sang a capella, "*Tibi Laus*" by Orlandus Lassus. After the Mass the children sang the "International Eucharistic Hymn" by Felix Nowowiejski as sung for the first time at the Eucharistic Congress in Madrid, Spain, in 1911.

The manner in which both choirs acquitted themselves in this liturgical function was a triumph for the "supreme model of sacred music," the Gregorian Chant. The spontaneous attack of the children's choir at the beginning of each phrase, their fluent, rhythmical interpretation of every number adequately conveyed the deep spiritual content of the Chant. As already noted the singing of the children was in fine contrast with the deep, vigorous tone of the men and this feature was specially marked in the Gradual and Offertory. In the former number the men seemed to realize the true expressive joy of liturgical worship, "*Benedictus es Domine, in firmamento coeli, et laudabilis in*

saecula. Alleluia, Alleluia," voicing their praise to God in a brilliant manner and producing a sublime effect upon the congregation. And this praise to God was all the more strikingly conveyed in their *a capella* singing of the Offertory, "*Tibi Laus,*" a polyphonic composition of the sixteenth century by Orlandus Lassus. One witnessing this imposing spectacle of eleven hundred children and hearing the tremendous volume of their melodious praise could not fail to realize without emotion that the holy Mass was a "*sacrificium laudis.*"

The training and direction of such a large chorus for the celebration no doubt will interest those in charge of choir organizations and the training of the people in liturgical singing. To such minds the practical aspect of the Pittsburgh celebration will suggest itself. How was this celebration and the similar one of the past five years planned and worked out? The simple and practical method adopted for the training of the children was as follows:

1—At the beginning of the school year the Superintendent of the diocesan schools announced the date for the school Sisters to assemble in the Cathedral school for the study of the Gregorian Mass and hymn to be sung at the Thanksgiving celebration.

2—Between sixty and seventy religious representing eight different communities responded and attended regularly the weekly classes for the study of the Gregorian Chant. From their own singing of the Mass, as the rehearsals progressed, they built up in their imaginations an ideal performance and afterwards endeavored to impart this ideal to the children under their charge.

3—As soon as the various school groups began the study of the Mass the choirmaster of the Cathedral visited each in turn every week until the performance took place in order to secure uniformity of delivery without a joint rehearsal.

A fact not to be overlooked was the generous and spontaneous co-operation on the part of all participants, a co-operation which made possible the choral celebration and the weekly parochial rehearsals necessary for it. In less than two months the greater number of the children were able to sing the Ordinary of the Mass from memory. All the children who studied the Mass did not participate in the celebration for the obvious reason that the Cathedral could not seat their number. But this obstacle may easily be overcome next year by having all the schools represented with a smaller number of children from each school. The significance of these yearly celebrations and the results obtained from them are noteworthy.

First, the children have acquired during the past five years a repertory of the following Gregorian Masses; Number two, "*In Festis Solemnibus*"; Number four, "*In Festis Duplicibus*"; Number eight, "*In Festis Duplicibus*" (*Missa de Angelis*); Number nine, "*In Festis B. Mariae Virginis*" (*cum júbilo*); Number eleven, "*In Dominicis infra annum*" (*Orbis Factor*).

Secondly, the children sing these Masses in their respective parish churches on the Sundays throughout the year and thus have the joy of singing to God instead of listening to a choral exhibition.

Thirdly, in many of the schools the teaching of Gregorian music is made part of the curriculum so that by earnest, respectful and systematic study the laity will eventually be trained to sing the entire Ordinary of the Mass. Six or seven years from now the older children in the schools will be the men and women of the parish. They will not forget the Gregorian Masses studied in school. When they hear the old melodies of the Chant sung in church, they too will join in rendering praise to their Eucharistic God and thus take the legitimate place which Catholic laity formerly enjoyed in the sacred song of the Church. The dissemination of right principles and methods for singing the Chant in the schools has already brought about a marked improvement in the music of many churches, a result which argues well for the future.

R. V. CONWAY.

EDUCATION

Vocational Schools—Jesuit Ideals in Education

Wise and patriotic educators in this country, facing as they do the sharp, positive disagreements in educational methods that prevail, and the almost chaotic condition of educated opinion, recognize that a mighty task is laid upon them. To provide opportunity for the growth of men of letters, for critics and for lovers of life in its richest and most serene aspects, to defend this country against the accusation of universal materialism,—this is their task. And opposed to them is the onrush of the unintelligent, or at least of the unreflecting multitude who forget that "the end of education is the development of intelligence." Too often to-day one hears it said that educational training should have a practical purpose. Too often, because, while the phrase sounds reasonable enough, when we inquire what is meant by practical, we usually find that practical means money-getting. We are told that learning is only valuable if it helps a man in the struggle for life. What manner of help is usually signified is understood from the characterization recently given to the "uselessness" of a college education by a well-known Chicago merchant. Speaking of a young friend who had not "made good" in a business sense, he declared: "The poor fellow had gone through college with no *specific* end in view,"—that is no money-making avocation,—and had come out of it as unfit to meet the world as the day he entered it." And strong in the "righteous" indignation he felt, the Chicago merchant affirmed his wish to enter his protest "against the aimlessness of an untechnical college course."

To such a man it avails little to insist upon the fact, which daily experience confirms, that the educational course he would favor necessarily denies the aim of true intellectual training; that young men who begin specialization, in order to fit themselves the better to make a living, during the high school years, or immediately at the close of them, are liable to be narrow, and are not only unable to take the place which is accorded by society only to well-rounded men, but they actually cannot attain the highest places in their chosen walks in life. The class of men, of which our Chicago merchant is a bright example, is well-described by Dr. West, of Princeton, in his splendid paper on Vocational Training: "Some of them are superficially versed in a number of things somewhat badly understood, some of them are sharply clear in a narrow way—precise to the dot in little things and helpless in all else; some only vaguely aware or wholly unaware of the relative importance of different topics, and usually lacking in steady, sensible judgment." Such minds are not big and broad. Mentally their light is darkness, they see only one phase of the world's bivouac of life. Material success in life is their one standard and immersed in its narrowness they simply will not and cannot understand the wisdom of the policy that upholds the scholarly courses ever in high repute among genuine educators.

The defender of the technical and practical in educational training as opposed to the untechnical and cultural cannot evaluate the wisdom of the formative processes which teach the studious college man to find entertainment on every hand, to have placed upon his shelves the masterpieces of literature, and to have extracted joy from his own thoughts. The man who measures education by its results in the capacity to make a living cannot appreciate that the personality acquired by the studious college man is of far more use to him in "living"; than a technical training would prove in helping him "to make a living"; that the drill given to the latter's mind enables him to adjust himself to all circumstances, and does not hold him bound to the narrow groove in which the vocationalist must specialize. Nor should it be forgotten that a large part of the work done in the world is not taught in technical colleges, but must be taken up by persons of ability and executive force. For these a

general, all around education is an imperative need, since it alone can awake in their minds a knowledge of values which is worth more than training in any one trade or profession possibly could be. Men who have been blessed with such a training are prepared to face life, no matter what visage she may turn to them.

Probably a practical illustration of the confusion begotten where vocational education is "working to a logical conclusion," may help to the understanding of the reactionary spirit that is coming to be daily more in evidence against the intemperateness of the extreme partisans of vocationalism in education. Los Angeles, so we are informed by a letter to the *Nation*, which appears in its issue of Nov. 27, has fairly won a record in vocationalism. "So extensive have the operations of a modern school system become, that at the opening of the current year the Board of Education found itself one-half million dollars short." Americans, to be sure, are not prone to worry themselves over extravagant civil expenditures, provided they are able to show a worthy return for money spent. But the description of the school situation sketched by the writer of the *Nation* letter,—it is dated, by the way, from Stanford University, an institution which itself boasts no little share of advanced thought,—is hardly one to soothe the feelings of the thoughtful educator. "High schools," he tells us, "intermediate schools, and grammar schools, with grammar abolished and vocational training substituted, cover the city. Superintendents dash about town delivering strenuous addresses on industrialism. Classrooms are in a flutter of excitement over the daily prospect of 'Auditium' calls, where distinguished, self-made men tell children how to become educated without studying. The Los Angeles schools are an evolution. Year by year they have crowded out culture; first grammar from the grammar schools, then Latin from the Polytechnic High School, then prestige from the one academic High School."

The writer is sharp and bitter in his characterization of the results achieved. Whether he exaggerates one may not say; at least he is on the ground and whilst an honest indignation may arouse him to snappier utterance than the occasion demands, yet the student of the vocational developments among us has seen phases no whit less objectionable cropping out nearer home. "The pupils," the Stanford writer continues, "are noisy, 'happy' and empty. The teachers are compelled to take an informal oath to the vocational slogan of loyalty, efficiency, personality and power. Persons who show formal scholarship in their teaching are levelled or dismissed. . . . The Teachers' Institute meets at Christmastide to talk about social obligation and brotherly love and to sneer at intellectual effort and attainment. Meanwhile the products of the vocational movement are coming up to college . . . the victims of professionalism in education. College responsibility is great. In four years or more, students must be cured of twelve years of petting and sent forth equipped with a profession and with a decent sense of values."

At the half-yearly meeting of the London Catholic Truth Society, held in mid-November, his Eminence, Cardinal Bourne, who presided, made a felicitous reference to a letter which had appeared in the London *Times* of the very day of the meeting. The writer, A. Hilliard Atteridge, a name pleasantly recalled by every reader of *AMERICA*, addressed the *Times* to correct certain very misleading statements occurring in a letter over the name of a Mrs. Gibbon on "The Ideals of Loyola and Thring" which was published in the Educational Supplement of the *Times* of an earlier date. Mrs. Gibbon wrote:

"Very few people realize the extraordinary influence that the ideas and ideals of Loyola still possess over English education. The French seminary was the direct descendant of the colleges established by the Jesuit Order in the sixteenth century. Loyola with the instinct of genius, captured and systematized education

at a time when it was in a state of intellectual chaos. He based it on ideals very foreign to our race. . . . Teuton civilization is founded on the dignity and sanctity of the family. . . . Loyola's ideals were sex separation and ascetic morality. The marvellous success he achieved has stifled the development of Teutonic nations on their own lines for centuries. The re-action is beginning. . . . Anglo-Saxon ideal has always been the making of a man. . . . The Jesuit aim and achievement was and is the mind without the man." Much in the same strain followed.

Mrs. Gibbon's views regarding Jesuit ideals in education drew from Mr. Atteridge this letter to the Editor of the *Times*:

"In your Educational Supplement there is a letter from Mrs. Gibbon under the heading, 'The Ideals of Loyola and Thring: Effects of the Conventual System,' in which the writer strangely misrepresents the Jesuit ideal in education, and shows that she cannot know much of the history of its evolution. In the first place, it is historically misleading to speak of the Jesuit system of education as if it were the direct creation of the founder of the Order. It grew up gradually, and the first code of legislation on the subject, the famous '*Ratio Studiorum*,' was not drawn up until the generalship of Claudius Aquaviva (1581-1615). It was the work of a Commission, which included several men of northern birth, and was based largely on the methods then in use at the University of Paris, at Louvain, and in the schools of the Netherlands. It has been remodelled at various times, and a decree of the twenty-third General Congregation of the Society of Jesus (the legislative assembly of the Order) lays it down that non-classical schools are proper to the society as well as classical institutions, and only three years ago the present General of the Order declared that 'as the early Jesuits did not invent new methods of teaching, but adopted the best methods of their age, so will the Jesuits now use the best methods of the time.'

"So far from 'Loyola' having invented (as Mrs. Gibbon seems to think) the great boarding school college, all the colleges of the first centuries of the society were day schools. The pupils lived with their parents, or, if they came from a distance, approved lodgings were found for them. There were no educational fees, and the sons of rich and poor sat side by side on the benches. This was the original ideal. It had to be abandoned later because the competition of these free high schools called forth the fierce hostility of those with whom they competed. In modern times the lack of endowments has made the free system impossible.

"I remember hearing one of the most distinguished Jesuits I have ever met, the late Archbishop Porter, of Bombay, say: 'The great barrack school was not our original ideal. It was forced upon us by the barrack school becoming a fashion.' There are still many Jesuit Colleges which are day schools. I myself was educated at one of these, which, among other distinguished pupils, gave a Judge to the English Bench.

"Mrs. Gibbon is therefore, all unwittingly, misrepresenting plain facts when she writes that the object of the Jesuits was to 'isolate their pupils from family life.' She is equally wide of the mark when she says that 'the Jesuit aim and achievement was the mind without the man,' and her sneer at the 'emasculatation of the Jesuits' is in the worst of taste. To take one test only of the kind of men the Jesuit colleges produce, those in England have given a fair number of soldiers to the Empire, some of whom wear the V. C. in testimony of their manhood, and I remember how before the Republican Government of France suppressed the college of the Rue de Sèvres in Paris one of its halls was decorated with a series of memorial tablets that bore the names of more than 200 former pupils of the college who fell sword in hand on the battlefields of 1870 as officers of the Imperial Army and of the new levies raised by Gambetta."

M. J. O'C.

SOCIOLOGY

Catholic Charity and Its Rivals

"I so fight, not as one beating the air," said St. Paul. Christianity, with its gaze fixed on Christ our Lord, had made of the spiritual athletic a perfect art. It is not an agreeable one; because it makes the chief adversary, not something vague and uncertain outside of us, but our own corrupt nature. But when it has been learned we know every trick and feint of the enemy, his weak points where every blow will tell, and so our fighting becomes effective achieving a perfect victory. This practicalness is characteristic of Christianity of which the object is, not to interest men, but to convert and reform them individually, and so to reform the whole world. Its rules are few and all can understand them, the sinner as well as the saint, the barbarous as well as the cultured. Were it not so, were Christianity an esoteric system like the so-called philosophies that would rival it, it could not be for all the world. Yet a Christianity that is not world wide in its mission would be an illusion, contradicting its very fundamental principle: "Teach all nations."

As in striving for personal sanctification the Christian wastes no energy in blows that do not tell, so also in working for social sanctification, he fights not as one beating the air. We were going to write "for social betterment"; but adverting to the fact that there can be no social betterment without social sanctification, and that social sanctification is the only social betterment, and remembering our own principle we have often insisted on, than no one can say anything worth while unless he uses specific, not general terms, we substituted "sanctification." There are so many now-a-days fighting against social imperfections, who waste their energies in beating the air. They imagine that they are going to abolish poverty, sickness, misery of every kind, ignoring the fact that to do so, they must first abolish sin. Legislation, constitutional reforms, for instance, will never bring about a just distribution of material goods—a just distribution does not mean an equal distribution—so long as selfishness exists in those who would have the redistribution of them, to vitiate the work. Until this world shall have been cleansed by the fires we are meditating on during this Advent season, and the new heavens and the new earth come forth to be the home of eternal justice, things will be much as they are. So it is better to teach people how to use their afflictions for their sanctification than to hold out to them vain hopes of the abrogation of the inevitable law of fallen mankind. Once this solid foundation is laid then let every Christian man and woman work according to the divine law of charity for that amelioration of social conditions which will facilitate the sanctification of the individual, and procure his eternal salvation, the only reason why this world exists with the individuals that are born into it.

Others fight the air because they base their social work on ridiculously false statistics of disease and its effects on men and women, which they accept blindly from utterly incompetent calculators. Others because they have a completely wrong idea of human nature. This they hold to be good, not merely essentially, but in its actual concrete existence, in its tendencies, in its actions, in its ideals, whereas the contrary is the case. Created by God good, both naturally and supernaturally, it has been corrupted by original sin, and its corruption is made worse by countless actual sins. Men and women are inclined to evil from the beginning of their days and the only correction of that evil is to be found in the Christian religion filled with restorative grace. Playgrounds and summer excursions are not going to save children; increased wages are not going to save girls. Were this so, we should find those who enjoy wealth and all the gratifications it procures, to be of stainless virtue: whereas, the very contrary is the case. They divide their time, too often, between the seeking of new gratifications, which are the more welcome

as they are the more sensual and immoral, and the framing of sophistical apologies more loathsome, if possible, than the gratifications they are supposed to justify. Christian mortification is the only road to virtue.

It is pleasant to turn from such "beating the air" to the consideration of Catholic charity, which wastes no energy on theorizing, being content with the principles of the Gospel. A very interesting work that does not busy itself with charts or statistics, or social theories, but rests all its activity on Christianity, pure and simple, is the Christ-Child Society. It was founded about 1900, in Washington, by a lady who had the very elementary idea, to do something for the poor of Christ. From Washington it spread to other cities; and we have before us the report of the Chicago branch organized in 1907. From it we learn that the object of the Society is to provide clothing for the children of the poor, which comes to them as a gift from "The Christ-Child," thus "blessing him that gives and him that takes," by the supernatural atmosphere that raises giver and receiver alike to the things that are above. "The Christ-Child box" for a boy contains a good suit of clothes, a sweater, two suits of woolen underwear, two pairs of woolen stockings, a stout pair of shoes, a pair of mittens, a cap, a blouse, a toy and a little book, "The Story of Bethlehem." For a girl it contains an equally substantial outfit and The Story of the Christ-Child. Each box costs five dollars. The cheapness results from the buying from manufacturers and wholesale dealers at the close of the wholesale season broken lots and samples at a very low price; and, as regards the girls' boxes, from the fact that their contents are in great part the work of the members themselves. Gentlemen become associate members by paying five dollars a year. The regular members are ladies paying six dollars a year and meeting at stated times in their sewing circles. During the year ended March 1, 1913 the Society distributed 11,425 garments, clothing 734 children completely and 824 partially. It also provided 81 poor mothers with layettes and clothed 55 children under two years of age. Its membership has grown from 309 to 882 in the six years of its existence and its income from less than \$1,100, to more than \$4,100. The Security Audit Company, in auditing the treasurer's accounts remarks on the fact characteristic of all Catholic charities, that the expense of administration is only about 10 per cent. of the income, namely, \$444.63. Of this \$75 was paid to an Express Company for transportation of goods, \$89.79 for postage, \$187.84 for printing reports, for the necessary boxes and their wrappers, all items entering necessarily into the work, while for wages merely \$75 was paid out. We have only one complaint to make: Why are not such branches multiplied a hundredfold? H. W.

PULPIT, PRESS AND PLATFORM

Cancelled Stamps for Foreign Missions

Brother Justinian, C.S.C., Notre Dame, Ind., has charge of the scheme by which old stamps of every kind can be used in promoting the admirable missionary work of Mary Immaculate in China and India, where houses of refuge have been established for unfortunate children who would otherwise perish. All can contribute to it by sending old stamps. Every little helps.

In the *Ave Maria* of Nov. 29, is the following answer to the oft-repeated question, "In what way can old postage stamps possibly be used to promote the work of foreign missions?"

We answer that the innumerable cancelled stamps of all countries and denominations which for a long time past have been collected through the *Ave Maria* are forwarded yearly to the head office of the Work of Mary Immaculate in Paris, where, after being carefully sorted, they are utilized in various ways. The more valuable specimens are sold to collectors, and in some cases they command a high price. Common stamps are cut into tiny pieces, out of which are made plaques, trays, etc.; these are

sold at bazaars and otherwise for the benefit of foreign missions. We have seen really artistic objects, the only ornamentation of which was formed of these seemingly useless bits of colored paper. Cancelled stamps are also used as borders for wall-paper and other decorative purposes. The postage stamps of some countries are beautiful pictures in miniature, fine specimens of engraving and coloring, and are valued as such by collectors.

"It will be seen that the millions of cancelled stamps collected every year must represent a considerable amount of money, and that the slight trouble and expense of saving them and sending collections to missionaries who can utilize them in any way is well worth while."

ECCLESIASTICAL NEWS

Fifty years ago the Xavier Alumni Sodality was founded by the late Rev. Louis Schneider, S.J. Its members commemorated the golden jubilee of its organization this week with a three days' festival. There was a Communion Mass last Sunday morning at St. Francis Xavier's Church and at the breakfast that followed it several addresses were made appropriate to the occasion. In the evening at the Solemn Vespers his Eminence Cardinal Farley presided and the sermon was preached by the Rev. Daniel Quinn, S.J. On Monday evening a civic meeting was held in the college theatre, the speakers at which were the Rev. Joseph W. Rockwell, S.J., moderator of the Sodality, F. S. Gannon, Jr., its president, Dr. James J. Walsh, Andrew J. Shipman, and Thomas Woodlock. A jubilee banquet, attended by a large number of the members, and many distinguished guests, was given at the Hotel Plaza on Tuesday evening. A souvenir medal of the jubilee has been struck, and Mr. Henry J. Sayers, one of the few survivors of the founders, and an early president is compiling a history of the Sodality to which will be added the details of the jubilee celebration.

To celebrate suitably its twenty-fifth birthday, the *Sacred Heart Review* of Boston undertook to raise the sum of \$25,000 this year for the erection of an altar to the Sacred Heart in the new Basilica of the Holy Cross that is being built in Rome by the Holy Father. He thus marks the sixteenth centenary of the granting of civil and religious liberty to the Christian subjects of the Emperor Constantine. The gratifying announcement is made that the required sum is now completed. AMERICA unites its congratulations with those of all the friends of the *Sacred Heart Review*.

The will of the late Hon. John Sharples of Quebec leaves to religious and charitable institutions the sum of \$125,000 divided as follows: To the Church and Catholic Cemetery at Sillery, each \$10,000; to the Good Shepherd Asylum, \$20,000; to the Hôtel Dieu of the Precious Blood, \$30,000; to St. Bridget's Asylum, Sisters of Charity, \$25,000; to the Jesuit Fathers, \$10,000; to Jeffrey Hall, \$10,000, and to the Salvation Army, \$10,000. After providing for relatives and friends one-half of the remainder of his estate goes as follows: One-fifth to St. Bridget's Asylum; one-fifth to the Hôtel Dieu of the Sacred Heart; one-fifth to Jeffrey Hall and two-fifths to the Good Shepherd Asylum. The Hon. John Sharples was born in Canada, in 1848, and was educated at St. Mary's College, Montreal. He was head of the firm of W. & J. Sharples, timber merchants and a member of the Legislature Council of the Province of Quebec. In 1907 he, with his wife, established a special ward for children in the Hôtel Dieu, Quebec. His Holiness Pius X created him a Knight of St. Gregory.

We learn from the *Salesian Bulletin* that a fine monument to Our Lady Help of Christians has been erected at Punta Arenas in

Southern Patagonia. The unveiling was performed by Mgr. Fagnano, a Salesian, the monument being in commemoration of the twenty-fifth year of the foundation of the Central House of the Salesian Missions in Patagonia. The monument is thirty-eight feet in height and rises at the side of the parish church. It has a broad pedestal with stone carvings, above which rises a graceful column, all one piece of polished granite, surmounted by a beautiful statue of Our Lady Help of Christians in white Carrara marble. On the front of the pedestal is a bronze bust of the Venerable Don Bosco; below it is inscribed: "To Mary Help of Christians—from the Catholic population of the Magellan lands; 1912."

On the opposite side of the pedestal is read: "An act of homage to the Heavenly Patroness of Don Bosco's Work, in memory of the twenty-fifth year of its foundation in this territory; 1887-1912."

LETTER TO THE EDITOR

A Noble Apology from "The Survey"

To the Editor of AMERICA:

I am sending you in advance an editorial paragraph from the December magazine number of *The Survey*. It deals with the sketch "Holy Water," published in the corresponding issue of *The Survey* for November, with respect to which you printed a short editorial.

Correspondence has brought out that the incident of the sale of holy water was unfounded; the author unconscious of offence; and sincerely regretful that her attempt at portrayal of the distress of an immigrant girl who appealed for help with nothing but open hands—should do grievous injury to the fair name of a Catholic Sisterhood.

I should like to repeat to you personally that I am sincerely regretful of the occurrence. We have been endeavoring to open the sober pages of *The Survey* the past year to stories with human interest. This manuscript shows that the procedure in handling them should be as complete as in the case of our articles. Such sketches will hereafter be doubly referred—for subject matter as well as for style. And in any case where the subject matter deals with Catholic practice, the reference will, of course, be to a competent subscriber to that faith.

PAUL U. KELLOGG, Editor.

New York, Nov. 28, 1913.

The following is the apology printed in *The Survey* to which the editor refers in the foregoing letter:

"We published in our issue of November 1 a sketch entitled Holy Water. The sketch was founded on the real story of an immigrant girl, who, in desperate straits yearned for holy water to 'set things right.' She was represented as applying to Catholic Sisters for it. A Sister was represented as asking her, 'Have you money to buy it with?'"

"We have received a number of letters of protest from representative Catholics who take serious exception to this and to other features in the story on the ground that they misrepresent Catholic belief and practice.

"The story did misrepresent both. Being a sketch, rather than an inductive article, the subject matter of the manuscript did not go through the ordinary processes of criticism and reference. *The Survey* regrets exceedingly that the mistake was not detected in advance of publication, so that the author might have been protected from doing unconscious but grave injustice to the culture of a Catholic Sisterhood, and *The Survey* itself from spreading that injustice broadcast. The error was one of management, not of intention on the part of author or editor, but our regret is none the less sincere on that account. *The Survey* hopes that its well established reputation for fairness and accuracy in its field of labor will add force to this expression of regret."

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CHRONICLE

Mexican War.—The revolutionists suffered several defeats during the week. Not for months has their cause met with the reverses it has since December 8. The important city of Torreon, described by military leaders as the gateway between the Northern States and Mexico City, was retaken by the Federals. The fighting incident to the retaking of the city cost the rebels 800 killed and more than 400 wounded. The only great victory the rebels can claim is the taking of Chihuahua City. This stronghold fell into the hands of General Villa without a struggle, the Federal General evacuating when he heard Villa was on the march toward the city. The latest reports announce that General Huerta's troops at Tampico have been victorious. They held the city during a four-day battle and finally drove the revolutionists into full retreat. Rear Admiral Fletcher notified the Navy Department that he had transferred 500 refugees from his battleships to the American transport Sumner. One American was slightly wounded during the fighting. The military hospital in Tampico has about 200 wounded. Secretary of State Bryan has sent George D. Carrothers, ex-Consul of the United States at Torreon, Mexico, as special representative of the United States, with a protest to General Villa against the latter's treatment of the Spanish residents of Chihuahua.

Huerta Named President.—The Mexican Congress on December 9 declared null and void the Presidential election which was held on October 26 last. The action of Congress in annulling the election was based on the failure of the majority of districts to make returns. Of 14,425 districts only 7,167 voted, or less than one-half

as required by the constitution. The Congress thereupon declared General Victoriano Huerta President ad interim and authorized him to retain the Presidency till the first Sunday in July, 1914, which is the date fixed for the new election. The vote of 155 was unanimous, ten members of the Catholic party leaving before the roll call.

Peace Prize for Senator Root.—The Nobel Peace Prize for 1912 was awarded by the Norwegian Storting to Senator Elihu Root, of New York, and that for 1913 to Senator Henri La Fontaine, of Brussels, Belgium, who formerly was president of the Permanent International Peace Bureau of Berne, Switzerland. Senator Root in 1910 was made a permanent member of the Court of Arbitration at The Hague, succeeding as permanent representative of the United States the late Chief Justice Fuller. The report of the committee which made the award refers to Senator Root's eminent merits in the pacification of the Philippines and Cuba and in the handling of the American Japanese dispute. It praises his high political and international ideals, and his constant efforts in the cause of peace. Alfred Nobel, the Swedish scientist who invented nitro-glycerin and dynamite, left \$9,000,000 as a fund, the income of which was to be divided annually into five equal parts and distributed as prizes among those who had done most to benefit humanity.

New Pan-American Building.—The board of directors of the Pan-American States Association have planned to erect the world's tallest building on the block bounded by Eighth Avenue, Broadway, 57th and 58th streets, New York City. The proposed building, which will be known as *Las Americas*, will be 801 feet high. The height of the Woolworth Building is 780 feet. The building will

be used as a centre for prominent exhibits of the products of Central and South America and Mexico. The total cost, including the land, will be \$16,000,000. A space of 22,000 square feet will be devoted to exhibition purposes. The first five floors will be known as Machinery Hall, where there will be a display of every kind of machinery that will interest buyers from South and Central America and Mexico. A floor will be set aside for the exhibition of pure food, and four or five of the top floors will be used as a library for books on Pan-American States. The money to carry the project through will be sought from rich Americans and South Americans. A contract for the construction, which is to begin next March, has already been awarded.

Santo Domingo Election.—American Officials have been sent to Santo Domingo to "observe" the elections of December 15. Mr. Sullivan, the American Minister had previously announced in Santo Domingo City that an American commission would be sent to "supervise" the elections. This plan was considered by the Dominican Government to be an invasion of the Sovereignty of the country and a vigorous protest to the Secretary of State in Washington was the consequence. In response to this protest it appears that the character of the American officials and the invasion was changed so that they might go to Santo Domingo in an "unofficial" capacity. It is assumed that the Dominican Government will understand that it is now impossible, with the American observers already there and the new policy fully announced, for the United States to recede from its intentions. Consequently it would be futile to protest further. As President Bordas has himself guaranteed the honesty of the elections, it is asserted by the Dominican Government that the presence of American observers in an unofficial capacity is as unnecessary as it is unwelcome.

Argentina.—At the end of September the population of Buenos Aires was 1,457,885, an increase of 64,085 for the twelvemonth. The only cities in the United States outranking it in population are New York, Chicago and Philadelphia, the census of the latter for 1910 being 1,549,008. The municipal statistics of the Argentine capital for September give 1,101 marriages, 4,386 births and 1,975 deaths.

Canada.—Parliament is summoned for January 15. —Mr. Justice Cassels of the Court of the Exchequer has given verdict against Mr. Justice Clement of the Supreme Court of British Columbia for \$4,290 wrongfully obtained for travelling expenses by representing his residence to be at Grand Forks instead of Vancouver. —The Dominion Government proposes to settle the Indian immigration question temporarily by declaring that British Columbia has more labor than it can employ, and denying in consequence admission to any skilled or

unskilled laborers.—The Canadian Northern Railway tunnel under Mount Royal is open from end to end, the borers having met 646 feet below the summit. The work of completing it for railway traffic is being pushed vigorously.—It is thought that Sir Redmond Roblin, whose health has not been very good lately, will soon resign the premiership of Manitoba, to be succeeded by Dr. Montagu, who has just entered the Cabinet.—Unemployment is beginning to be felt seriously. Public refuges in Montreal are finding their capacity overtaxed.—The Agent of the Bank of Montreal at Plum Coulee, Manitoba, was shot and killed while defending his charge against robbers. The holding up of the small bank agencies is becoming so common, that the charge of them is becoming an extra-hazardous occupation.

Great Britain.—Mrs. Pankhurst has joined her daughter, Christabel, in Paris, where the younger lady has been living comfortably for a long time on a good allowance. Unfortunately, after a short time, she paid a flying visit to England, of which the result was a new arrest for leaving the country without license.—The suffragists are still rioting and burning. As they began on one occasion to sing their intercessions for Emmeline Pankhurst and the other martyrs in St. Paul's Cathedral, the service was suspended until they were quite finished.—Whether the Postman's strike will come off or not, is still undecided. Mr. Samuel, Postmaster-General, will not give them the increase they ask. On the other hand, if they strike, they will lose their Christmas fees.—The New Zealand has reached home after its long journey round the world. It was visited by upwards of two million Colonials during the voyage. As the total number of Colonials is about 15 millions, this means that one out of every eight visited the ship. Thus the object of the voyage has been gained in a very striking way. We have now to see what the effect will be. Indians are pouring congratulatory addresses on Lord Hardinge, thanking him for his defence of their rights. The South African people, on the other hand, resent what they call his interference. Though why a Governor-General of India should not side with his own subjects in such a dispute is not very clear.—In the Wick bye-election the Government held its own. Ulster did not move the Caithness men to pity. In Lanark the Liberal position improved, and the "Unionist reaction" seems to have petered out once more.

Ireland.—Despite a great variety of statements and counterstatements by the leaders of all parties, the political situation is unchanged. The London *Times* stated, December 12, that the party representatives are interchanging views with regard to a basis for settlement by consent, but Bonar Law saw little prospect of a satisfactory result. Messrs. Redmond and Dillon insist that an undivided Ireland under a Parliament with an executive responsible to it shall be an essential condition to

any compromise.—The English Trade Union Congress, after repudiating the Larkinite policies, sent a deputation to Dublin to settle the strike which Larkin had fomented, but already it was practically over. The port is open as usual, and the Dublin employers are generally held to have rendered good service in crushing the first organized effort of Syndicalism. Outside of Dublin, trade and general business are reported as prosperous.

—An official inquiry into the condition of the Dublin tenements has shown that they are far more habitable than their counterparts in London. Consisting largely of residential houses built in the prosperous days of the Irish Parliament, they have larger and higher rooms than the London tenements; and the rooms with more than two occupants have been found ten times less than the 20,000 previously reported. A scheme for converting a portion of Phoenix Park into lots and cottages for the dwellers in the slums is about to be taken up by the Dublin Corporation.—The Lourdes Pilgrimage Committee has donated \$10,000 of its surplus funds for the benefit of the children of the slums and of the workers on strike, and a committee approved by Archbishop Walsh has collected considerable funds for the same purpose.—The much talked of scheme of connecting Blacksod Bay with Canada by the All-Red-Route in a three-day run seems about to be realized. Construction contracts of \$10,000,000 have been signed, and Mr. Long, the American engineer in charge of the works, declares that in two years the largest liners afloat will be able to dock in the Sligo harbor.—The Government order forbidding the importation of arms appears to have been occasioned by the Nationalist volunteer movement rather than by the Orange Covenanters. Over seven thousand men of various political affiliations, meeting in Dublin, November 25, founded the Irish Volunteers, an organization intended not for aggression but, by military discipline within the law, to preserve Irish rights and liberties. The movement has spread into the provinces.

Rome.—The commission for the codification of Canon Law, which began its work in March, 1904, has completed the first draft of the new code, but the whole work is still far from completion. The observations and modifications by the bishops throughout the world to whom the draft copy was sent are now being collated and studied by the Cardinals of the Commission.

France.—Senator Doumergue, Radical Socialist, has formed a new Cabinet by a combination of Radicals, Radical-Socialists and Socialists, all but two of the twelve Ministers having served in former Cabinets. The Paris press receives the new Cabinet with disapproval, and predicts a short life for it. The Radical-Socialist Party, to which the new Premier belongs, is the strongest group in the Chamber of Deputies. Its principles are democratic, but are widely divergent from those of the Unified Socialists, who are the only true Socialists in the political groups of France. The Cabinet intends to apply the three

years' military service law, but regards it in the light of a temporary necessity, and hopes to reduce the period of service as soon as the international situation appears to justify this action. An attempt will be made to compromise the outstanding differences between the Chamber and the Senate over electoral reforms, but the Government does not think that the measure can be passed before the elections of 1914. Finally, the Government is determined to maintain rigorously the non-sectarian character of the public schools. The first test of the stability of the new Ministry was made in connection with the question of taxing the new loan, the issue which had wrecked the Barthou Cabinet. The loan was simply withdrawn from the market for the present. On that point 150 members refrained from voting, but the Government won by 302 to 141. Briand, who had once been Prime Minister, bitterly assailed the Government for its abandonment of the army loan project, and was vigorously applauded. Possibly public feeling is accentuated in this matter by an event that occurred last month and of which little notice has been taken in the press outside of France. On November 11 solemn Mass was celebrated in Jerusalem to ask for the blessing of God on King Victor Emmanuel and not, as heretofore, on the French Republic. This marks the end of the French Protectorate in the Holy Land, and as diplomatic relations have been severed with the Holy See, no redress is possible, such as was obtained ten years ago. It happens also that just then the Government had ordered the French fleet not to touch at Jaffa, a landing always looked forward to by the French sailors and officers for a run up to Jerusalem.—After a stormy debate the Paris City Council rejected, on December 8, the proposal to restore Sisters of Charity and the members of other nursing Orders to the posts they held in the Paris hospitals before the Separation Law went into effect. Then by a vote of 41 to 35, the Council pronounced in favor of the principle of subventioning private hospitals in which Sisters were nurses, if these hospitals expressed their willingness to take as patients a certain number of poor. In flat contradiction with this political act, decorations are being continually offered to Sisters of Charity who distinguish themselves by their devotion to the sick in the army or colonies.—A new diocese has been formed with Lille as its see and Mgr. Charot as the first bishop.—The Pope has sent a letter of congratulation by Cardinal Merry del Val to the five bishops of Brittany who recently signed a collective pastoral on Christian education.

Italy.—The proposed exclusion of illiterate immigrants by the United States excites some of the Italian politicians. In the Chamber of Deputies, on December 8, the Government, in answer to a question as to what measures it intended to take in the way of a remedy, stated that intervention in the internal affairs of the United States was impossible. It was suggested that the only means

to combat exclusion was through diplomatic influence, and by establishing schools in Italy for emigrants.

Spain.—The bishops of the Province of Granada have issued an appeal for the organized union of all Catholics of their dioceses in defence of the rights of the Church in Spain, a union that is to comprehend Catholics of all political parties, and is to make itself felt particularly in the polling booth.—Bishop Tubieta, O.P., of Urubamba, has sailed for Peru, with six other Dominicans. They go at the request of the Peruvian Government to assist in the civilization of the Indians.

Germany.—The aftermath of the Zabern disorders has already proved to be of a very serious nature. The leading parties of the German Reichstag, including the Centre, insist that the "lack of confidence" vote, passed against the Imperial Chancellor, is not to be taken as lightly as he apparently imagines. In refusing to hand in his resignation the Chancellor had told the House that he was responsible only to the Emperor, and that the vote of Parliament did not affect him. He declared it was unconstitutional to attempt to force his resignation. No German statesman imbued with monarchical principles could think of making such a concession to the parliamentary idea. His own position, he held, differed from that of parliamentary leaders in other countries. Votes of censure could not therefore impair his tenure. They signified no more than that he and his Parliament did not agree. Since the right of appointing and deposing a Chancellor belonged to the Emperor alone, it was unconstitutional and subversive of government to seek to influence the imperial will by votes of lack of confidence. They would merely substitute "the yoke of Socialism for the Imperial authority." He was answered by the Socialist Representative Scheidemann who declared that the Chancellor's refusal to bow to the Reichstag's vote of censure could not be tolerated by a body calling itself a Parliament. He urged the House to reply by declining the entire budget. Amendments to the constitution were likewise proposed by the Socialists to make the Imperial Chancellor responsible to the House for the acts of the Emperor, and to provide for his dismissal upon the demand of the House. The fate, both of the amendments and of the proposed refusal of supplies to the Government by declining to accept its budget, was decided by the Centre Party. Dr. Spahn on behalf of the Centre, announced that his Party would oppose the amendments and would vote the budget—not, however, for the Chancellor, but for the German nation. He then strongly censured the Chancellor's conduct in the Zabern affair. In a later session the Centrist leader Erzberger made an incisive speech seriously condemning the manner in which the Chancellor had received his condemnation. The Reichstag, he said, had not assumed any unconstitutional power, nor did it presume to appoint or depose an Imperial Chancellor; but no Chancellor with the lasting distrust of his Parliament resting upon him

could continue in office. The same views were expressed by the First Vice-President of the Reichstag, Dr. Paasche, a leader of the National Liberals.

Austria-Hungary.—The worst scenes ever enacted in the Chamber of Deputies in Vienna have again been recalled by the tumult and uproar created in the Reichsrath during its session of December 10. The disturbances were begun by the Ruthenian Representatives who had moved to interrupt the session in order to discuss the Galician election reforms. Since this action would have been equivalent to a vote of lack of confidence against the Government, the motion was rejected, after it had been strongly opposed in a speech delivered by the President of the Ministry, Count Stürgkh. Pandemonium instantly ensued. The Ruthenians tore the lids from their desks to create with them the most deafening racket. Horns, trumpets and whistles were produced, until after an hour of uninterrupted noise and confusion the parties which had vainly waited to continue with the parliamentary business finally left the hall. The session was then formally closed by the President.

Holland.—The first crematory in the Netherlands was recently completed and dedicated in the Westerveld Cemetery, about fifteen miles west of Amsterdam. The building cost \$34,000, and is a substantial structure, capped by an imposing dome, and includes a large hall in which funeral services may be held. In another apartment the coffin of a deceased person is lowered by an elevator through the floor to the oven. The ashes are placed in vases, but must be buried if they remain in the country, pursuant to Dutch law. A cremation society was formed in Holland in 1874, but efforts to establish a crematory were unavailing till the site in the Westerveld Cemetery was obtained. Heretofore bodies of deceased members of the society were taken to a crematory in Germany, near the frontier of the Netherlands.

East Africa.—An event of great economic importance will be the completion early in 1914 of the Central Railway in German East Africa. Construction was begun in 1904, and completed to Tabora, 530 miles from the seashore, in February, 1912. The railroad, when finished, will extend 786 miles—from Daressalam, on the Indian Ocean, to Kigoma, on Lake Tanganyika. The line divides the German colony into two equal areas, thus making a trunk system from which branches may be built over a great part of the colony. A vast and productive region is thus opened to commerce. It will also become the outlet for the broad hinterland, in which lies Lake Tanganyika, with its 400-mile stretch of navigable waters, tributary to which is a rich commercial region in the heart of Africa. Along the extensive shores of this lake products will be gathered and distributed by a fleet of ships cooperating with the railway. This recent development offers a bright prospect for the White Fathers, who have been in that region since 1878.

QUESTIONS OF THE DAY

The Little Laureate of the Infant Jesus

"I am going to tell you in all simplicity that the Lord showed me the same mercy as to King Solomon," wrote Sister Teresa of the Child Jesus—the "Little Flower," as she has been affectionately called—in answer to an order from her Mother Prioress. "All my wishes have been fulfilled; not only my wishes for perfection, but even those the vanity of which I understood without having experienced it. Seeing one of my sisters paint charming pictures and compose verses, I thought how happy I should be if I could paint also, could express my thoughts in verse and could do much good to others. Yet I would not have liked to ask for these natural gifts, and my wishes remained hidden in the depths of my heart. But Jesus, hidden likewise in that poor little heart, deigned to show it once more the nothingness of what passes away. To the great surprise of the community I composed poetry; I painted; it was permitted me to do good to some souls."

Such in brief is the story of her vocation as a poet, to which we owe her little volume of deeply spiritual verse, a handful of precious jewels glowing with many colors, but all transfused with the same light of Divine Love.

Although the poetry of Sister Teresa was all composed between the years 1893 and 1897, yet in her more than two score poems, she touched upon many themes, all closing in her love of God. Her favorite subjects were the Cross, the Holy Eucharist, the Saints and Angels, and the Mother of Jesus. To Mary her first and her last poem were dedicated. Particularly dear to her, as we might well expect, was the divine Babe of Bethlehem. No one was better qualified to sing of Him. Seldom had His likeness been so sweetly and wonderfully reproduced as in her soul. It is this one theme alone which we shall here consider, as the spirit of the holy season prompts us, which from earliest childhood had always been so dear to her.

"I loved with my wee shoe to grace,
Each Christmas time the chimney-place;
To find it there at morn how swift I'd race!
That feast of heaven—I hailed it well,
Noel!"

To her the Infant Christ is ever her own dearest "Little Brother." She is His "little sister," and with a sweet childlike simplicity claims to the full all the privileges which this intimate relationship implies. She would hide with Him beneath Mary's veil and be cherished with Him at the same virgin bosom, for is not Mary truly the Mother of us all:

"And I will shield thee 'neath my veil,
Near Bethlehem's Babe, so fair and bright.
Oh, thou shalt think the stars are pale
Compared with this divine delight."

Her convent itself, in a playful little poem, composed during the Christmas of 1896, becomes the bird cage of the Infant Jesus, and the nuns are His singing birds, whose happiness is their sweet captivity.

One day, when earth and time are o'er,
And Thy clear call to us is given,
Then angel-hands shall ope the door,
Thy birds shall take their flight to Heaven;
And there, with charming, songful hosts
Of little cherubs glad and gay,
Thy happy birds from Carmel's coasts
Shall praise Thy Holy Name away."

The Tabernacle, however, above all things attracts her heart. A mysterious influence goes out from it, drawing her with the force of an irresistible love. She would envy the little key that opens it, did she not realize that her faith can even more surely unlock its door; she would envy the light that burns before it, did she not know her own soul was ever burning with a far purer flame and her prayers were winning other souls for Christ; she would envy the consecrated altar-stone where, "as once in Bethlehem's blessed shed," the Eternal Word is daily born, but no cold stone will she offer her Lord. He shall come to her own heart, all warm with love for Him! So she continues to sing in her charming way of the paten and the chalice, of the grapes and the wheat. Always her own offering is the better. She hopes to have for her Christ something purer even than the snowy corporal of the Holy Sacrifice.

"O corporal that angels guard!
What envy of thee fills my breast!
On thee, as in His swaddling bands,
I see my only Treasure rest.
Ah, Virgin Mother! change my heart
Into a corporal pure and fair,
Whereon the snow-white Host may rest,
And thy meek Lamb find shelter there."

There is still one feature which we must not omit to emphasize here. It is her apostolic love for the souls of little children. This particular mission of praying and suffering for them, and asking others likewise to offer up their labors and their prayers for this purpose, is ever in her mind. In "The Angels of the Crib," a mask composed for the Christmas of 1894, the Angel of the Infant Jesus asks Him to cull abundant harvests of innocent souls, "fresh with their pure baptismal dew," before they have been tainted by sin. It is especially where danger of sin is greatest that Christ's mercy here becomes most evident. Yet who may know what a divine favor it may be even in the best of homes. God's love alone can best determine this—better than any mother's heart. He alone loves most truly the mother and the child. In the charmingly artless poem, "The Little Beggar of Christmas," the same thought recurs. It is familiar to every Christian mother, who prays that she may rather lose her little one for a few years of time than for all eternity. Teresa's own mother had given up to God four children

in their infancy. Her five remaining daughters entered the religious life.

"Go, catch for Him some darling birds,
And in the stable let them sing,
For they are types of children's souls,
So dear to this Child Christ their King.
Their pretty hymns, their baby prayers,
His sleep like yule-bells gently break.
Pray for them then; in heaven one day
Those children's souls your crowns will make."

Childhood, in every phase, was sacred to her. She herself, in her candor, her sweet abandonment to the Divine Will, and her perfect innocence, always remained a child in that perfect sense in which we all are to be little children in the sight of God. It is a happiness for which the angels themselves might envy us, could they entertain such a feeling. This thought is expressed in the Christmas refrain which the angels sing around the crib of the newborn Saviour.

"In ecstasy would fain each seraph undefiled
Put off, O Jesus sweet, his grand angelic nature,
Would fain become a child."

Nowhere is her delight in childhood more perfectly expressed than in the poem, "To My Little Brothers In Heaven, The Holy Innocents," upon the text of Isaias, "The Lord shall gather together the lambs with His arm, and shall take them up in his bosom." Even from a purely literary point of view—a view which seldom enters into our thought when delighting in the sweetness exhaled from the Little Flower of Jesus—the stanzas we here quote are unexcelled. The poetic fancy representing the Holy Innocents as little child-souls playing in heaven about the Throne of God, could hardly be more perfectly expressed. The translator, S. L. Emery, deserves our thanks for the beauty of the English version.

In splendid courts on high, with tiny cherub-throngs
Gayly you play:
Beloved baby-band! your childish sports and songs
Charm heaven away.
God tells you how He makes the birds, the flowers, the snow,
The sunlight clear;
No genius here below knows half the things you know,
O children, dear!

From Heaven's azure vault you tear the veils that make
Such mystery:
The glowing myriad stars in your wee hands you take,
Your toys to be.
Running Heaven's highway, there, your tiny footsteps leave
A silvery trace;
In the bright Milky Way, I think I see, at eve,
Each shining face.

To Mary's welcoming arms, when your gay games are done,
How swiftly you hie!
Hiding beneath her veils your heads like Christ her Son,
In sleep you lie.

Heaven's darling pets! audacity like this
Delights our Lord;
And you can even dare caress and gently kiss
His Face adored.

So we take our leave of the Little Laureate of the Infant Jesus, repeating in our hearts her own petition for all the graces of childhood which can endear us to our Infant Saviour, and recalling to Him His own love for us which drew Him down from heaven:

"That tiny hand of Thine which stroked Thy Mother's face
Sustained the world, held all things in their place;
And Thou didst think of me!
Ah, how I think of Thee!
Remember now."

JOSEPH HUSSLEIN, S.J.

Francis Thompson*

Francis Thompson, the poet, concerns the whole world of English letters. Francis Thompson, put forward as the typical Catholic poet of the age, concerns especially those of the household of faith. Now that it is before the world, we regret to say that, notwithstanding much that it contains of interest, we find his "Life" disappointing on the whole. It impresses us as not altogether sincere. From pp. 94-96, the reader would gather that Thompson had broken with opium forever; but only from casual hints here and there does he learn how short-lived was the reformation. That Thompson was a Catholic in all his instincts, is kept before us: that he was anything but a practical Catholic only an occasional word reveals. Why not say clearly what is not to be discovered except by careful comparison, as for example, that he went to Storrington to break himself of his habit, that he soon relapsed, and that the drug so destroyed his self-control as to make him physically incapable of the ordinary obligation of hearing Mass on Sundays and Holy Days? Having stated the fact, the author might then have made every excuse for it possible. The excuses would have been welcome; for none with our Lord's words in his ears may presume to judge his brother. If, on the other hand, the fact be not what it seems to be, clarity would have saved many from an error they would rejoice to have escaped. The stay at Pantasaph is another problem for the ordinary reader. Apparently it was another brave attempt to conquer opium, and all would have been glad to celebrate it as such. But was there nothing else in it? Page 247 has for its heading "The Spoiled Priest." Does this refer only to his early failure to reach the seminary, or has it also some relation to Pantasaph? The words, "Though nearly a Franciscan," give a color to the supposition, and it is not fair to leave the matter in doubt. Another reticence may be excused by a plea of delicacy, which, though we respect it, we are not inclined

*The Life of Francis Thompson, by Everard Meynell. New York: Charles Scribner's Sons.

to admit. The charity of the author's parents for the poor outcast of London streets is one of the most touching things in all literature. They, no doubt, prefer to have it passed over lightly. We think that their son might have told with greater fullness the story of Christian charity that would make all the world the better for its hearing.

Sometimes the author takes a line of excuse by no means lawful. For all men there is but one moral law: the author seems to hold a not uncommon opinion that there is a special law for men of letters. Speaking of Thompson's secrecy concerning his opium habit, he says: "He had no burning desire to justify himself. . . . His pleading was not before man's tribunal, but before the higher court of conscience and poetry." He implies, it is true, that the victim did not hold himself absolved in this court. But that does not change the fact that there is no such court, not even for the poet. The tribunal for every man is that of the Divine Judge. There conscience is but a witness, it has no judicial functions, and to poetry the entrance is barred. Again, regarding Mr. McMaster, who took Thompson from the streets, he writes: "His charity was of such exceptional fortune as commends mankind to daily good works, lest great benefits be left unperformed, lest our omissions starve a Francis Thompson. The persuasion of 'Ye did it unto Me' may be varied by 'Perhaps ye did it unto a Poet.'" Our Lord identifies Himself with the poor for many reasons we need not mention; they cannot be transferred to anyone else. To substitute for Him a Poet, with a capital P is, to say the least, an irreverence which we might take for a slip of the pen, did not a review of this work by one who should have known better, in which the parallel between our Lord and Francis Thompson is drawn more than once, persuade us that it comes from a fixed mental attitude of a certain class.

There is another matter we are unable to pass over. Thompson wrote the "Essay on Shelley" somewhere about 1889, and sent it to the *Dublin Review*. However we may admire it materially as a piece of composition, the spirit that informs it is another matter. The article was refused; but in 1908 the *Dublin*, under its new management, published it. Had Mr. Meynell merely recorded the fact, we should have said nothing. Had he, going further, explained it by saying that the modern *Dublin* differs radically from the *Dublin* of former days, we should have made no comment on a thing so obvious. But when he quotes approvingly Thompson's literary executor as thinking "it right that the Review, for which it was originally designed, should again have the offer of it, since a new generation of readers had arisen, and another editor, in days otherwise regenerate," we must protest on behalf of the dead and of not a few of the living against the slur on the old *Dublin Review* and its editors, and all they stood for, contained in the term "regenerate." After this one can smile at the conceit which makes the nun, Thompson's sister, remember the

names of seven Lancashire cricketers by associating them with the "seven joyful mysteries of the Rosary," all because they wore roses in their caps. Perhaps Mr. Meynell is not as familiar with the Rosary of Mary as he is with the poetry about her. Anyhow, whatever be the number of the joys of Mary in carols, the joyful mysteries of the Rosary are but five.

And now we come to the gravest blot upon the work. It sets Francis Thompson before us as a mystic. We are told that he himself was wary about the word: would that his biographer had been the same! Mr. Meynell divides mystics into two classes, the false, namely, mystics of the shade, and the true, mystics of the light. He takes Maeterlinck as the type of the former: the latter, whom he calls Catholic mystics, seems to include Henry Vaughan, Crashaw, Blake, Shelley, Swedenborg, Patmore, St. John of the Cross, George Herbert, St. Bernard—indeed we suspect he would not exclude from it many others admitted by such as take Miss Underhill for their guide. Mysticism, one of the most secret and profound of the sacred things of the Catholic Church, is not to be prattled of in literary coteries. We might enlarge upon its dangers, were it not that such prattlers know too little about it to incur them. They are not likely to become Quietists or the victims of diabolical illusions. Their worst evil will be the empty vanity that is the lot of all who dabble in things high above their heads. Their so-called mysticism is purely natural. It supposes an intellect of some penetration, preferring the essences of things as it apprehends them rightly or wrongly, to mere externals, an imagination keen to perceive analogies, real or fancied, and to express them in language far from commonplace. Of such is Vaughan's "great ring of pure and endless light"; which is not mysticism, but imagination. The "Hound of Heaven," under its splendid diction, has only the elementary Christian truth: While we were yet sinners Christ loved us. There is nothing of the profundity of mysticism in the magnificent "Orient Ode," though there is a noble imagination that stamps Thompson as a true poet. Moreover, this so-called mysticism is altogether objective. It uses a rapturous style concerning what the poet sees outside himself. But, as for the interior touch of God on the soul, with all its supernatural effects culminating in the mystic union, as understood by mystical theologians, it knows nothing about it, nor does Thompson's allusion to "the personal embrace between the Creator and the creature" prove anything to the contrary. Some may denounce us indignantly: the best proof that we are right is, that they can include St. John of the Cross, St. Teresa, St. Bernard among their so-called mystics, and mention them in the same breath with Vaughan and Blake.

The futility of literary mysticism may be gathered from its definitions. Of these, "Morality carried to the *n*th power," is a mere figure of speech. We may assume that it means morality becoming transcendental. It is true that morality rightly transcendental must lose itself

in God. But so also must metaphysics or botany. Yet mysticism is not formally metaphysics or botany, neither is it morality. Indeed, should morality lose itself in God, the first beginning and last end of all things, it would be transformed into something much higher. We say this speculatively; for morality is not the ordinary way to mysticism. Again we are told that it is "an endeavor to find God in the soul." Von Hügel warns against exaggeration here, and for some Von Hügel is an authority, as Miss Underhill is for others. But exaggeration, or no exaggeration, mysticism is not an endeavor at all. Objectively it is a science, a branch of theology, and a most profound one. Subjectively the mystic state is not a state of endeavor, but the reverse; neither is it the effect of any endeavor. By mere natural endeavor one can find God within him. Reason tells us that He is there by His essence, His presence and His power. One might write a poem on this subject that would be hailed as the last word of the mystic poets, but it would not be mysticism any more than the Summa. By faith we can find God in our souls by the operations of grace, in the sacraments and apart from them. By our endeavor under grace we may find Him there still more clearly day by day. But to suppose this to be the mystic state is to betray one's ignorance of first principles, and this ignorance is summed up in the recommendation that Blake's "'Cultivate imagination to the point of vision,' be printed on page 1 of the first *First Reader* in mysticism."

We have no enmity for the so-called mystics as poets. On the contrary, we hold that as such they have a literary value, a very great literary value. Take away the Vaughans, the Blakes, the Coleridges, the Shelleys, the Thompsons, and to say that English literature would be the poorer, would be a banality intolerable. We would only have them called a more appropriate name. There is a foolish habit in some places of calling boys "Earl," "Lord," "Baron," etc., and the consequence is that one could have read in a newspaper lately how Earl Tompkins got into some scrape or other. Everybody can see the absurdity of the practice. Those who understand in some way how St. John of the Cross, St. Teresa, St. Bernard were mystics, perceive the same incongruity when the title is given to mere poets. We cannot forget that we were among the first in America to become acquainted with Francis Thompson, the poet. It is nearly twenty years ago that a dear friend said: "There is a new poet you ought to read," and we got the little volume of 1893, and read it for the first time in the train between San Francisco and Santa Clara. Since then our fidelity has not wavered. We hold that from him we have received some of the very finest, perhaps in small quantity, the very finest English poetry of the nineteenth century. For this reason we wished to see a life written, not an esoteric one for a small circle, but one that would tell us plainly of his struggles, of his victories, of his defeats, of his uplifting, of his growth in letters, and of his final passage in penitence, fortified by the holy Sac-

raments to Him Whom he never abandoned, no matter how far he strayed from Him in weakness.

HENRY WOODS, S.J.

"Denatured" Mother Goose

Some time ago one of our publishing houses had among its announcements a revised and expurgated edition of Mother Goose. Though that book of rhymes has charmed and delighted six generations of English-speaking children, it is now found to be not only of little "ethical value," but even to inculcate in some of its verses principles that will warp irremediably, if followed, the character of a modern boy or girl. Mother Goose, it is charged, so far from teaching her little hearers and readers a high ideal of life, actually holds up for their admiration in many a seemingly innocent jingle, cruelty, selfishness, cowardice, frivolity, greed, and other vices of no trifling moment. The dire catastrophe, for example, that is prophesied in the concluding lines of "Hush-a-bye, baby, on the tree-top," is considered unfit for infant ears. Even more fatal to a child's gentler instincts is the history in "Bye, Baby Bunting" of its father's quest for the skins of rabbits, squirrels and other harmless animals with which to provide luxurious garments for his offspring. Why, too, it is asked, should a coward like Miss Muffet, who fled so ignominiously from a friendly spider, be made a nursery favorite? Or Jack Horner, whose greed was only equalled by his vanity? Or King Cole, so infamous for self-indulgence? The punishment, moreover, meted out to the children of the Woman who lived in a shoe, instead of being richly deserved, as Mother Goose implies, goes directly counter to the practices of modern pedagogy. All such verses, episodes and characters, therefore, are doubtless excluded altogether from the revised and expurgated Mother Goose.

But the editor of this new edition has strangely missed in the very verses considered objectionable the lessons Mother Goose tries to drive home. Though the "Hush-a-bye, baby" rhymes seem at first glance to treat a serious accident lightly and unfeelingly, is not their deeper purpose to teach little ones how uniform and inviolable the law of gravity is, and to suggest the advantages from a hygienic standpoint of open air naps over those taken in stuffy nurseries? Nor was Miss Muffet a craven. She showed rather, for one so young, remarkable prudence by retiring to where she could sip her curds and whey in peace and quiet, for perturbation of mind, as is well known, is a grave hindrance to digestion. An action, moreover, like Jack Horner's indicates in a small boy commendable self-reliance, while the genial and sunny-hearted King Cole should really be praised for his moderation. Had he been a scandalously convivial monarch he never would have been content with but one bowl, a single pipe and only three fiddlers. We should hear rather of multiplied possets, innumerable hookas and large orchestras in constant attendance. As

for the Old Woman who lived in a shoe, her commendably numerous progeny were not, as are so many modern children, spoiled and pampered. The fare with which she provided her little ones was plain but substantial: breadless broth, and obviously she ruled her family with a firm, impartial hand. "She whipped them *all soundly*," we read, thus securing the punctual observance of bedtime.

Whether such venerable rhymes as those about Jack and Jill, the Knave of Hearts, Mary, Quite Contrary, Little Bo-Peep, etc., which hold for the discerning so many priceless moral truths, have also been "denatured" by this misguided editor, we are not informed. Let us hope they have escaped her ruthless hand. The adventure, for instance, that befell those first named two is a beautiful allegory that even little children can be taught with profit. The height that Jack and Jill ascended with such toil and moil is that of social success, which is as worthless, even when attained, if we but realize it, as is a mere pail of water, and when won can be kept only by a sacrifice of principle that makes impossible the following of high ideals. So Jack is sure to tumble down, and Jill, finer though her nature is, will soon come tumbling after. Nor can we well spare from Mother Goose the lesson of just retribution taught by the fate of the Knave of Hearts. It is the Horatian *Pede poena claudo* brought down to the nursery. Moreover, a strong light can be thrown on the solution of modern labor problems by recalling the information Mother Goose gave Margery Daw:

"Jenny shall have a new master;
And she shall have but a penny a day
Because she won't work any faster."

The rhyme of Contrary Mary, who, nevertheless, kept her garden in an orderly and thriving condition, is doubtless meant to teach children that grave defects of character are often found in the same person side by side with shining virtues, while the wide diversity of tastes manifested by the general run of men regarding the age and temperature of so common a dish as pease porridge should show our more thoughtful nurslings what to expect when they mingle with the world in years to come. The folly of lending to irresponsible persons articles of value is the obvious moral to be drawn from the episode of the Dapple Gray Pony; the disastrous results that often follow habits of slothfulness will be plain to those who recall the cost of Little Boy Blue's unseasonable nap; while the succinct biography Mother Goose has written of Mr. and Mrs. Sprat proves to admiration that the widest disparity of tastes, even in matters of so vital and intimate a nature as the menu and the cuisine, need produce no discord in the domestic harmonies, and can be made to promote, rather than hinder, the practice of economy.

How strikingly also do the verses that begin, "Ba, ba, black sheep," illustrate the beautiful custom observed in

medieval times by the wealthy and well-to-do of setting aside one-third of their income for charitable purposes. In this rhyme the children learn from the testimony of the one most intimately concerned that the black sheep's generous owner, and his no less generous lady, mean to retain for themselves but two bags of the wool the animal's fleece will yield, for the third part is to go entire to the poor little boy who occupies, doubtless with his widowed and bed-ridden mother, a humble cottage down the lane. The fact that the wool in question is black, rarer, therefore, than white wool, and presumably more valuable, greatly increases, of course, the merit of the almsgiving. We cannot believe that even the most ruthless "reviser" of Mother Goose would meddle with those verses, for their "ethical value," if the "bromide" may be permitted, is equaled only by that of the "Little Bo-Peep" rhymes. For the story of that imperturbable shepherdess teaches a lesson that we all sadly need, and the earlier it is learned the better. It is this: As most of the things we worry about never really happen, if we would but follow the excellent counsel given little Bo-Peep, we should doubtless live longer and more useful lives. She certainly had abundant cause for anxiety, for the flock with whose care she had been entrusted were all lost: lost to a lamb. But Bo-Peep took the sage advice offered by Mother Goose, ceased her unprofitable worry, and was rewarded by seeing all her charges winding peacefully homeward at nightfall, with not a lambkin missing and, what perhaps is to be moderately wondered at, with their tails all hanging, as usual, behind them.

Now, shall we allow such consummate masterpieces as these, the heritage of ages, to be "revised" forsooth! and "expurgated" by some misguided sentimentalist? Perish the thought! Let the old-fashioned Mother Goose of our nursery days be preserved intact. But modern corruptions, it is maintained, have slipped here and there into the text. "Because she *can't* work any faster," for example, is a false reading in "See-Saw, Margery Daw," for which present-day Socialism is doubtless responsible. Then let some scholarly and reverential Puffendorf or Brausenbauer consult the early manuscripts of the verses, collate the variant readings, and choose the one he considers the best. But "revisers," so-called, who would reject an ancient reading just because it seems in their perverted judgment "cruel and bloodthirsty," and who would wantonly alter other lines which express some of the most valuable moral lessons and the deepest ethical truths Mother Goose can teach the young of our race—away with such destructive meddlers! Away with them!

WALTER DWIGHT, S.J.

Preternatural Montessorians

Dr. Maria Montessori, who is now explaining in this country her new system of pedagogy, tells this little story about a Cardinal who distributed candy one day among the children of her school:

"They examined their prizes eagerly. One by one they ran to his Eminence exclaiming, 'This is a triangle,' 'This is a square,' 'This is a cube.' They did not eat until they had described the shape of the gift. 'Why, this is a miracle, madam,' said the Cardinal."

Or marvellously like one at least. Indeed, the wonder of it all moves the New York *Sun* to make the following wise and witty reflections:

"What a chasm between the natural child and these fortunate pupils of Dr. Montessori's amiable system. Charming children, too, these happy and gifted Montessorians; but some of the unregenerate and old fashioned may shudder a little and be reminded of 'Sandford and Merton,' let alone little Rollo. To look on the form and not the substance of candy; to make chocolates a geometry exercise; isn't this adding a somewhat sophisticated and pedantic wonder to the real and blessed perpetual miracle which is childhood? Must a hoop be a circle to Eliza Jane and a footfall an oblate spheroid to William Henry? Must ice cream be a chemistry lesson and marbles a discourse on the sphere? Our private opinion is that this Cardinal and all other Cardinals and everybody else who ever got an education worth having had to work and not play for it; and that, however well meant, it's inhuman to bring 'shop' into a candy pull."

With the spread in this country of the *Dottoressa's* pedagogical system, we may look forward, no doubt, to seeing all our boys and girls resembling daily more and more those preternatural children his Eminence so justly marvelled at. As conditions are now, there are said to be pupils in our schools who actually consider arithmetic a tyranny, geography an abomination, spelling a persecution, and grammar downright torture, while those who force little victims to study these sciences are ruthless oppressors of the weak and helpless. But by the time Dr. Montessori has finished her American lecturing tour, we may confidently hope to see our little Pollies crooning themselves to sleep by repeating the multiplication table; our youthful Peggies forgetting to take breakfast as they make maps in their saucers of milk and cereal; our little Tommies using in conversation no words whose orthography and meaning they have not first mastered by consulting the Oxford Dictionary, and our youthful Harries bursting into tears whenever they hear their elders commit a solecism. As for the old fashioned schoolma'am, she will speedily become extinct and give place to a mistress of revels, who will make the sometime thorny path of learning "roses, roses, all the way."

Catholics in Public Life

"Why is it that Catholics, as a rule, have such a poor representation in civic and social organizations?" asked the Rev. Dr. John A. Ryan a few weeks ago in the St. Paul *Catholic Bulletin*. "For two principal reasons," he answered.

"First, because they do not in sufficient numbers go into this field in any capacity whatever. Therefore their names do not occur to the men of influence in these organizations who have the power to select officers. This is a sober and saddening fact. Catholics have not yet developed a social or civic sense. . . . The second reason for the paucity of Catholic names in the lists of officers in organizations of this kind is the failure of those Catholics who are members to make themselves and their fellow Catholics known."

Dr. Ryan attests, moreover, that as far as his experience qualifies him to judge, the assertion that sectarian bigotry keeps Catholic members from being more numerous on Boards of Charity and the like, is not justified by the facts, but "springs from a mixture of indolence, incompetence, mean-spiritedness, and the demoralizing traditions of persecution and ostracism," which, in his opinion, must be remedied by the display of "manly self-assertion, knowledge, fair-mindedness, and efficiency," on the part of Catholics.

Severe as is Dr. Ryan's indictment of Catholics, is it undeserved? In proportion to our numbers have we anything like the representation we should in the civic life of our country? There is no reason why more of our laity, by making themselves the men of "self-assertion, knowledge, fair-mindedness and efficiency," that Dr. Ryan desiderates, should not discharge with credit and distinction any civic or social office their fellow-citizens confer upon them. They must not, however, be mere politicians, and sharers therefore in the reproach too often attached nowadays to that name, but they should be public servants who are not afraid to act at all times like loyal and consistent Catholics, and to make it plain that it is just because they are loyal and consistent Catholics that they are also trustworthy officials, wise statesmen and true patriots.

CORRESPONDENCE

Do Paris Catholics Go to Mass?

PARIS, November 25, 1913.

The French magazine *Revue* recently published an article by Brival-Gaillard, in which the writer endeavored to show that the small number of Parisians actually fulfilling their religious duties as Catholics is not proportionate to the political importance and consideration which the Church in Paris enjoys and demands. In a word, Mr. "B. G." wishes to show that the law of separation is not unjust. To prove his claims he instituted, on private authority, of course, an investigation to ascertain how many of the faithful attend the churches on Sundays. The result of his "disinterested and accurate inquiries" is as follows: The 78 parish churches of Paris are frequented on Sundays by no more than 118,000 Parisians; that is, there is an average of only one to every 23 Catholics who attends Mass regularly on Sundays.

As was to be expected, the article was freely copied by a number of papers, among them even Catholic

periodicals, whose editors did not reflect that the *Revue* is not much inclined to go out of its way to ascertain the truth when there is question of the rights of the Catholic Church. *La Croix* (10, VII, 13), and *La Revue pratique d'apologetique* (10, X, 13), refuted the calumnies, and showed that "B. G." not only gave no consideration to a number of important factors, but actually distorted the truth.

Even where his statistics are accurate, a number of facts, if taken into account, would bring a much higher average. In the first place we must remember that in addition to the parish churches of Paris, there exists a number of auxiliary chapels, some of which are fair-sized churches. Since the passing of the Law of Separation Catholics have full freedom to erect, and have actually built twenty-four such chapels. Moreover, the monastery churches must not be overlooked. In one of them, St. Nicholas', as many as 1,000 persons hear Mass every Sunday.

Again, the 118,000 church-going Catholics mentioned by "B. G." will receive a very notable increase if we consider the attendance at Mass of Parisian students, inmates of homes for the aged, of hospitals and other institutions, all of whom have their services in private chapels. The Catholic colleges for boys alone have an enrollment of approximately 6,000. Every Sunday 1,200 assist at Mass in the chapel of the Catholic University, the so-called *Chapelle des Carmes*, where a special sermon is delivered exclusively for them. Hence, it is clear that the figures of "B. G." are much too low. His sense of justice might have also prompted him to consider that:

(1) Many Parisians leave the capital on Saturday evening and hear Mass the following day in a country village. (2) A great number of city officials, street car-conductors and others, are unable to go to church on Sunday, owing to the nature of their occupations. (3) Not all the inhabitants of Paris are Catholics. The non-Catholic population in certain quarters is quite large. Notre Dame des Blancs Manteaux counts 15,000 inhabitants, of whom 7,500 are Jews; St. Antoine has 37,500, but of these 7,500 are Protestants. If we add the many whom "B. G." has left out we shall find the number of the church-going Catholics notably augmented.

But for the sake of justice we must look at these statistics in another light. Despite "B. G.'s" assertion, that they were compiled with extreme fairness and impartiality, we can point out a number of inaccuracies. Let a few examples suffice.

In Notre Dame de Clignancourt there are, as stated by him, four Masses each Sunday, with an average attendance of 300, making a total of 1,200. In point of fact, however, there are thirteen Masses, at one of which (the 8.45 Mass), there is present a congregation of 1,200, the children's Mass is attended by about an equal number of children, many of whom are accompanied by their parents, and at the 11.15 services 1,500 fulfill their weekly obligation. In a single Mass, therefore, there are present more of the faithful than "B. G." counts in all of them. Similarly false figures are given for St. Honoré d'Eylau, St. Roch, Notre Dame de la Croix, St. Michel des Batignolles, St. Jean Baptiste de la Salle, etc., etc.

Having called attention to "B. G.'s" misrepresentations, we can adduce as a striking proof of the actual Catholic vitality in Paris the number of the Easter Communions received in 58 out of the 78 parishes of the French capital; there were in 1912 no less than 314,000. And we must bear in mind that parishes in which religious fervor flourishes most are not included in this list. More-

over, just at Easter a great many go to monastery churches, or to places outside of Paris to fulfill their obligations.

To sum up. Even if we have to admit that Catholic life in Paris is not as flourishing as it well might be, yet we should be cautious to believe the "impartial" statistics that appear from time to time from the pens of men like Brival-Gaillard, who have, as a rule, a sinister purpose to guide them. Since the Separation, and prior to December, 1912, 15 new parishes and 24 auxiliary chapels were erected in Paris. The sacrifices their building implies tell their own story and amply show how much the Catholics of Paris are devoted to their Church.

F. B. V.

Closing Events of the Chinese Rebellion

SHANGHAI, October 6, 1913.

Yuan Shi-kai, it would seem, had made every preparation to meet the rebels. When the uprising broke out, the Southerners held important positions, notably in Kiangsi and Kiangsu. To reach these points, the Northern troops had to travel from Peking to central China, and this was done rather slowly at the outset. They had also in some places to fight against the rebels, who, as they retreated South, destroyed several bridges on the railway lines. These had to be hurriedly repaired, and meanwhile the Northerners were hindered from reaching good striking points. Gradually, however, the well-laid plans of Yuan were carried out, concentration was achieved, 50,000 men were moved South, and then it was decided to strike the final blow.

The rebels on their side mustered a total force of 80,000 men, of whom 30,000 were in Kiangsi and 25,000 in Kiangsu. Some of these had fought against the Manchus in the revolution of 1911, but the greater part were raw recruits, ill-armed and led, and fighting for the leaders who were at their head rather than for a patriotic cause.

The first brush with the Northerners took place in Kiangsi Province. The rebel leader was Li Lieh-kiun, ex-governor of the province. On July 12, 13 and 14, a three days' engagement took place at Kiukiang. On the second day the rebels, thanks to the better artillery of the North, were routed. They fled southward and were pursued during the whole next day. The limited number of the Northerners hindered them from achieving a complete victory and it was decided to await further reinforcements. When these arrived, a vigorous movement was made against Hukow, a strong place commanding the entrance to the Poyang lake. Fighting began here on July 25, and the next day the forts were taken from the rebels. Li Lieh-kiun, who commanded them, escaped and took refuge on a Japanese gunboat anchored in the neighborhood. This victory gave the Northerners control of the Yangtze river, the entrance to the lake and all communications by water with the centre and south of Kiangsi Province. It was only on August 18 that Nanchang, the capital city, was entered, and by the end of the month the entire province was back again in the hands of the Government, the campaign here having lasted a month and a half. Later on the rebel leaders were all degraded, the Provincial Assembly dissolved, several plotters executed—among them a member of the National Parliament—and a high official appointed to pacify the country and help to re-establish peace and order.

Adjoining Kiangsi, to the West, is the turbulent

province of Hunan. When the rebellion broke out, it was expected that Hunan troops would join in the "punitive expedition" against Yuan, but the province contented itself with severing all connection with the North and declaring itself independent. The rebels avenged themselves by sending to Changsha, the capital, one of their members, who blew up the arsenal on the night of July 7. Henceforth till the end of the month the local papers carried on a violent campaign of insults against Yuan Shi-kai, calling him a "tyrant, robber, murderer and conspirator." The Provincial Assembly appealed to the other provinces not to acknowledge the National Parliament, which was but a sham, its members being coerced by Yuan. Hoang Hsing, the great rebel leader and who belonged to this province (AMERICA, September 20, 1913), also signed a loan for \$15,000,000 with Japan, and gave as security the rich coal and silver mines of the country.

Proceeding further to the South, we find the Province of Kuang-tung, with its large population of 32,000,000 inhabitants. Like Hunan, the Governor-General and the Provincial Assembly agreed to declare the province independent. All news about the victories of the Northern troops in Kiangsi was carefully suppressed and the papers warned that if they disobeyed their offices would be closed up forthwith. Later on, the Governor charged Yuan Shi-kai with twelve serious crimes against the republic and the people, and threatened to send an army of 50,000 men to crush him. Happily it was but a threat, and before the Governor had time to act, Lung Tsi-koang, a loyal general from Koangsi, the province West of Koangtung, marched against him at the head of 30,000 men. At their approach the rebel Governor fled to Hongkong and thence to Japan. On August 12 and 13 fighting took place between the rebel troops and the loyalists, the latter getting the upper hand and entering Canton city, which they still hold. The loyal general has now disbanded the Provincial Assembly, and is endeavoring to suppress piracy, robbery and outlawry, which have followed everywhere in the wake of the rebellion. On September 17 a new conspiracy was discovered, with the result that the chief of the police was sentenced to be shot by express orders received from Peking.

Although Kiangsi started the rebellion on the plea that the troops sent from the North were a menace to local autonomy, the great storm-centre was in Kiangsu Province. Here the rebels mustered a strong force of 25,000 men, commanded by Hoang Hsing and Chen Ki-mei (see AMERICA, September 20, 1913). The latter centred his efforts chiefly around Shanghai, where he endeavored at the head of 6,000 men to storm the Government arsenal. The value of the place was principally moral. If the establishment fell into the hands of the Southerners, all the centre and South would have declared for the rebels, the country would be cut in twain and China would be plunged into a civil war for many years.

In the early part of July Juan Shi-kai had dispatched 1,500 troops to hold this arsenal. On their arrival the local papers waxed indignant and proclaimed that they should rather be sent against Mongolia or to help in recovering Tibet. On July 17 the rebel leaders offered a sum of \$37,000 to the Northern general if he and his troops, as well as the ships in the river, would come over to their side. The general refused and the next day Shanghai declared itself independent. The Chamber of Commerce, the gentry and the leading merchants of the place protested against the step, but they were not lis-

tened to. On the 21st the "Kuomintang" party seized the Government telegraph station within the Foreign Settlements. The director had so far furnished all rebel secrets and movements to the North, and it was considered necessary to supplant him and place one of their own men in the office. The Settlement Executive, through its own police, ejected the rebel intruders and restored the place to its lawful director.

On July 23 the rebels, numbering about 6,000, opened fire on the arsenal and attempted to storm it. The attack lasted from 3 A. M. till 7, when the Southerners withdrew, repulsed by the sturdy Northerners. The excessive heat of the season—the thermometer registering daily from 90 to 95 degrees Fahr.—compelled both parties to choose the night for all heavy attacks. During five successive nights, an interruption taking place on Sunday, July 27, a splendid duel of artillery took place. The navy in the river cooperated, flashing at times its powerful searchlights on the enemy, and at others firing its heavy cannon. On the 29th the Southerners found they were thoroughly worsted and decided to give up the struggle. They had then used all available ammunition, were destitute of funds and had 2,000 of their men killed and wounded. The Northerners on their side had fought with dauntless bravery, advancing their lines far into the country, seizing the railway station and securing their position against any possible surprise or further attack of the enemy. Yuan Shi-kai felt proud of his generals, and to show his satisfaction he had many promoted and forwarded a large sum of money to be distributed among the troops.

Defeated at Shanghai, the rebels fled to the Woosung forts, twelve miles further down the river, and these held out for a full fortnight against the combined attack of the Northern army and navy. Meanwhile divisions broke out in the ranks of the rebels and the majority of the troops refused to fight. On the night of August 12 the leaders hurriedly fled to Kading, a neighboring city. Sixty wheelbarrows conveyed their baggage and a large amount of rice was sold on the way. The next morning, August 13, the forts surrendered, or as some say, were bought off by the Northerners. Another victory was thus secured and a stronghold seized, giving access to Shanghai and to all cities situated up the Yangtze valley.

Nanking, the old capital of the South, was now the only city still held by the rebels. It was therefore resolved to attack it without delay and restore the place to the allegiance of the North. To attain this much-desired result Yuan dispatched three army corps to the South. The first, composed of 15,000 men, was under the command of General Chang Hsun, a man of the old type, rough and uncouth in manners but of stern will and purpose, and eager to retrieve his inglorious flight from Nanking in the days of the Manchu downfall. The other two were under the control of Generals Feng Kuo-chang and Chu, the former present-day Viceroy of Chihli and the latter stationed at Yangchow, in Kiangsu. Both of these armies comprised a force of 20,000 men, against whom the rebels mustered at most only 10,000. Slowly and surely the Northerners advanced near the walls, seized all the heights surrounding the city, and made repeated attacks at the gates. The defenders in the beginning held out bravely and at times inflicted serious losses on the Northerners. Little by little, however, heavy cannonading from the hill-tops, constant fighting day and night and the impossibility of recruiting their ranks told on their valor. The city was taken by the Northerners on September 1st and, sad to state, given over to the horrors of pillage during three full days and

nights. The rebels before leaving had already their pick, but what they did was little when compared with the clean and thorough sweep made by the troops of Chang Hsun. Meanwhile the General kept outside the city, lolling in a railway car, and only made his entry on the 4th, when a proclamation was issued ordering that henceforth the looting should cease. Thousands are now homeless, 600 children have been kidnapped from their parents, and misery and suffering await the wretched population on the approach of winter and over the cold season. A splendid opportunity has been offered to adopt civilized methods, show benevolence, protect property and maintain order, but in this Chang Hsun and his troops have failed. Their misdeeds dishonor the army and will not promote the much-desired union between North and South.

With the fall of Nanking, the rebellion is probably ended. Two months have sufficed to quell it. During this time no serious reverse has been sustained by the Government troops, and only at Hukow, Shanghai and Nanking has a vigorous resistance been offered. Yuan Shikai has shown great foresight and the country has seen that he is a power in the land. After putting down the rebellion there still remains the work of conciliation and reorganization, and this will be long and difficult. The rebel leaders are all harbored in Japan and may once again plot against the young Republic. The rule of the sword must therefore be maintained for some time, otherwise the Government cannot protect itself against anarchy and disorder. In the general opinion Yuan Shikai will be soon elected President. He has so far steered the Republic through troublous waters, the people trust him more than any other man in the country, and Foreign Powers will support him morally and financially.

M. KENNELLY, S.J.

IN MISSION FIELDS

Trials and Triumphs in Southern Nigeria

Space prevents us from giving in full an interesting account of an African Mission in the British Colony of Southern Nigeria, which appears in *The Good Work* for December, published by the Society for the Propagation of the Faith, Archdiocese of New York, under the editorship of the Very Rev. John J. Dunn, 462 Madison avenue, New York City. The following extracts, showing the trials and triumphs of the missionaries, should encourage Catholic to give generous support to this and other struggling missions in heathen lands.

The Catholic Mission at Onitsha, in the British Colony of Southern Nigeria, is conducted by the Fathers of the Holy Ghost. Onitsha is a port on the River Niger,—which is, of course, one of Africa's greatest waterways. It is a place of much importance now, and will be of more importance in future. . . . The Mission headquarters stands upon a bluff, looking out away across the Niger, here, two hundred miles from the sea, more than a mile wide. . . .

The Mission dates from December, 1885, when Father Lutz, with one other priest and two Brothers, arrived at Onitsha, and began work. . . .

For several months in each year, during the season of low river, Onitsha looks across the expanse of the Niger to vast stretches of yellow sandbanks, miles and miles in extent. Twenty-five years ago these banks swarmed with traders of the Igara tribe, their merchandise—chiefly

slaves. Year by year, a vast slave-market went on for months there. The supply was plentiful and prices not high; a piece of cloth would purchase a lad. In the Missions, every single penny that could be earned, begged, saved, was turned into cloth, or tobacco, or beads, or salt, or gunpowder. Daily during the season Father Lutz voyaged across the river in a tiny dug-out canoe, and bargained with the merchants. Daily he returned with his purchases, poor creatures torn from home and family, but now, thanks to him, free. . . .

Father Lutz lived just long enough to see the Mission well started. Anxiety, hardship, over-work, killed him, and another stepped into his place. After five years' work and suffering, only 378 people had been received into the Church. Most of these were redeemed slaves. In that year—1890—there were four priests and two Brothers *alive* in the Mission. . . .

Lepers and twin-children share in the unpopularity of indiscreet wizards, and fare in like manner with them. Like them, and like the slaves, they found refuge and mercy at the Missions. So in the year 1895 we find 870 Catholics, chiefly ex-slaves, witches, lepers, and twins. The poor had the Gospel preached to them, and practised on them. The cost to the Mission, in *personnel*, was enormous, but the work went on. No sooner did a man fall than his place was taken by another eager volunteer.

In the year 1900 the third successive head of the Mission died. A fourth took command, and died in 1905, in which year the present Superior, Father Shanahan, was appointed. The first twenty years of the Mission cost the lives of four Superiors, besides those of many priests and Brothers.

In this same year, 1900, the territory of which Onitsha is a centre was taken over by the Imperial Government, so that it now forms part of the Colony of Southern Nigeria. From that event dates an era of wonderful progress.

Between 1885 and 1900 only one Mission Station, additional to Onitsha, had been opened. This was at a place called Aguleri, where the "king," a man named Idigo, became a Catholic, all his family following suit. Thus began a process which resulted in the existing Christian village of 575 souls. In 1911 there were seven principal Mission Stations: Onitsha, Aguleri, Ogboli, Calabar, Nteje, Azubuli, and Igbariam. . . .

With the assistance of their people the missionaries themselves build up their houses of stone or brick, quarrying the stone and burning the bricks. They cut down trees in the forest and make all the timber parts of the house, the furniture, etc., on the spot.

At present there lies, close beside the Mission House at Onitsha, a vast heap of stones—1,200 cubic yards—gathered stone by stone. Each of these stones has been torn, one by one, from the unwilling flank of a hill in the neighborhood, and carried in triumph, on a human being's head, to its present resting-place.

The chapels which are going up as soon as the lime and cement and corrugated iron can be got, will be permanent chapels. If the people at home would assist with stipends for Masses, or by founding Masses, the help would be very real, and Father Shanahan's Mission at Onitsha, Southern Nigeria, would rejoice.

Of the four stalwarts who started the Mission in 1885, only one survives. He was sent home once in a dying state. But he didn't die, and went back to his post, and there he is to-day. Others stayed as much as sixteen years in the Mission Field, and then died there, or at home, having been sent back for that purpose.

A M E R I C A

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Greeting

The first jubilant note of the Church in announcing the Christmas festival proclaims that "the King of Peace is greater than all the kings of the entire earth; and the whole world longs for His countenance." She beholds the centuries that preceded and the centuries that followed His coming, fixing their gaze upon Him, some in love and some in hatred, and she knows that in their heart of hearts all men feel that He alone can bring peace to men and to the nations.

That this peace, which surpasseth understanding and whose measure is determined by the world's knowledge and love of Him, may fill to overflowing the hearts of all, and especially of those who are striving to extend His Kingdom on earth, is the wish that AMERICA sends forth to-day.

The Cant of "Sincerity"

Of all varieties of cant there is none more nauseating than that used nowadays by the producers and exploiters of indecent books, pictures, plays and films. What is filthy is termed "sincere," the immodest is called "artistic," the disgusting is misnamed "strong," while plot and dialogue that cannot fail to awaken the lowest passions are described as "teaching a valuable moral lesson." Though managers who present "musical comedies" seem to have persuaded the theatre-going public what professes to be "light and amusing," may, without blame, treat as non-existent the Sixth Commandment, it remained for the producers and promoters of the salacious "problem play" and the debasing moving-picture show to add to a disregard for the decencies of life canting hypocrisy. For example, the final slide of a film called "The Inside of the White Slave Traffic" recently gave New York spectators the smug assurance that the purpose of the entertainment was "to teach a great moral lesson." So eager was the public to lay to heart the

priceless "lesson," that "several hundred persons," the press reports, "were turned away when the exhibition began, and a large proportion of the audience was composed of young girls from 16 to 18 years of age. Fully two-thirds of the audience were women." Abominable as was that highly "moral" moving-picture show, the cant that is written about the manager's zeal for social purity is a great deal worse. If there is anybody unsophisticated enough to believe that those women and girls flocked to see "The Inside of the White Slave Traffic" because of a romantic love of virtue, he should no longer expose himself to the contagion of the world's slow stain, but flee at once to an anchorite's cell.

As for the wicked nonsense that is so commonly talked and written nowadays about the marvellous benefits that are sure to follow the diffusion of novels which make "sexuality" their one theme, Dr. Lyttleton the Headmaster of Eton, observes in a sensible letter he wrote to the *London Times*:

"There seems to be an idea abroad that if sexual questions and problems are thrust upon the attention of boys and girls by some one who calls himself a 'sincere' artist, no harm is done; that the community will in some unexplained way be better for it; and that if anyone hesitates to encourage the spread of such writings he is an arrant and presumptuous busybody. But what ignorance all this seems! Those who are working and hoping, however feebly, to encompass the lives of our boys and girls with wholesome atmosphere must know that in regard to sexuality two facts stand out. First, that in proportion as the adolescent mind grows absorbed in sex questions wreckage of life ensues. Secondly, that sanity and upright manliness are destroyed, not only by the reading of obscene stuff, but by a premature interest in sex matters, however it be excited; for the vital question for each youngster is whether or not the true perspective of things is being disturbed by what he sees, hears and reads. Those, therefore, who in responsible positions are trying to do their duty to the country are not concerned with the dispute whether a sex-novel is 'artistic' or not. They know that the more attractively it is written, the more harm it will do."

Of course. Those who write, publish, sell and recommend these "sincere," "artistic," "strong" or "gripping" novels that treat shamelessly of sexual sins are, with few exceptions, actuated by the most sordid motives, as everybody is perfectly aware save downright simpletons. Let us have an end then of this disgusting cant.

What to Say, and How to Say It

On Sunday, November 30, the Right Reverend Abbot Gasquet said in St. Patrick's Cathedral, that the Church of England owed its birth to the love affair of Henry VIII, whatever professional controversialists may say to the contrary. The Rector of St. Thomas's Episcopal Church, holding that as his was the nearest Episcopal Church to the Cathedral, he had a special obligation to

refute the statement, began by calling the Abbot's sermon a "flagrant example of what not to say, and how not to say it." This seems to us an example of redundancy. If a thing is not to be said, there can be no possible way of saying it. We are going to take the liberty of pointing out to the Rector what he should have said and how he should have said it.

He controverted the Abbot's assertion that up to the time of Henry VIII, England had been loyal to the Holy See, by declaring vaguely that from the time of William the Conqueror there was abundant evidence of the spirit of independence in the Church of England. He should have pointed out, if he could find it, a single case of an English King, from William the Conqueror to Henry VII, declaring unequivocally the independence of the Church within his realm with regard to the spiritual supremacy of the Roman Pontiff. Otherwise, in view of the fact that during all that time king and people actually depended on the Holy See as the supreme spiritual authority, a fact incontrovertible, he should have held his peace.

He supported his contention by quoting the opening words of Magna Charta: "The Church of England shall be free." He should have quoted more exactly, not omitting the important phrase: "and enjoy freedom of election." He should have explained that a charter being a concession of privileges, or a recognition of rights by the crown, touches those rights and privileges only as they may be invaded by the crown. He should have remarked that the invasion of the freedom of the Church, and especially of freedom of election, had been a not uncommon crime of kings, including John himself; that in consequence the provision we are discussing had been placed in other charters. He should have pointed out that the prime mover in the matter of the Charter was Cardinal Stephen Langton, whom Innocent III had of his supreme authority made Archbishop of Canterbury, setting aside both the choice of the Chapter and the nominee of John. He should have noticed that two Papal Legates were engaged in the matter of the Charter and in procuring it a place in the laws of England. In a word, he should have abandoned the false notions of Church of England apologists, studied history, and told his hearers that the object of the provision in question was to deliver the Church from being the occasional victim of that tyranny which became the law of the land under Henry VIII and had nothing to do with the Pope.

He added that the real separation from Rome came with Elizabeth. He should have said that then came the full growth from the seed, that had there been no love affair of Henry VIII, there would not have been an Elizabeth to complete the work, nor an Edward VI, a consequence of another love affair, to prepare for its completion.

He stated that Rome caused the schism under Elizabeth—he might as well say that the Council of Nice caused the Arian schism—that Rome seldom, if ever, refers to

this schism, from which it appears that he has forgotten very conveniently the whole controversy about Anglican orders, for instance. He should have said, that from her accession, Elizabeth worked for the Reformation. If she went slowly and politically about the matter, it was not the breach with Rome or essential Protestantism that troubled her, but the fear of exaggerated Puritanism, in which she saw a real danger for her crown.

He asked whether the Abbot had not made a mistake in saying that there had been a disintegration in the nations that had rejected Papal supremacy? To prove that mistake he brought forward England and the United States on one side, and France, Spain, Italy and South America on the other. He should have said that the Abbot was perfectly right. A nation disintegrates when the bonds of authority and religion are broken. Of these the Holy See was the guardian in every country where its religious supremacy was untrammelled. With unprejudiced historians it is a commonplace that rebellion and impiety, callousness of the rich and oppression of the poor came in with the Reformation, and were perfected by the Revolution. He should have pointed out the condition of rural England after the Reformation, with its poor laws, the fanaticism of English Puritans, the fact that it set the example to other peoples in the matter of executing sovereigns, and have gone on to its sad condition to-day. He should have explained that the condition of France, Spain, Italy and South America is due, not to the Church, but to the revolutionary agencies working against it. He might have remarked that religion is far from dead in these countries, and that when we get to heaven it is not impossible that we may find the English race in a minority among a very large majority of Celts and Latins. He should have laid down, too, the patent fact that the United States is unique among Western non-Catholic nations in this, that it has never rejected the spiritual supremacy of the Holy See. The circumstances of its origin made necessary the abstraction from all questions of religion, the Constitution forbids any law for the establishment of a religion. But it contains no act of formal apostacy. For this, we believe, a special blessing rests on it. On the other hand, let the Rector notice that there can be no such thing as the American Church.

But all these things mean study, and this, as a rule, is not a characteristic of Protestant Episcopalianism.

Bible Sunday

We noticed a couple of weeks ago how a Canadian clergyman objected to the Anti-Tuberculosis Society's interference with existing arrangements, under which the Second Sunday in Advent had been made "Bible Sunday." We may assume that the Episcopalians directed the choice to that Sunday, because of the collect they have given it, which is a favorite prayer at all Bible Society meetings; and so we may listen first to what some of that

denomination in Montreal had to say on "Bible Sunday," and then hear ministers of the other sects.

A Dr. Symonds told his hearers that at one time the Bible was thought to be pure allegory; afterwards it was taken to be a book of exact doctrine, and now scientific study shows it to be the literature of a great people having for its central aim—what is a central aim?—the teaching of the supremacy of God. He did not say when the Bible was thought to be pure allegory. According to his division it must have been in very early times, which seems unhistorical; nor how he reconciled his sermons with the prayer he had just recited, in which he said that God had "caused all Holy Scripture to be written for our learning," and that what we are to learn from it is "to embrace and hold fast the blessed truths of everlasting life," given "through our Saviour Jesus Christ."

A Mr. Shatford said that the Bible is infallible, inasmuch as it was a guide as to character. He did not explain what he meant by this misty expression, but went on to boast that more Bibles are distributed in China than in England. The newspaper heading translated this into "Chinese are devouring the Word of God." China has changed greatly in the last two years. We know the uses to which the Chinese put the Bible in other days, and we hope it is true that they are now treating it more honorably, even though the devouring of it be an hyperbole.

Dr. Smyth explained the art of Bible study, in which the mind must work in conjunction with the heart. Canon Renaud did not agree with the Cathedral preacher, Dr. Symonds. For him the Bible has "a prophetic strain running through all its pages, with Christ as the one aim." Evidently the word "aim," vaguely figurative, is a favorite term. It does not commit one to anything very definite.

Next come the Presbyterians. Dr. Johnson looked upon the Bible as the best work to circulate among the "cosmopolitan people" coming to Canada. He did not explain why, or if he did, his explanation did not impress the reporter. Neither did he define for his hearers a "cosmopolitan people," nor mention the names of some of them in Canada. His brother minister, Dr. Hanson, conveniently figurative, called the Bible "a temple to the glory of God." Mr. Ballantyne boasted of the successful resistance the Bible makes to attacks from all quarters. Evidently he is not familiar with the sermons of other ministers.

Among the Methodists, a Mr. Radley remarked that "experience of men walking close to God had given to their writings the weight of inspiration." From this we gather that, for Mr. Radley, Wesley's hymns and Law's *Serious Call*, are no less the Word of God than the Bible. Mr. Potter thought that if children read the Bible there would be fewer of them in the Juvenile Court. A Congregational minister, Dr. Padley, did not think much of the Bible as a book for the theologian. We wonder where he got the divinity of which he calls himself a Doctor.

"It is a book for the people," and "the knowledge derived from it becomes religious only when applied to life." There is, then, no room for faith in Dr. Padley's divinity.

All seems to have dodged the topic which should have been uppermost in their minds on Bible Sunday: "The Bible, the Word of God." They might as well have talked about Tuberculosis.

English Catholic Mayors

The recent election or appointment of good Catholic men to prominent civic positions has been commented on widely, and also favorably, except by the narrow group of fanatics who would give nothing good to a Catholic, especially if he is a good one. The fashion seems to have set in in England also. Alderman McCabe was unanimously elected Mayor of the Protestant city of Manchester, and the choice received general approval, except, strange to say, from a few Catholic Unionists, who feared that the wreckage of the Empire was endangered by the election of a Nationalist Irishman to the Mayoralty of one of its greatest cities. Several other cities have risked a similar peril, and the latest mail informs us that Wallsend-on-Tyne has installed John O'Hanlon in its civic chair, and that Alderman McCann has become Mayor of Dewsbury.

Nor had the "Catholic vote" anything to do with it. They were elected solely, because being good Catholics and capable men, they were thoroughly reliable. They had all three been Catholics first, and therefore became good Mayors afterwards. Mayor McCabe, retaining his Catholic conscience intact under his Mayoral robes, declined to attend heretical service with the Corporation in the Protestant Cathedral. For this alleged intolerance he was bitterly rebuked by the Dean of Manchester, but the Dean was in turn rebuked in the *Manchester Guardian* by a fellow-Anglican, who thinks the Mayor deserves the respect of the whole community for having in this instance, as previously, set it a noble example of straightforward manliness and religious consistency. "In these days of religious indefiniteness it is a matter for devout thankfulness to find a public man acting according to his religious convictions."

Mayor O'Hanlon marched in state to Mass at St. Columba's Church, followed in procession by the corporation, the police, the fire brigade, and all representative citizens, who like a man of character. Mayor McCann did likewise at St. Paulinus' Church, in Dewsbury, and also took care that the presence of the councillors, justices, and other Protestants who filled the church, would not be merely physical. He had seen to it that each of them was presented with a copy of the Ordinary of the Mass, so that they might follow the services intelligently and reverently. This, by the way, might be taken as a needful reminder by the numerous Catholics who neglect to provide themselves with a Mass-book and, as far as onlookers can see, assist at Mass by physical

presence only. We are not surprised to learn that "Mayor McCann has never concealed his religion, and his firmness and consistency have won respect for the Catholic religion in Dewsbury." May his tribe increase.

LITERATURE

Songs from Leinster. By W. M. LETTS. Philadelphia: David McKay. \$1.00 net.

Poems that are thoroughly Irish in thought and feeling, and therefore Catholic in tone, have been surprising us from time to time in English reviews and magazines that are wont to pursue an opposite tendency; so that exceptional merit only could account for their admission amid such environment. They have now come to America in the shape of "Songs from Leinster," and have been already welcomed and blessed by T. A. Daly, the one among us, probably, who knows best how an Irish song should sing, and is least inclined to bestow his praises lightly. They are all short—there are 54 in 100 pages—but each is a character sketch, loving, meaty, simple, truthful, of the good homefolk of the southeastern Leinster border. They are realistic, painfully so when the author leaves the Wexford and Wicklow villages she loves to wander in the Dublin slums, but even here there is relief. While "wondering now does God look down upon the town," she visits the Carmelite church at Christmas, and:

"Foreinst the crib there kneels a little child,
Behind him in her ragged shawl his mother,
For all the ages that have passed one child
Still finds God in another.
And there's our Saviour lying in the hay,
Behind him in her shawl His watchful mother;
Two mothers with their sons, each knows the joys
And sorrows of the other.
The father kneels away there by the door
The hands he clasps in prayer are rough with labor;
The likes of him that hunger and that toil
Once called Saint Joseph neighbor.
Outside the Church the people travel by,
The sick and sad, the needy, the neglected.
But just across the threshold Bethlehem lies,
Where none will be rejected."

The same subject is beautifully treated in "The Christmas Guest," showing what the Irish mother would do if Mary came to her door, "the Rose of the World upon her breast." There is exquisite humor too, as in the "Choice," of a husband which a young lady asks St. Joseph to make for her. She names quite a number, but there are objections to each, and she finally leaves it to the Saint:

"I'd have Saint Joseph choose me a comrade rich and kind—
And if it's Terry Sullivan—maybe I mightn't mind."

But the volume provides many a "choice" of genuine and pleasurable poetry to which the most critical will be hard put to find objection. M. K.

Hawthorne and His Publisher. By CAROLINE TICKNOR. Boston: Houghton, Mifflin Co. \$3.00.

William Davis Ticknor, with whose name the Golden Age of American literature will always be associated, was much more to Nathaniel Hawthorne than his publisher. For the author of "The Scarlet Letter," being the shyest and most unpractical of men, required some one to manage his affairs, safeguard his interests, and discharge for him numberless offices of friendship. Fortunately he found such a person in Miss Ticknor. For the latter not only published Hawthorne's

books and gave him a generous royalty on them, but also took care of the author's property, was his friend, adviser and correspondent, and executed for him a variety of commissions that it would be hard to imagine a publisher undertaking to-day even for a writer of "best-sellers."

Miss Caroline Ticknor found in her possession some 150 letters which Hawthorne sent to her grandfather between the years 1851 and 1864 and this correspondence makes the body of a very interesting book. Hawthorne while consul at Liverpool used to write to his "Dear Tick," with a freedom of expression and a frankness of opinion that are rare in his books. "I am so sick and weary of this office," he complains, "that I should hardly regret it if they were to abolish it altogether. What with brutal shipmasters, drunken sailors, vagrant Yankees, mad people, sick people, and dead people (for just now I have to attend to the removal of the bones of a man who has been dead these twenty years), it is full of damnable annoyances. After all there are worse lives than that of an author—at least when he is so fortunate in his publishers as I am. I suppose some persons would console themselves with the dignity of that office, and public and private dinners, and the excellent opportunity of playing the great man on a small scale; but this is to me a greater bore than all the rest; so that you see I have nothing to comfort myself with but the emoluments." "After all the slander against Americans," he remarks in another letter, "there is no people worthy even to take a second place behind us, for liberality of idea and practice. The more I see of the rest of the world, the better I think of my own country (not that I like it very enthusiastically, either); and I thank God England's day is past forever. I have such a conviction of the decline and fall of England that I am about as well satisfied as if it had already taken place. And yet I like John Bull, too."

After holding the Liverpool consulship for four trying years, in 1857 Hawthorne cheerfully resigned the office and went to Italy, where he gathered material for "The Marble Faun," returning to the United States in 1860. He took so to heart the Civil War that was soon raging that he wrote but little during the few remaining years of his life. Though he started the "Dolliver Romance" in the *Atlantic Monthly*, he did not finish the story, for the sudden death of his friend Ticknor hastened his own, which occurred at Plymouth, N. H., May 18, 1864.

In addition to the fresh light Miss Ticknor's book throws upon the character and career of the man who is perhaps the greatest author America has produced, the volume tells again the story of the *Atlantic's* beginnings, sketches the history of the "Old Corner Bookstore" and gives interesting anecdotes and reminiscences of many literary folk who lived in New England and in Old, about the middle of the last century. W. D.

History of Religions. By GEORGE FOOT MOORE, D.D., etc. New York: Charles Scribner's Sons.

The study of the false religions of antiquity is not altogether barren if one follows in it the principles laid down in the Holy Scriptures and the Fathers. In them may be found traces of the divine revelation made to our first parents, especially of the promise of the Redeemer, as well as traditions which, notwithstanding their corruption, show that in the beginning the early history of mankind as revealed in the first chapters of Genesis, was the common property of all men. From the degradation of those religions, the work of the devil, is confirmed the degradation of man consequent upon the fall, which lies at the root of Christianity. The casting aside of those principles and the taking instead of the evolutionary errors of to-day, makes such a study more than perilous, absolutely destructive of Christian faith. The

notion that man has been ever struggling upward towards moral and physical perfection brings with it the ideas that in their day those false religions were relatively true, that from them were borrowed as myths the historical facts revealed by God concerning the origin of man, the fall, the promised restoration, the flood, and so on, that essentially there is no difference between the divinely revealed religion and the false systems, since that is assured to have grown out of these.

The book before us is written according to such false principles and ideas. It contains many things that would be interesting could we be sure that they are true. The fact is that to reconstruct the idolatries of the past is a most difficult task. It becomes impossible when one builds on a foundation of error.

H. W.

The Four Gates. By Rev. EDWARD GARESCHÉ, S.J. New York: P. J. Kenedy & Co. \$1.00 net.

"Four are the gates
To the splendors immortal,
Which the slow hours swing
Open, and close.
'Tis Heaven that waits
Just past the portal
Of Summer and Spring,
Of Autumn and Snows."

This is Father Garesché's introduction to the one hundred religious poems of the Seasons which he has enclosed in a tastefully bound volume of 130 pages. They consist mostly of short devotional verses—simple, yet thoughtful and skillfully wrought appealing at once to mind and heart—that have appeared in many magazines. A few of greater length, such as "The Brave of God," "St. Maurice to the Theban Legion," "The Church of the Immaculata" show that the author can rise with ease to more ambitious levels when he chooses. The intrinsic merits and the handsome appearance of the book make it a most suitable gift for Christmas or any other time.

M.K.

Life and Characteristics of Right Reverend Alfred A. Curtis, D.D., Second Bishop of Wilmington. Compiled by the SISTERS OF THE VISITATION, Wilmington, Delaware. With a Preface by CARDINAL GIBBONS. New York: P. J. Kenedy & Sons. \$2.50.

Self-effacement can hardly be set down as a characteristic virtue of the present age. It has not been a distinguishing trait of any age or people, for few and far between have been those who have hid their light under a bushel; but perhaps it will scarcely be a libel on the present generation of men to describe it as characteristically self-advertising. Hence it will be refreshing to persons of all classes to light upon the history of a man of our own time, who, though exceptionally gifted, intellectually and spiritually, made it one of the chief efforts of his life, to shun the notice of his fellow-man. Such a person was Bishop Curtis. The printed record of his deeds and utterances is necessarily meagre and imperfect, for he destroyed every scrap of writing that might furnish material for a biography. But the example of his great, though self-effacing life, could not so easily fade from the recollection of those who knew and loved him; and hence the devotion with which his friends have endeavored to perpetuate the memory of one whose life cannot but be an inspiration to future generations. The reader will find in the career of Bishop Curtis an actual realization of the possibilities of sanctification which exists even in an era of worldliness and self-worship.

The most unconventional of men, the most neglectful of some of the merely relative properties of life, he nevertheless in the long run drew much less attention to his peculiarities than to the deep

inner source from which they sprang,—to that interior humility and that marvelous singleness of intention which made his outlook upon life much simpler than that of most of his fellow-men. To Bishop Curtis there was nothing unepiscopal, for instance, in mounting a bicycle if it enabled him to speed the faster to some neglected country district in quest of souls. It was a common thing enough to see him trudging through miles of snow-drifts in order to keep an engagement in some country church; and at times he might be seen even sweeping out the church and preparing the oil-lamps for the next day's festival, in places where there was neither priest nor sacristan. All this seemed to be the natural thing to the humble bishop. Hence no one was greatly surprised, though many were doubtless pained, when after ten years of episcopal government he resigned his see, but not in quest of ease, for he labored for many a year after in much the same fashion as before. His desire was to die in harness, and his desire was gratified. Living to his seventy-seventh year, he plodded and labored to the last.

The ultimate secret of his humility and self-sacrifice was his habitual union with God,—first and chiefly with God as residing in the depths of his soul, and next with God as dwelling in the Tabernacle. Devotion to the Blessed Sacrament was the great devotion of his life and, as the reader will see, it was the great stepping-stone by the aid of which he entered the Catholic Church. He approached the Blessed Sacrament chiefly in the spirit of adoration, and many a night of his life, whilst others slept, the bishop might be found prostrate on the floor of the cathedral in rapt and speechless adoration before the Tabernacle.

The latter half of the "Life and Characteristics" is taken up with specimens of the bishop's sermons and conferences as well as his notes on the Fathers. In some cases we have the entire text of discourses or plans of discourses, a remnant saved from the holocaust, in others his conferences as remembered by his hearers. Though perhaps needing in parts more annotation of an explanatory kind than is given it, this collection of characteristics will be regarded as a treasure by all who value truly apostolical preaching and who know how to prize the spoken or written word which is the expression of a saintly life.

M. P. H.

The Fairy Minstrel of Glenmaiure. By EDMUND LEAMY. New York: Desmond Fitz Gerald. 75 cents net.

This is a beautiful book of fairy tales for children of all ages, and its illustrations and cover design are in keeping with the contents. It is a fit companion for Mr. Leamy's "Golden Spears and Other Fairy Tales," which Mr. John Redmond, M.P., justly pronounced the most winsome and educative of its kind. Both combine the purest of literary grace with a simplicity of narrative and a compelling interest that draw the youngest and the oldest to the last word of the story. Moreover the tales are always wholesome, and without any effort at moralizing or losing their fairy character. Mr. Leamy's amiable fairies instil many a Christian lesson in morals and manners. The Fairy Minstrel tells Emun the answers to two of the bad giant's questions:

"What is whiter than the snow of one night?" "A soul without sin." "What is blacker than the blackest night?" "A heart without gratitude."

But the third answer, on which his life depends, he must find for himself: "What is brighter than the stars of night?" Emun thinks of what children see in their dreams, and answers: "A mother's eyes."

The *Springfield Republican* finds "brightness, beauty, nobility of sentiment, purity of thought" and much else that is admirable in these stories, and commends them as reading matter for schools. We should like to see them also in every home where there are children.

M.K.

Zu Füßen des Meisters. St. Louis: B. Herder. 80 cents. "At the Master's Feet" all Christians must sit and learn; but above all those who are called to be examples to the flock, other Christs, who, like Martha, are to minister to the Lord in His brethren, must with Mary at times sit at His feet and learn from Him, lest they merit the rebuke: "Thou art troubled about many things: but one thing is necessary." The daily meditation is that blessed time; half an hour would be short enough, but many priests will be unable to give it even so much. For such busy priests this little volume offers sufficient and wholesome food for short reflections. It is not a continuous presentation of the life of Christ; we have a number of excellent lives of Our Lord in English, but this selects scenes and words from the Gospel, compares and contrasts them with occurrences and duties in the life of a modern priest, not always with an exemplary sacerdotal life, but often with a life into which even a priest could fall if he forgot to sit at times at his Master's feet. The thoughts are presented in an aphoristic, illuminating and striking form. They are not fully developed but suggestive of further reflection. We have, for example, the Baptism of Christ—a type of ordination; Cana—the priest at banquets; Son and Mother—the relation of priest and relatives; Baptism of the Disciples—*invidia clericalis*; Nicodemus—converts; Master and Disciples—pastor and curates. A translation of the book with some adaptation to conditions in this country would prove a blessing for all priests who can not avail themselves of the German original. A. A. M.

The History of Modern Elementary Education. By SAMUEL CHESTER PARKER. New York: Ginn & Company.

The author of this volume deserves well of students of pedagogy. He has executed an instructive and entertaining book on certain phases of elementary education from the Middle Ages to our own time. His discussions are free from the taint of conscious prejudice; his style is simple and clear. True, his success in avoiding pitfalls has not always been as great as his effort deserves. There are slips; but there is no rancor. Now and then the language betrays emotions which are apt to cloud reason. The result is a slight blur more refreshing than otherwise.

Like most men of his faith and training, the author does not always evaluate Catholic doctrines and polity properly. He considers divorce a purely social problem in contradiction to a religious doctrine. As a consequence, he evidently fails to appreciate the Church's attitude in this matter. This too is the case in regard to the respect shown to Aristotle in the Middle Ages. The assertion that Universities of the Middle Ages sanctioned by the Church, sometimes considered the works of Aristotle as infallible and universal a guide as the Bible and the commentaries of the Fathers, is so far from the truth that refutation is unnecessary. Moreover, Tetzel and indulgences might have been given a lengthier and fairer exposition. It is impossible to do justice to such topics in two lines and a half. The author's treatment of them is far from satisfactory. Though it is sadly true that an economic aspect was only too often accentuated in connection with indulgences, yet Tetzel has not been fairly convicted of hawking them at a price. On the contrary, he has emerged from critical scrutiny a friar of unimpeachable life and sound theological training. Such traits were sufficient to save him from the wretched crime attributed to him. The author is weak in theology and church history. *Sutor, ne supra crepidam judicaret.* Thus, his statement about belief in the early Church, the Nicene Creed, the growth of the idea of the Papacy and the supposed tolerance of Elizabeth are apt to mislead uncritical readers.

On the other hand, he is fearless and true in his estimate of such topics as Puritan education, the effect of the Reformation

on schools, the vernacular Bible before Luther's time and the value of Bacon's contribution to science. When all has been said, the book remains a good contribution to the history of elementary education—conspicuous for many merits rather than offensive for glaring defects. R. H. T.

The Real America in Romance. An Authentic History of America from the Discovery to the Present Day. Profusely Illustrated with Portraits of Historical Characters and Views of the Sacred and Memorable Places of Our Native Land. Edited by EDWIN MARKHAM. Complete in 13 Volumes. Art Edition. Chicago: William H. Wise & Co. \$90.00.

The idea Mr. Markham had in editing these sumptuous volumes was, as he tells us in the preface, to make the reading of history become "a matter of genuine pleasure," rather than a "downright drudgery" as it is commonly considered. With this questionable object in view into the historical narrative of the events that have taken place in this country during the past four hundred years, he introduces imaginary characters who participate in the memorable deeds of their generation. Hernando Estévan, for instance, is a lad who accompanies Columbus on his voyages of discovery, which are described in the first volume of this work, he subsequently weds a fair Spanish maiden and his descendants figure prominently in each of the following volumes. For two of Hernando's grandchildren are kidnapped by Drake and brought to England where they start the Stevens family, members of which are found with Dewey and Roosevelt in the Spanish-American war. Each volume is meant to be complete in itself and hold the reader like a good historical novel. These objects are fairly well attained.

As a "romantic" history Mr. Markham's work may leave little to be desired, but as an "authentic" history it cannot be so highly praised. The writers seem eager to avoid making any statement that will offend Catholics, but out of a desire to render the work picturesque and complete, too much matter is brought in about the religious wars of Europe and those who took part in them, which is not always accurate. We have in Vol. III, for example, the conventional Protestant account of the "Massacre of Vassy," while John Calvin and other such leaders are eulogized. In a well-meant account of the Jesuits given in Vol. VII we meet the unfortunate phrase: "They surrender their individuality to their superiors," and in Vol. II the Inquisition with its "dim, candle-smoked room" in the "crypt of the cathedral" is needlessly dragged in, and Las Casas is represented wresting a "heretic" from the Inquisitors' clutches.

As the design of "The Real America in Romance" requires that great prominence be given those events that best lend themselves to dramatic treatment, the trumpet and drum is seldom long silent in the work, and the triumphs of peace are not sufficiently emphasized. To a one-sided account, for instance, of the Spanish-American war, a conflict which lasted only a few months, Mr. Markham devotes nearly the whole of a five-hundred-page volume that is supposed to cover the period between 1868 and 1910. But as the readers of "romantic" histories are not as a rule very critical, they will scarcely consider defects like the foregoing serious blemishes, and will not notice minor inaccuracies like that on page 306 of Vol. VI, where Father Hennepin is called "Marquette's colleague and companion," though the Jesuit explorer probably never met the Récollet friar. "The Real America in Romance" is richly illustrated with more than 3,000 excellent photographic engravings in half-tone of the persons, places and events, most memorable in our country's story, each of the thirteen volumes is well-indexed and the printer and binder have done their work admirably. W. D.

When the *Spectator's* reviewer observed a few weeks ago that the Jesuits' "great and irrefutable condemnation is this—that every enterprise which they attempt has ended in failure," J. P.

Davis, who is no doubt an imperfectly disguised Jesuit, wrote to the *Spectator* just to say:

"Might not some such remark have well been made by an unbelieving Jew on Calvary? Strangely, though, the successes of Christianity always appear to be founded upon outward or seeming failure. Christianity is never so virile as after persecution. Defeat is the sign of victory. Apparent death is the sign of a resurrection. 'The blood of martyrs is the seed of the Church.' If, then, it is true that while their works perish the Jesuits still fight on, that, in the order of religion, is the proof of their success. What religion needs is the *spirit* of the Society of Jesus. May not the *works* which perish be merely the outward and visible sign of the work which endures?"

"Quite true," was the *Spectator's* crushing reply, "if it were a case of mere material or worldly failure. The Jesuit failure is a spiritual failure. . . . Go into any great Jesuit church such as that in Venice, and look round. The whole vast fabric is in the grip of the worst type of mortmain."

But J. P. Davis was unreasonable enough to be unconvinced by this appeal to the architecture of a Venetian church as a proof of the failure of every Jesuit enterprise, and in a subsequent number of the *Spectator* even dared to consider the answer:

"So astonishingly lame that one can only reluctantly conclude that it is mere prejudice. How on earth can one test the spirituality of a religious order by inspecting the fabrics of its churches? One can presumably imagine anything one likes about a priesthood by going into empty temples and looking round. Why not inquire whether, for example, the Jesuits are sought after and valued by those of their own faith as preachers, as confessors, as parish priests, as instructors of youth, and so forth? And why not begin with our own country? There are many Jesuits here in no disguise. Such would seem more reasonable tests of spiritual value if the truth is really desired."

Whereat, the *Spectator*, deeply pained at its correspondent's perverse blindness, referred him for enlightenment to Clough's "Amours de Voyage," spoke sorrowfully of *perinde ac cadaver* and prudently announced that, "We cannot continue this controversy." These logical rejoinders of the *Spectator* reflect admirably the mental attitude of the English middle classes toward Catholicism.

George A. Birmingham's latest book "Irishmen All" (Frederick A. Stokes Co., \$1.75) is little more than a rehash of his previous sketches of Irish life as seen from a Protestant rectory. Canon Hannay tries to eke out paucity of matter with the humor of cheap cynicism and glaring hyperbole. Being a parson he deems himself qualified to pronounce on the priest, and balances some patronizing praise with approval of the notorious "Father Ralph," the venomous slander of an apostate. He is greatly concerned lest the Irish priests have not "beheld the heavenly Vision," presumably because they do not write worldly novels and farcical skits and go play-acting around the world.

The devotional literature published by the American Central Office of the Apostleship of Prayer, 801 W. 181st St., New York, is having a remarkably wide popularity, as the following figures indicate: Father O'Rourke's "Under the Sanctuary Lamp" is in its twenty-eighth thousand, and his "Fountains of the Saviour" in its tenth; 15,000 copies of Father Dwight's "Our Daily Bread" have left the press and 10,000 of his "King's Table"; Father Donnelly's "Heart of the Gospel" has reached the 11,000 mark, and his "Heart of Revelation" is in its fifth thousand, while Father Garesché's "Your Neighbor and You" is not so far be-

hind that figure. More than 61,000 copies of the "Messenger Series" have already been sold and the demand for "sets" is still so constant that the publishers are now offering, as we see by a package lately received, the seven volumes, attractively boxed, for \$3.35. The success of the series seems to have had a stimulating effect on the Catholic book trade for several Barclay street publishers now have out "Fifty Cent Standard Libraries" that are selling well. The January issue of the *Messenger of the Sacred Heart*, which is the "Christmas number," and is richly illustrated accordingly with pictures in color, has made its appearance in good season and has a circulation of 250,000 copies, while the "League Almanac's" issue this year of 175,000 will soon be bought up.

"The Vatican" (D. Appleton & Co., \$4.00) by Rt. Rev. Canon Hugues de Ragnau is an extended review of the constitution and personnel of the central government of the Church, its varied activities through the centuries, its relation to secular rulers and governments, to clergy, education, heresies, schisms and social, scientific and spiritual movements. Its comprehensiveness and balance render it a useful work of reference on a subject of universal interest; and style and binding as well as matter make it a suitable Christmas gift. It will be reviewed in a later issue.

The "Angel Guardian Press" of Boston have issued "Lyrics of Faith and Hope" by Henry Coyle, and "Lyrics and Songs" by Mrs. E. G. Pember. The former consists of 130 pages of short devotional verses which are good in measure and matter; the latter in 79 pages intersperses some happy songs on homely themes with many finely conceived and well-turned poems on pious subjects. Mrs. Pember's poems are introduced in a modest preface by Rev. Frederick Pember. The productions of both authors have frequently appeared in the Catholic press.

Catholics who have long been reading with profit and pleasure the articles in prose and verse contributed to various periodicals and particularly to the *New York Times Review of Books* by Mr. Joyce Kilmer will be gratified to learn that he and his wife were recently received into the Church.

BOOKS RECEIVED

The Paulist Press, New York:

Parish Sermons on Moral and Spiritual Subjects for All Sundays and Feasts of Obligation. By Rev. Walter Elliott of the Paulist Fathers. \$1.50.

P. J. Kenedy & Sons, New York:

American Catholic Hymnal. Written, Arranged and Compiled by the Marist Brothers. \$1.50; The Four Gates. By Rev. Edward F. Garesché, S.J. \$1.00.

Houghton, Mifflin Co., Boston:

Bull Run. Its Strategy and Tactics. By R. M. Johnston. \$2.50.

Continuation Committee, New York:

The Continuation Committee Conference in Asia, 1912-13. A Brief Account of the Conferences Together with Their Findings and Lists of Members. \$2.00.

Frederick A. Stokes Company, New York:

Irishmen All. By George A. Birmingham. \$1.75.

Baninger Bros., New York:

England and the Sacred Heart. By Rev. G. E. Price. With Preface by the Rev. David Bearne, S.J. 90 cents.

The Newman Club Press, Austin:

Claudella. A Story of the University of Texas. By Marks White Handly.

German Publications:

B. Herder, St. Louis:

Goethe. Sein Leben und Seine Werke. II Band. Von Alexander Baumgartner und Alois Stockmann. \$4.00.

F. Pustet, New York:

Zeitschrift für Katholische Theologie. 1, 2, 3, 4 Quartalhefte, 1913.

Messis, Amsterdam:

Iet Doe Centrum eine Oppositionspartei? Eine Aktuelle Politische Skizze. Von Max Roeder.

THE DRAMA

Modern Sex Plays Condemned as Pernicious

At a meeting of the Society of Sanitary and Moral Prophylaxis, held on December 11, at the New York Academy of Medicine Building, practically every one of the speakers condemned the "sex plays" that hold the boards of our local theatres. A notable address was that of Mr. Joyce Kilmer who said:

"Vice is a monster of so frightful mien
As to be hated needs but to be seen.
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."

This expression of what is a universal and eternal truth has a direct bearing on certain plays which have recently been held up to our admiration as instruments of sex education in spite of the fact that they make sexual immorality and the evils which accompany and follow them, things not hideous and terrible but tawdry, commonplace—as unreal and contemptible as any of the ordinary phenomena of the theatre.

This is only one of the counts against the modern play dealing with morbid sex relationship but it is the chief positive charge. Before considering it in detail it may be well to look at the negative side of the question. Education is defined by the Standard Dictionary as "The systematic development and cultivation of the normal powers of intellect, feeling and conduct so as to render them efficient in some particular form of living or for life in general." Can any one here present honestly say that Mr. Scarborough's drama "The Lure," or Mr. Veiller's "The Fight," or M. Brieux's "Damaged Goods," has really developed and cultivated his powers of intellect, feeling and conduct in regard to sexual matters? Can any one even say that all these three plays together and all the white slave moving picture shows thrown in have really given him a single item of information on sexual matters that he did not possess before?

I doubt if any one learned for the first time from "The Lure" or "The Fight" that the life of a daughter of joy is not a joyous life. The advertisements of patent medicines and quack physicians printed daily on the sporting pages of New York newspapers left M. Brieux no secrets to disclose.

I am willing to pass over the charge that what are termed the White Slave dramas are untruthful because I am not a specialist in this picturesque subject and my opinion as to the veracity of "The Lure" and "The Fight" would be valueless, but I do affirm that the sex plays are grossly defective as instruments of education because they show only one side of sex relationship and that the diseased side.

I was once sentenced to a year's servitude as teacher in a High School in a small New Jersey town. I am not at all vain of my career as a teacher; I did not know and do not now know much about teaching. But I had, at least, this elemental knowledge of my work. I never attempted to instil a knowledge of English grammar into my pupils by making them day after day and week after week devote themselves to a study of grammatical errors. The ungrammatical sentence was occasionally given as a test of their knowledge, but their work chiefly consisted in the study of correct English, of the best prose suited to their comprehension. What would you think of a teacher of mathematics who did nothing but exhibit to his pupils problems incorrectly solved? Of a parent who tried to improve his child's table manners by habitually, as a horrible example, eating with his knife, drinking out of his soup-plate and wiping his mouth on the table cloth? This is exactly the method of the people who have constituted themselves our teachers in the important subject of sex-relationship. You must be healthy, they say. All right, we say. How shall we do it? And they show us a succession of people repulsively diseased. You must be continent, they say.

And they enforce this lesson by showing us a mimic world populated entirely by degraded wretches. It is true that the ancient Spartans once a year showed a repulsive drunkard to their young men in order to emphasize the value of temperance. But they did not din the topic of drunkenness into their ears day in and day out. On the contrary they constantly held up to them for their emulation examples of dignity, strength and sobriety. As a matter of fact any play however cheap and sensational, that exhibits courage and chastity triumphant over evil is superior as a moral force to the most artfully constructed portrayal of the life of degenerates.

I am aware that it is somewhat rash to criticise these plays publicly. A friend of mine, a dramatic critic, ventured to write a rather severe review of one of them. A few days after his criticism appeared in print he received a letter from a serious-minded lady resident in a town in northern New York State in which he was scathingly condemned as a hireling of the vice trust. Furthermore the lady stated her belief that the enterprising directors of the vice-trust had absolute control of the newspaper for which he wrote.

Now to go back for a minute to my first accusation that these plays make the hideous evils of sexual immoralities commonplace. I think a proof of this is to be found in the attitude of the audience. Go to a performance of "Damaged Goods," or "The Fight" and watch the people while the play is going on, and between the acts. You will not find many blanched horror-stricken tear-stained faces. You will not find the people talking in hushed voices of the horrors that are being revealed to them. Their attitude is that of hard indifference to the moral message of the performance, relieved only by a somewhat unpleasant curiosity and a wholly simple and natural desire to be entertained. You will find them comparing the play with other examples of the White Slave drama that they have seen, criticising the realism of some of the scenes and lamenting that certain features that they have heard described as salacious have been omitted. These plays and countless novels on the same theme have brought about a marked change in the mental outlook of even young girls. The monstrosity of prostitution is now merely the commonplace Social Evil. The strange woman who draws men down to death is merely "our unfortunate sister," and the libertine cannot help being such. If the new dramatists are doing away with the double standard of morality, they are doing it not by raising the standard of the men but by lowering the standard of the women.

Another charge against them is that they take the responsibility of sin from the individual and place it upon society. Hitherto the libertine has frankly acknowledged that he did wrong because of his own weakness. He has not tried to evade his guilt. The woman of the street has told of a seduction, perhaps, but she has generally taken a practical, unsentimental view of her life. Now the dramatists are working all the time to supply these people with excuses. The libertine is a libertine because he was not made to read Dr. Sylvanus Stall's "What a Two Year Old Child Ought to Know" or because years before his birth his father was immoral, and the strumpet is such not because she is lustful and lazy and weakwilled but because of heredity or economic determinism or some other convenient reason. It is a terribly dangerous thing to furnish people with ready-made excuses to take away from them the right of free will. Yet this is what our sex educators who use the drama as their instrument are deliberately doing.

A hundred plays like "The Lure," or like "Damaged Goods" will never cleanse a single mind of vicious desires, will never confer on any man or woman the grace of purity. It is doubtful whether the stage has any great value as a moral director—people insist on going to the theatre, not to be improved but to be entertained. But this is true beyond the shadow of a doubt—that the drama can become a valuable factor in sex education only when such men as the authors of "Damaged Goods," "The

Lure," and "The Fight" devote the energies which they now spend in portraying vice and disease in portraying instead "Whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame."

EDUCATION

Opposition to an Appropriation for Cincinnati's City University—College Fraternities—A University of Pennsylvania Professor on Queen Elizabeth

In his final message to the General Assembly of Ohio, addressed to that body by Governor Harmon just before retiring from office in January last, that distinguished statesman made some sharp references to the enormous growth of common school taxes. He called attention particularly to the fact that from 1901 to 1911 the total enumeration of children of school age within the State limits rose only .056 per cent., the enrollment 7.5 per cent. and the actual attendance 6.7 per cent., yet the taxes, State and local, rose from \$15,303,244 to \$32,889,424 or 114 per cent. "It will hardly be asserted that there has been a gain in usefulness or efficiency which justifies such a rise in cost," commented the retiring Governor in a criticism since quoted by educational experts in every section of the country. "This really startling jump in the tax figures must be ascribed in a large degree, to *loose management, wastefulness and extravagance*. Nobody wishes to stint the children, and a great many persons seem afraid to demand economy or offer criticism lest they be charged with hostility to education. . . . No duty calls more loudly on you to safeguard the schools and parents of the State, and unwise friends are sometimes more perilous than enemies."

Referring to Governor Harmon's brave and true words at the time AMERICA ventured to say that, among the unwise friends of State activity in education, none deserve to be reputed more unwise than the so-called progressive spirits who never cease to scheme for a wider extension of State influence and control in educational matters. A case in point is actually arousing the bitter indignation of the best citizens of the chief city of Governor Harmon's own State. The University of Cincinnati is an institution for many years maintained by public taxes and looked upon by an unreflecting people as the worthy crown of the efficient system of public schools maintained, so the constitution of State has it, because through their instrumentality good government and the stability of our republican institutions will be secured. Of course the cost has been high,—but the people met it cheerfully and regarding the institution, as a proper factor in the agency being built up to form young people to good citizenship, the money was cheerfully given and the millions used were considered exceedingly well invested.

Lately, however, in Cincinnati, as is the case regarding high schools and colleges elsewhere, there has been filtering through the minds of many the thought that the University is being maintained at large expense for the benefit of comparatively few, and that these few are quite capable of paying their own expenses for the higher education they may wish to require. Just the other day, it appears, the Committee of Ways and Means of Cincinnati's City Council recommended an issue of \$450,000 worth of four-and-a-half per cent. bonds for the University, and the act has aroused hot opposition on the part of the Tax-payers' Association, a body made up of the best citizens of the city. One may ask whether the members of the Association have in mind the ex-Governor's words concerning wastefulness and extravagance.

This is a time when the bond-issuing period has about reached its limit in the Queen City's financial circles and many hundred times more necessary improvements have to be omitted owing to shortness of funds. In the published protest issued by the Secre-

tary of the Tax-payers' Association reference is made to some of these pressing needs: "We need bridges, streets, sewers and many other positively necessary things and that under such conditions a half-million should be given to the University is beyond understanding." And the writer of the protest has not minced words in justifying the stand taken by home owners and tax-payers of the city: "It seems certainly unfair to turn nearly half a million dollars over to an institution largely patronized by the wealthy classes. In fact many of those receiving in it free tuition spend more on sports and other foolish, if not dangerous, exercises than would cover reasonable tuition. The poor and ambitious young men must co-operate with and follow these high flyers or be laughed at if not banished out of school as recent disclosures clearly demonstrate." To further illustrate the wastefulness and extravagance of the proposed grant, he goes on to state: "The bond market is glutted as it is, and if this half-million more is unloaded the interest rate of every other issue for real necessities of the city will be increased. Part of the money is even to go for athletic buildings and the like, and it is an outrage upon the ordinary people to allow this sum without even consulting them." Evidently the tax-paying body of the city is awakening to the folly of the words of such leaders as Dr. Pritchett of the Carnegie Foundation. He it was, one recalls, who spoke of the stage of civilization in which a given people "conceive of education as a natural and necessary activity of the State itself; they assume the obligation of its support as a natural and necessary part of progress, and they look upon schools which represent education—from the highest to the lowest—not as isolated or individual enterprises seeking its own good, but as parts of one related national effort."

The New York *Evening Sun* of December 6 comments editorially on "the waves of criticism which are breaking against college fraternities, and leading to legislative consideration in nine States during the present year." The writer believes the movement should convince the undergraduate members of Greek letter societies and all similar organizations, of the futility of opposition to the reforms demanded because of the abuses directly due to the fraternity spirit. He admits that, on paper, fraternity men make a plausible showing for their societies, but he claims that "Legislatures have a right to some say in appropriating money to an institution where the *theory* of fraternities results in sinister *practice*." This is the neat manner in which the writer turns the point the college society men use to justify their organizations:

"The favorite argument of the fraternities is that wherever there is a considerable number of men, these are bound to split up into congenial groups. This, they urge, is a law of human nature which thwarts regulation. If, then, students do obey the defensible impulse to get together for such purposes as their rituals intend, who can legally object? But the question for the Greeks to answer is this: Whence do they derive the right to crystalize and corner the social opportunities of a college—especially a college maintained by public funds for the equal advancement of the young brains of a commonwealth?"

Professor Edwards Potts Cheney of the University of Pennsylvania is not minded to accept the view, exploited by many, that the Elizabethan period became the golden age of English literature and the time of flowering knighthood because of Queen Elizabeth. He is not inclined to ascribe to the "Virgin Queen" the graces of mind and personality many historians dilate upon when they paint her as a benign influence fostering the learning of her day. In the first of a series of Saturday afternoon lectures to be given this winter by members of the University faculty Dr. Cheney gave quite a different picture of Elizabeth than the one commonly drawn for students in the schools of the country. In his opinion Queen Elizabeth was not endowed with any sense of

appreciation for the higher learning or the finer things in life; she was vain and loved flattery to a degree that demanded obsequious attentions from her ministers and courtiers, and debasing servility from her servitors and subjects. She was inordinately selfish and rarely generous, except when it led to some personal gratification.

Prof. Cheney affirms that the Queen's intellectual powers were only moderate, and her character too commonplace to experience any great crises in life. She was not gifted with any of the elements of statesmanship, but was so irresolute, undecided and procrastinating as to cause her most devoted ministers to lose their respect. She ate and drank to excess, while thousands of her subjects were hungry and in abject want. The scandals of her court, he adds, were so numerous and sordid as to excite wonder in the minds of foreign diplomats. The entire atmosphere of the court was filled with petty jealousies and intrigue.

It is not an attractive picture, but most of its lines and shading have been sketched for us before by capable scholars who have aroused the ire of the devoted followers of a woman some choose to class as one of the greatest characters in English history. Prof. Cheney gave his characterization "as the fruit of a long and extensive investigation into a more intimate side of Queen Elizabeth and her court than historians generally have touched upon." His portrayal is that of a sordid figure, truly, in English history.

M. J. O'C.

ECONOMICS

The Growing Food Problem

We read of meat coming into this country from Argentina, Australia, New Zealand and Canada; of eggs from China, Australia, New Zealand, Denmark, Belgium; of potatoes from Belgium and Ireland, and the ordinary man and woman feels relieved, thinking to see in such importations that smashing of the trusts and the defeat of cold storage, which will result in the lowering of prices.

Now there is one thing the people of this country have to learn, and it is that cold storage and trusts are not responsible for the high price of food. We do not say that nobody, foreseeing the rise in prices, took advantage of cold storage to hold his goods for the higher price. But we do say that such holding of goods was the effect of the coming high prices, not their cause; that there has been no general systematic storage of food; that the rise in price is due to scarcity. The same error obtained before the French Revolution. The peasants were persuaded that there was an abundance of grain stored away in the country and they went about breaking into granaries and storehouses looking for it. The fact was that the harvests had failed for two or three successive years. When the price of meat began to rise some three years ago, the cry was raised that the packing companies had it stored away in order to wring famine prices out of the people. We resisted the assumption from the beginning; and everybody knows now that companies which have to reach out to Argentina for their stock in trade, are not locking up American beef. There has been a shortage of eggs lately, and there will be several other shortages before food becomes generally abundant. The cold storage cry was taken up about the eggs, and it will probably be raised again as the other shortages develop.

Every intelligent person, unless he has absolute evidence that food is being stored in large quantities to raise prices, should set himself against the cry. As we have pointed out before, nothing is easier than to pass from it to a revolution. Because the French working and peasant classes were hungry, they listened to those who said that food was being stored away. Then they passed to rioting and the revolution had become an easy thing. One would prefer not to be in New York on the day when the masses get up hungry, to read in the anti-trust newspapers that the cold storage warehouses are bursting with food.

That a real famine is not impossible is something we have to face. Importations from foreign lands may stave it off for the moment, but one must remember that there are other countries drawing upon that same supply and needing it the more because the United States which used to feed them, does so no longer. American buyers are out wherever there is a steer to be bought on this continent, north or south. The consequence is that the herds are becoming exhausted. Instead of talking about cold storage, we ought to try to realize the disgrace our present condition brings upon us. We have one of the most fertile countries in the world. Our population is insignificant compared with its area, and we have to go to little Belgium, little Denmark, even little Ireland for food. The reason is that the American young man has got the idea that spades and shovels are signs of degradation and should be seen in the hands of "Dagoes" only. He denies that he has any objection to agriculture and claims that he flocks into the cities, because farming does not pay. Yet if it pays Danes and Belgians to send their produce to us across the ocean, it ought to pay our people to grow the same things on our own soil. The American young man does not object to work. He will drive a team in the country as well as in the town. Here we see the real agricultural difficulty. He will farm on a large scale with the aid of machinery, so that his labor consists in driving a team from a lofty seat, managing the steam engine and so forth: he will not drive the team from between the plough handles, or feed the stock, or milk the cows. Still less will he touch that agriculture which is carried on by means of the spade and the dibble, the hoe and the rake. He will grow grain on a large scale, exhaust his land, get the minimum of profit, mortgage his farm and at last get out. He will not grow potatoes and onions, raise poultry, or keep a dairy. These things pay; but they mean the work he despises.

From the Far West comes a lesson we can profit by. In British Columbia some city school boards, recognizing the need of getting their town boys back to the land, have discovered that the first step is to give them an intelligent interest in it. As it is, the town-bred boys are utterly ignorant of it. For this purpose they are abolishing all the fancy classes in technical schools, which only overcrowd the ranks of mechanics, and are putting in their place classes of agriculture. Similarly in the girls' schools the domestic classes are to be directed to the forming of practical farmer's wives instead of fudge and waffle makers. If they succeed in making the town boy willing to do real work, they will have gone a good way towards solving the food problems.

H. W.

SCIENCE

Father Jerome Ricard, S.J., of Santa Clara University, California, discovered a sun spot on Dec. 11, the largest seen in two years.

The sun spot is in longitude 9.14.24 degrees east of the central meridian. It is due to a heliocentric conjunction of the earth with Saturn on Dec. 7.

The new sun spot has an area of 409,936,709 square miles. It is 32,013.15 miles long and 12,805.26 miles wide.

Father Ricard during the past thirteen years, has been sending out bulletins foretelling the weather in California, not merely for a day ahead, but a month ahead, and foretelling it accurately. He discloses the secret in this way:

"Two planets get into line with the sun. Their pull causes a sunspot or a facula. These move to certain spots on the sun's surface; the attraction at those angles leaps to the earth's magnetic centers around the Aleutian Low and elsewhere. The air over these places goes skyward in a great spiral as though to get to the sun. Other lower airs rush into the partial vacuum; they bring moisture if it is winter and mist if it is summer. Then the storms take the old familiar tracks we know—south to Vancouver, then generally eastward and down the St. Lawrence

Valley. Their intensity varies with the power of the sunspot. Their running time from Alaska to California isn't the same; and that's why errors in dates creep in."

The eighteenth report of the Earthquake Investigation Committee, made last week to the British Association, records a total of 166 large earthquakes disturbing the Continental area of Europe between January and June, 1910. The number of recorded earthquakes steadily increases, the total for the first fifty years of scientific reports (1790-1839) being but 471, while in the last half century (1850-1899) there were 1,555. The number of reported volcanic eruptions also increases, but not greatly, being 465 in the first fifty-year period and 601 in the last one. The committee is of opinion that the increases are chiefly due to increased facilities in news gathering.

The *Journal of the American Medical Association* presents a report on refrigerators by Dr. John R. Williams, which contains besides others these conclusions:

"Most of the refrigerators in common use are almost worthless and grossly uneconomical.

"There is a large field for the manufacturer who will make a properly insulated and efficient box which can be kept cold at a moderate price.

"If more economical methods of ice manufacture and distribution were employed the cost of ice to the consumer would be materially lowered.

"If to this saving were added that which would result from proper ice-box construction, refrigeration vastly superior to that now found in the average home could be had for at least one-fourth the present cost."

PULPIT, PRESS AND PLATFORM

At St. Francis Xavier's, Liverpool, on Sunday, November 23, the Rev. Father Ashton, S.J., concluded a course of sermons on "The Decline of Religion," with a review of "The Position of the Catholic Church." The following closing paragraphs are taken from the *Catholic Times* of London:

"Dealing with the Sacraments, and directing special attention to the Holy Eucharist, the Heavenly Food for the laity, Father Ashton said that frequent Communion was the great need of the day. It was not enough in these times for people to approach the altar once a year, or at most once a month, as the custom was in former days. Generations ago, the people who went to Communion at rare intervals were, nevertheless, able to lead good lives. But to-day the world was more worldly than it had ever been, and frequent Communion was essential to good Catholic living. It was a peculiar fact that the first Protestant Archbishop of Canterbury staked his all on the abolition of the Mass, with frequent Communion as a substitute. If people would only communicate frequently, Cranmer thought, their religion would be a spiritual one. That Cranmer's idea has failed utterly was seen from a comparison between the children of the Catholic Church to-day and the descendants of the 'Reformers.' In all lands Protestant ministers were bewailing the fact that their people would not go to Church. Of course they would not go to Church, when, if they wanted to say their prayers, they could say them just as well at home. The dwindling of sectarian congregations was the result of driving out the Mass and denying the Real Presence.

"Four years ago, the preacher went on, 2,000,000 people went to Communion in the Archdiocese of Liverpool, and last year the figures were doubled. With the Anglicans who rarely communicated except at Easter, the average of Easter communicants was from three per cent. in one diocese to fourteen per cent. in another. Last Good Friday, Father Ashton pointed out, the three hours' service at St. Paul's Cathedral was attended by 2,000

people. The Three Hours' Adoration originated with his own Society, and it was a strange thought that the Anglicans had to fall back on a Jesuit service to attract congregations. Liverpool was not London. St. Francis Xavier's was not St. Paul's Cathedral; yet there were more than twice 2,000 people in St. Francis Xavier's on Good Friday. But he thought much more of the fact that three days afterwards (Easter Monday) there were nearly 2,000 people in the church. That was significant as showing the devotion of Catholics to Holy Mass on days when they had an opportunity of attending. While that spirit remained they had not much reason to fear that the Catholic Church in this country would not grow in the future. The Archbishop of Canterbury said that the workingman never went to church. He (Father Ashton) could tell the Archbishop that that parish alone of 10,000 souls was made up entirely of workingmen, half of whom were not above the 'starvation line.' Yet nine-tenths of these people went to Mass regularly. The Catholic Church, unlike the Protestant sects attracted not only the workingman, but the very poorest people. The Church of the future, the preacher concluded, would always be the Church of the past, in that she would always have the Mass as her central ordinance and her invincible protection against the powers of darkness."

ECCLESIASTICAL NEWS

Earl Nelson who succeeded to the Trafalgar estates in February has ordered the closing of the Anglican Church of Standlynch. The Earl, who is a Catholic, has informed the Church of England vicar that as it is the private property of the Earls Nelson he cannot allow any Anglican services to be held there. The church was founded in 1147 though it has since been rebuilt. The estate of which it forms a part was purchased by the nation and annexed to the title of Earl Nelson which was conferred on the brother of the great Admiral. The claim of the present Earl to full ownership is based upon the assumption that the building was always the private chapel of the family in possession of the estate.

In Kansas there are more than a thousand abandoned Protestant churches in rural districts. On the other hand, a writer in the *Kansas Industrialist* states that in one community of 600 people there are five struggling churches. The five pastors are paid a total of \$3,000 a year and the churches are fighting among themselves. Of these 600 people only 31 per cent. are interested in the church. That means that the average attendance at church services on Sunday, provided those who are interested in religion go to church, is 38. It is only a matter of time, and of a very short time at that, when these five churches will be numbered among those already abandoned.

Dr. Edward Keyes of New York has been made a Knight of St. Gregory the Great. Dr. Keyes, who was born in Charleston, S. C., Aug. 25, 1843, is a convert, and a son of the late Major General E. D. Keyes, U. S. A. He is regarded as one of the most prominent surgeons in New York.

OBITUARY

Mgr. James Carr, Prothonotary Apostolic and Vicar General of Liverpool, died on November 9 at the age of 87. A native of Preston, he was educated at Ushaw College and was ordained in 1850, the year in which the hierarchy was reestablished in England. He celebrated his diamond jubilee as parish priest in 1912. As chairman of the Catholic Reformatory Association, Mgr. Carr did remarkable work in saving children. More than half a century ago in cooperation with Father Nugent, he founded a school for waifs and strays in the most disorderly district of Liverpool. Mgr. Carr was also chairman of the Liverpool branch of the Catholic Truth Society.

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CHRONICLE

Currency Bill Passes Senate.—The Administration Currency bill as perfected by the Owen sub-committee and ratified by the Democratic caucus was passed in the Senate on December 19 by a vote of 54 to 34. The unexpectedly large majority of twenty resulted from six Republicans and one Progressive cooperating with the Democrats. The Republicans who supported the measure in the final vote were Senators Norris, Perkins, Sterling, Weeks, Crawford and Jones. The Progressive was Senator Poindexter, whose action came as a surprise, as he was regarded as one of the old guard reactionaries. While the final vote was a striking triumph for President Wilson, the real test of strength came a few hours earlier, when Mr. Hitchcock, of Nebraska, the one Democrat on the committee to stand out against the President's insistence for a substantially unamended House bill, offered as a substitute the measure he and the Republicans of the committee had drafted. The Hitchcock bill was defeated only by the narrow margin of 43 to 41. The bill went to conference on Saturday, and an agreement was expected on Monday. It will be signed by the President without delay.

Hetch Hetchy Bill Signed.—President Wilson signed the bill granting San Francisco water rights in the Hetch Hetchy Valley, thus ending the city's long fight for a municipal water supply. His signature was accompanied by a statement, in which he said: "I believe the bill to be on the whole in the public interest, and I am the less uncertain in that judgment because I find it was concurred in by men whose best energies have been devoted to conservation and the safeguarding of the people's in-

terests, and many of whom have besides had a long experience in the public service, which has made them circumspect in forming an opinion upon such matters."

Telephone Trust to Dissolve.—The American Telegraph and Telephone Company, better known as the Bell System, has agreed to drop its control over the Western Union Telegraph Company, and to reorganize immediately under the terms of the Sherman law, at the suggestion of the Department of Justice. It has voluntarily agreed to adjust its business to the conditions of competition, an important feature of which will be to throw open its toll lines to independent companies. Attorney-General McReynolds, with the assent of President Wilson, has accepted the reorganization plan, and will not proceed with the contemplated suit against the company in restraint of trade under the Anti-trust act.

Peace Treaty with Holland.—Secretary Bryan and Chevalier van Rappard, Minister for the Netherlands, agreed last week upon the terms of a peace treaty embodying the principles of the arbitration plan announced early in the present Administration. The principal feature of the peace plan, the first negotiated with a European Power, is a provision for an investigation throughout at least one year of any misunderstanding between the signatory nations by a commission of five members, one to be chosen from each of the contracting countries, by their respective Governments; one to be chosen by each of the contracting Governments from some other country, and the fifth to be agreed upon by the two contracting Governments. Four peace treaties already signed are those with Salvador, Guatemala, Panama and Honduras, while Nicaragua and the Dominican Re-

public have agreed to the terms of pacts to which those nations will become signatories with the United States. Negotiations also are in progress with Portugal and Switzerland.

Important New Laws.—Governor Glynn signed the Workingmen's Compensation, Direct Primary and Ballot Reform Bills, thus making these acts of the Legislature laws of the Empire State. In a memorandum filed with the election bills Governor Glynn calls the measures the most important and progressive that have been written on the statute books in a generation and gives entire credit for their enactment into law to the Democratic Legislature and Democratic leaders. The central feature of the direct nominations bill is the abolition of the state convention and the nomination of all candidates by direct vote at official primaries. This includes candidates for the United States Senate and for the Court of Appeals.

Canada.—Many of the Nanaimo rioters have been acquitted; but eleven of fourteen who were being tried together were convicted after the judge had characterized the testimony for the defence as rank perjury committed at the instigation of a secret organization working by terror. He maintained, too, that non-union men had equal rights with union men.—The Conservatives have won the South Lanark and the Macdonald election for the Dominion parliament. In the latter Alexander Morrison, who was unseated for corrupt practices by his agents, has been returned by a larger majority than before.—The popularity of the McBride ministry in British Columbia seems to be undiminished. In a bye-election in the Islands constituency, the Government candidate was returned by a large majority over the regular Liberal nominee and an independent Conservative.—The closing of British Columbia to labor immigration, the means proposed to settle the Indian question temporarily, is to be effective only at the ports. The railway from Eastern Canada will be open to all that choose to use it.—The Western Provinces are pleading before the Railway Commission in Ottawa for a reduction of rates. The railways claim that such a reduction would make their operation impossible, as it would mean a loss of 20 to 30 million dollars for the coming year.

Great Britain.—Mrs. Pankhurst is out of prison again. Her many arrests have resulted in this, that she has served twenty-five days of a three years' sentence. It looks very like the degradation of criminal justice. The suffragists attempted to blow up Holloway Women's Prison, where Rachael Peace is undergoing an eighteen months' sentence for arson and from which Mrs. Pankhurst has just been released.—There have been serious riots in Manchester. Two young men had been condemned to death for murder. The Home Secretary reprieved one on the ground of mental weakness. The mob, which holds itself competent to review all judgments

of law, held that he should have reprieved both, and ten thousand of them took possession of the streets round the prison where the murderer was executed, destroying property, fighting with the police and cursing the Home Secretary.—It is proposed to set up statues of five female saints in the Church of St. Bartholomew the Great, in London, in honor of Benjamin Franklin, who once worked in a printing shop hard by. "Poor Richard" is the last person one would associate with saints, especially female saints.—The dispute between the Post Office employees and the Postmaster-General is unsettled. Extremists are recommending the upsetting of the office by the sending of mails to wrong places, the American, for instance, to Australia.—The corporation employees of Leeds are on strike. The gas works are idle, the electric power-houses and street cars being operated by citizens.—The last of the battle-cruisers, the Tiger, has just been launched. It is said that her engines will be of 100,000 horsepower, giving a speed far beyond anything hitherto achieved.

Ireland.—The conference between the employers and the English labor delegates for the settlement of the Dublin strike ended in failure. Both parties agree that the sympathetic strike should be abandoned, that the employer should conduct his business in his own way and the employee obey all legitimate orders, that no strike should be called without a month's notice, and that the men's unions should be conducted on trades union lines; but the workers' representatives demanded complete reinstatement of the strikers, and the employers could only agree to take back as many as there was room for, and to find employment for others as soon as they could. Public opinion appears to support the attitude of the employers, the demand of the delegates being deemed impossible. The strikers, many of whom have sought reinstatement, seem to have lost faith in Larkinism, which was not strengthened by Ben Tillett's advice to Irish workmen, "to clear the ring of priests, theologians and other scoundrels."—At the annual meeting of the Irish Agricultural Organization, Father Finlay, S.J., the chairman, announced that their societies had increased to nearly a thousand, their membership to over a hundred thousand, and their turnover to more than \$10,000,000. The movement was spreading so widely and in so many different fields, that they looked forward to the time when it would give a distinctive character to Irish industry, constituting the whole community a truly cooperative commonwealth, composed of groups of individuals voluntarily combined to benefit themselves by improving their industry.—The National Education Board has issued a report laying the blame of shortage of grants on the Treasury, especially for their continued neglect to afford facilities or impose regulations with regard to teaching of Gaelic or the qualification of teachers. There were 668,974 pupils on the rolls, and 8,255 schools in operation including 345 convents and 57 monastic institu-

tions.—Arms in small quantities have been seized here and there at Ulster ports and special inspectors have been appointed for the purpose at the custom houses. From the opinions published in the Dublin papers, it is believed that it was the Irish Volunteer movement that stirred the Government to action. Sir Edward Carson's latest speeches are less bellicose and are apparently paving the way for compromise.

Rome.—*L'Osservatore Romano*, the organ of the Vatican, makes an official disavowal of the report that the Pope inspired a proposal for reconciliation between the Vatican and the Quirinal, which was deduced from the speech delivered by the Archbishop of Udine at the Catholic Congress in Milan recently. The speech did not imply the Holy See's renunciation of temporal sovereignty or the Pope's intention to propose conciliation, but was intended merely as an attempt to start a discussion of the question of papal independence, which is awaiting a solution. A synopsis of the text is given in *Rome*, December 6, 1913.

Italy.—The foreign policy announced by the King at the opening of Parliament was confirmed on December 16 by the Foreign Minister Marchese Antonio di San Giuliano, who declared that the European Powers were in accord with regard to the delimitation of Albanian territory; that the Triple Alliance was in no way impaired and that the relations between France and Italy were excellent. Judging from the utterances of the French press the last statement must be accepted with reserve. The relations between Germany and Italy the Minister insisted were excellent and the friendship with Austria would be greater than it now is. It had been agreed by the Powers that Turkish territory would be intact and thrown open to foreign competition in the economic field. The relations with the Balkan States were also declared to be cordial. The newly conquered territory of Libya would be henceforward held by volunteer troops and would probably afford a place for Italian emigrants who might be excluded from the United States. As for Free Trade it was not yet possible to grant it because of the maintenance of protection in other countries and the need of such help for Italian industries. On the 18th a vote was taken in the House and the Premier's speech was approved of by 362 against 90. Those who voted against were mostly Socialists. Fourteen deputies abstained.

Spain.—The new Ministry is said to face enormous deficits in all the departments, but it appears to have no definite program. Nor has it, from all accounts, any strong backing in the country, as the Conservative party is turning more and more to Maura, who refused to accept the position of Premier.—A curious case of insubordination is reported in the army. A Colonel of Marines named Labrador, who is a Protestant, refused to attend Mass in a Catholic Church. He is being tried for insubordination and the prosecution demands a pen-

alty of six years' imprisonment.—That the Irish element still persists in Spain is revealed by the fact that Señor Martin O'Neal, who was once civil Governor of Madrid, is expected to be named Inspector-General of Police in that city.—A battle took place with the Moors on December 18, in which Spanish aviators used bombs on the enemy with terrible effect.—On December 14 there had been a demonstration of Socialists and Republicans in Madrid urging the Government to end the war.—A royal decree has been issued giving administrative Home Rule to Catalonia and other sections of Spain. It does not concede the complete autonomy which Catalonia has long demanded but is regarded as being a long step in that direction.

France.—On December 16 the French Government instructed its Ambassador in St. Petersburg and its Ambassador in Berlin to inform the St. Petersburg and Berlin Governments that France had accepted the British proposal that Greece be allowed to keep nine out of the eleven islands occupied by her during the Balkan war, the other two, Tenedos and Imbros, to be returned to Turkey. Italy, in the opinion of the French Government, should restore to Turkey the eleven islands still held by her since they were occupied during the war in Tripoli. Similar instructions were sent to the French Embassy in St. Petersburg.—On the same day the measures authorizing the imposition of an inheritance tax and the issue of the proposed Government loan of \$260,000,000 were withdrawn. It was announced that the Government would shortly have ready other bills to be presented to the Chamber in their place.—Joseph Caillaux, Minister of Finance, has issued a new circular addressed to the banks and the public amplifying the notice sent out by the Government in 1907 concerning foreign loans, none of which may be listed on the Bourse without the consent of the Ministry of Finance. The new circular was made necessary, according to the Finance Minister, by the efforts of Provisional President Huerta of Mexico and of several of the Balkan States and Turkey to arrange for loans without the countenance of the French Government, which has the power of affecting the value of any loans by refusing to admit them to quotation on the Paris Bourse. The circular says this condition relates "not only to loans properly so called and consolidated issues of every kind, but also to the negotiation of Treasury bonds and, generally speaking, of all Treasury operations the result of which would be to procure funds for a foreign State."—Considerable ill feeling is manifested in the press against Italy's attitude towards France, the apparent loss of the Eastern Protectorate furnishing the latest reason for offense.

Belgium.—The creditors of Princess Louise of Belgium, daughter of the late King Leopold, who have entered claims against the princess amounting to \$2,200,000, have agreed to the withdrawal of the case from the courts and to abide by the arbitration of two eminent lawyers,

to whom the Government will hand over \$900,000 for equitable distribution after an examination of the claims.

Germany.—The three National Liberal Representatives elected to the Diet in Baden by the help of the Centre have rejected their supporters and elected a National Liberal President. Since it was not consonant with the position of the Centre, as the strongest individual party, to accept the vice-presidency, no attempt was made by it to obtain this office. The National Liberals consequently elected a Socialist. The old bloc has thus been rehabilitated against the Centre with 38 against 35 votes. The strength of "the old dragon" has however been greatly broken. The red bloc formerly held 44 out of 29 places. One more election will most probably seal its fate. It is fortunate for the Centrist candidate not to have been elected to the presidency, since under the existing conditions no effective work could have been accomplished and the entire blame would have been cast upon the Centrist tactics.—A memorable visit has been paid to the Bavarian King Ludwig III by the German Emperor and Empress. The people of Bavaria have given them an enthusiastic reception, and the Emperor himself was most effusive in his expressions of congratulations for the progressive spirit displayed everywhere. "God," he said, "has granted to our fathers to sow upon the bloody field of battle that seed which has borne magnificent fruit." He then asked whether the sons of such fathers were able to develop still more the glorious patrimony which had been transmitted to them. "The mighty progress made by Munich seems joyously to answer this question with a strong affirmative. My sincere wish is that it may ever continue so." These words are a splendid retort made to anti-Catholic journalists who believe they must see marks of degeneracy in a Catholic land, under a Catholic King and a Catholic President of the Ministry.—The final and irrevocable decision has been given that Germany will not participate in the Panama-Pacific Exhibition. Even the question of an appropriation of two million marks for this purpose will not, we are told, again be brought before the Reichstag. The Central Bureau for participation at the Exhibition has been dissolved. Mr. Ballin, the general director of the Hamburg-America Line, the leading spirit in this movement, has himself moved the discontinuance of further agitation. His reasons are that a private German exhibition without public support would not be worthy of his country, and that it would show a want of tact to continue the propaganda when the Government has assumed so decisive an attitude against all public participation. The argument had long ago been given that the time was now too short to make fitting preparations.

Austria-Hungary.—The Minister of Commerce, Dr. Schuster Edler v. Bonnot, has presented a detailed account of economic conditions. He admits that the general financial and industrial depression was most severely felt in Austria; but he maintains that there is

no reason for viewing the situation in a spirit of pessimism. He assured the country that the Austrian industries have successfully passed through the crisis and that the worst is now over. The money market is showing an improvement.—A printers' strike in Prague has caused considerable confusion. The six leading morning papers have not appeared for several days. Similar conditions exist in Upper Austria, and it is feared that the strike will extend to Vienna.—At Rimabanya the inhabitants, in spite of warning given them, have freely partaken of the meat of cattle that had suffered from anthrax. In consequence two hundred persons have fallen sick and doctors have been summoned from Budapest.

Holland.—By royal Proclamation addressed "To My People" and dated November 21, Queen Wilhelmina formally closed Holland's Centenary Celebration of Independence. Proudly referring to the national glories of the past, and gratefully acknowledging the present prosperity of the mother-country and its colonies, Her Majesty invoked God's blessing upon her realm and uttered the wish that an unanimity of patriotic sentiment on the part of her people, irrespective of rank, condition in life or religious convictions, may tend to perpetuate Holland's national independence and prosperity.

China.—President Yuan Shih-kai is reported to have approved of a proposal to terminate definitely the Chinese Parliament, because it has enacted no important law in the seven months of its existence, and will not do so if it be permitted to continue for a hundred years.

Crete.—The formal annexation of the Island of Crete to Greece was carried out on December 14. King Constantine personally ran up the Hellenic flag over the fort. People flocked to the capital from all parts of the island and from Greece, and tumultuously greeted the king, the crown prince, Premier Venizelos, and the other Ministers. A Te Deum in the cathedral was attended by the foreign consuls. The Island of Crete was finally evacuated on February 15 last by the protecting Powers, Great Britain, Russia, France and Italy. A detachment of British marines hauled down the flag of the Powers, which had flown since 1898, as well as that of Turkey, which had first been raised over the island in 1669.

India.—The Madras Government has sanctioned a grant of Rs. 1,000 from the provincial funds to Father A. Steichen, S.J., Professor of Physics in St. Xavier's College, Bombay, towards the expenses of conducting experiments in connection with the radio-activity of thermal springs in the Presidency. Father Steichen will be permitted to draw from the grant in such instalments as he may desire, and he will be requested to submit to the Government, through the Surgeon-General of Madras, a detailed report of the results of his researches. Collectors of the districts are requested to render all necessary assistance to Father Steichen in carrying out the proposed investigation.

QUESTIONS OF THE DAY

A New Year's Gift to Labor

Perhaps the most important labor measure passed in the State legislatures of our country during many years is the Workmen's Compensation Bill, drafted and signed by Governor Glynn, of New York, and to go into effect on the first day of January, 1914. The universal favor with which it has been received on all sides is hardly less remarkable than the promptness and unanimity with which it was passed after a first attempt had miscarried fifteen years ago, and a second had been pronounced to be unconstitutional.

"The important and triumphant fact," said the Governor in performing what he considers to be one of the crowning acts of his administration, "is that New York has at last placed itself at the front of humanitarian States. It has declared that its helpless citizens, maimed and cast aside in the battle for existence, will be cared for to the best of New York's ability. It has put its hand to the declaration that a commonwealth of 11,000,000 Americans will deal with its injured workmen in justice and not solely in charity."

Workmen's compensation laws of various kinds have already been passed by twenty-two States of the Union; but the present one, in the opinion of Samuel Gompers, President of the American Federation of Labor, is the best in the land, and the best, he believes, in any country. "It is humane, fair and just to the employer, as well as to the employee. It will work out equitably for both sides." Universal gratification was likewise expressed at its passing by the Convention of the National Civic Federation, made up of representatives of labor and capital, together with other public spirited citizens.

The principle itself of workmen's compensation laws is now in practice accepted throughout the world. The joint commission appointed by the Civic Federation for the study of such laws in the various States thus reported the general satisfaction expressed at their successful operation:

"The litigation between employer and employee arising out of personal injuries has practically ceased to exist in most of the States which have enacted compensation laws. The objections raised by either side prior to the enactment of compensation acts have been mostly removed by experience under the acts. The principle of compensation is now thoroughly established; the only problems for the future relate to the nature of the legislation and the methods of administration."

The principle in question, as conceived in modern legislation is, that "the economic cost of accidents" should be considered as part of the necessary expense of production. While the suffering is thus to be borne by the injured workman, and a certain expense is entailed upon the employer, the general burden will be divided among the

consumers of the article whose production necessarily implies the constant risk of accidents.

The present law is built up largely upon similar acts already in force in many States of the Union and in various countries of Europe. It does not include all trades, but only such as are in themselves certainly or probably dangerous. About forty groups of industries are thus expressly mentioned by name. As in other similar acts the compensation is two-thirds of the average wage. In case of total permanent disability this payment continues for life; but where the disability, though total, is only temporary, the compensation is not to exceed \$3,500. If the injury is partial the payment is two-thirds of the loss of wages. It may run from fifteen weeks for the loss of a little finger to 288 weeks for the loss of a leg. The payment for compensation can in no case exceed twenty dollars per week.

To save, as far as possible, the lives and limbs of injured workmen, careful provision is made to secure prompt medical or surgical treatment; the assistance of nurses and hospital services; medicines, or whatever appliances may be needed, during sixty days. Funeral charges are likewise provided for, but must not exceed one hundred dollars.

In case of death the family of the deceased workman is not neglected. The surviving wife receives during her widowhood thirty per cent. of the wages formerly earned by her dead husband, with two years compensation in one sum upon remarriage. If there be a child or children under eighteen years of age the additional amount of ten per cent. of such wages is to be given for each child until it reaches the age of eighteen, provided that the total amount does not exceed two-thirds of the wages in question. In every case payment is to be made two weeks after the occurrence of an accident, thus allowing sufficient time for due investigation.

The law further provides for a commission of five members with the duty of administration. They will classify risks and adjust insurance premium rates on every injury covered by the bill, basing them on the hazards of the employment and the payrolls of the employers, who are made responsible for the entire compensation.

Employers may, therefore, satisfy their obligation under the law by paying into the State treasury the premiums assigned to them. Injured workmen, or their dependents, in case of death will then be paid out of this fund. The employer is freed from all further liabilities, nor can he be sued for damages. Individual employers, however, may be authorized by the commission to pay directly as each injury occurs, if they can financially be held responsible. They may, however, make compensation through a mutual insurance or stock insurance association. In each case the amount to be paid must be fixed by the commission, and the compensation itself must pass through its hands. In certain cases an appeal may be made to the Appellate Division.

All these conditions protect the injured workman against unfair dealing. Most important in this respect is the clause which saves the employee from all expense and hazard of litigation in case compensation should not be made according to law. In place of an unequal contest between him and perhaps a powerful corporation, the commission itself will sue for compensation in the name of the people of the State of New York, and at the expense of the State.

In order, on the other hand, to safeguard the employers in the designated groups of industries, permission is extended to them to form into associations for accident prevention, and to make rules for this purpose. An inspector or expert may then be appointed to guarantee their observance. They may finally make recommendations for the fixing of just premiums according to the risks incurred.

Those responsible for drawing up the bill do not claim for it perfection. Labor men may desire the inclusion of all trades, with the possible exception of certain employments definitely named. Employers on their side might complain that the entire weight of insurance is made to rest upon their shoulders. It is difficult to observe an absolute balance of justice. In his "Moral-philosophie," Victor Cathrein, S.J., writes upon this subject:

"There are two possible ways of making provision for accidents incurred by workingmen in the performance of their labor functions. According to one view the duty of the employer is regarded as a duty of offering compensation to the injured workingman; but he can free himself from this obligation by proving that the injury was incurred through the fault of the employee. The other view considers the duty of the employer to consist in a care for his employees imposed upon him by the State for reasons based upon the common good. This latter way has been taken in Germany (*law of June 6, 1884*). We said that the duty falls upon the employer, because it is he likewise who profits by the workingman. No justification can be urged for placing the burden of insurance upon the tax payers, except in so far as an important branch of industry would not be able to raise the required insurance money without incurring destruction." (*II, art. IX, p. 599.*)

It is difficult to make application of abstract principles to such questions. The justice of the present and other compulsory insurance laws will necessarily depend upon the wages which the workers in the various industries are actually receiving and on the amount of compensation money or insurance they are to draw, not to mention many other important considerations. There is, however, in all such legislation not the slightest approach to Socialism, as good people may be inclined to fear. Only in case the State itself is made responsible for the payment of compensation or insurance does the principle of State Socialism enter. The common good alone can, under certain limited circumstances, justify any demand upon the tax payer in such cases.

The importance of workingmen's compensation acts or similar laws is evident from two reasons. The first is the frequency of industrial accidents, to which Governor Glynn himself calls attention when he says, that in the State of New York alone every year seventy thousand workmen are injured and a thousand killed in the course of their employment. "Directly and indirectly at least three hundred thousand people are seriously affected by these accidents." The second reason is the inadequacy of the old liability system. We need but give a single instance out of thousands.

Paul Golick, an Austrian laborer, secured judgment in the sum of \$1,253.30 for personal injuries which had crippled him for life. The case had been long in the courts and when the decision was finally given the expenses of the litigation and the fees of his attorneys absorbed the entire amount of compensation accorded him. He was left penniless in his misfortune. Such cases were far from uncommon under the old system. "At present," wrote a New York journal only two years ago, "the money is largely absorbed in lawsuits, profits of insurance companies, and administrative expenses. Only a fraction of it reaches the injured or their families, even that often long after the time when it was most needed, and even then in very unequal and arbitrary amounts."

We may add here the statement of Governor Glynn, that such laws, when wisely and justly made, are "the one thing best calculated to discourage social unrest, and to convince every worker that there is no real conflict between capital and labor, but rather a recognized community of interest."

A desire has been widely and strongly expressed by employers of labor for uniform Workmen's Compensation laws throughout all the States. This sentiment was clearly voiced at the recent convention of the National Civic Federation. The more widely such legislation is spread, if the true interests of all parties are taken into account, the greater the blessing for both capital and labor, the more certain the earliest possible introduction of every device for the saving of life and limb.

In conclusion, the moral of it all is, that we are only beginning to adjust ourselves to conditions for which the solution would have been prepared three centuries ago, if the influence of the Church upon economic progress had not been stayed by the Reformation—if the natural development of the guilds had not been made impossible by depriving them of their one principle of vitality, their Catholic character and spirit.

JOSEPH HUSSLEIN, S.J.

Madame Montessori

Somehow one realizes that the charge was bound to come, yet is one hard put to explain the need of it. Of its lack of truth there is scarcely reason to say a word. The Jesuits—the whole force of the Jesuit priests is aligned in opposition to Dr. Montessori, "the woman who

is revolutionizing theories of child culture, as did Froebel and Pestalozzi"! Miss Margaret Naumberg, a specialist in social research, who took under Dr. Montessori her training course for teachers, and who is now undertaking to carry out the Montessori ideas in a Settlement house in New York City, makes the statement in the *Outlook* of December 13. Through Jesuit influence, she writes, the *Dottoressa* has felt the unofficial censure of the Catholic Church. Personally the Jesuits have tried to dissuade her from carrying on and developing her method, and they have been successful in preventing the foundation of a Montessori school in Ireland. The Irish priests, such is Miss Naumberg's naive explanation, were consulted by the Irish people when the project was first under discussion. The priests, through their close-linked chain of connection with Rome, and with the ever-present and always meddling Jesuits, as the *Outlook* writer implies, had been advised to prevent the founding of any Montessori schools, and they obeyed orders.

All of which, if the enthusiastic New York expert in Montessori methods will pardon the saying, is rank bosh. Had Miss Naumberg so desired she might have informed herself accurately regarding the opinion most Jesuit experts have conceived of Madame Montessori. It was well outlined in an article which appeared in *AMERICA*, November 15, of the current year. The writer of that article gave this fair and just appreciation of the *Dottoressa* as a teacher:

"Maria Montessori is an earnest woman of high purpose, great zeal and astounding activity. She has dedicated her life to the education of children; and unlike many teachers, doomed to die without a vision of the good which they have done, she is already enjoying the reward of her work. Defective though her methods are in some essential details, yet many of them are admirable for the practical turn which they give to important truths of child psychology. Few methods of teaching make better use of the child's instinct for play. Few catch the young imagination more easily or hold it more firmly. Fewer still are more insistent on the necessity of directing childish whims into ethical channels."

This is scarcely the language of a loyal member of an organization whose influence has been such as to make fall upon Madame Montessori the unofficial censure of the Catholic Church. But it is not the first time that the bogey of Jesuit opposition has been called in to lure to a cause the protection and patronage of men and women who, despite fancied enlightenment, are still inspired by the romanticists' pictures of Jesuit guile and cunning. Thankful for small favors one ought to be, no doubt, and a favor it probably is in the minds of such as the *Outlook* writer to be deemed powerful enough to dominate through our close-linked chain of connections with Rome the entire Catholic Church. We fear, however, that the able and high-class men who guide the destiny of the Irish Catholics will not consider it a compliment to be informed by so strong and truth-loving a review as the

Outlook claims to be, that "they obeyed orders" in refusing to encourage a Montessori foundation for their little ones.

Ours is a day that boasts its eagerness for research and that applies its powers to the psychology hidden in every phase of human activity. One might make a profitable psychologic study, it may be suggested, of the injection by certain good people of the Jesuit into practically every turn of affairs that marks the day's routine. We who know ourselves best, are in a continual whirl of amazement at the astounding efficiency men predicate of us. Men, we are, inspired by high ideals; men, we are, of long and wearing training to fit ourselves to work for these ideals; men, who have a definite and fixed policy in the pursuance of that work; men, who care not a whit for the changing vagaries of the political and social life about us if we be but allowed in peace to follow our call to spread God's great glory through the lives of men; men, who know not and seek not the thrill that comes with power and place and name and fame—but who are quite content to toil on, eager only to do what we believe to be God's blessed will, and to hold fast to what we believe to be God's living truth.

Yet there is scarcely a ripple that appears in the vast sea of human effort which does not bring from some one the cry: the Jesuits! Nothing is too monstrous for our scheming; nothing too brazen for our self-assurance; nothing too petty for our inordinate desire to rule and control. Only a month or two ago a reverend leader in some social uplift work here in New York had us marked as the head and front of the conspiracy to depose the State Executive, then on trial. And now, *si parva licet componere magnis*, we are gravely charged with being the huge obstacle upreared to close the path leading to the triumph of a new apostle in the science of child-training.

May we not, as other men, have our opinions? And if we are able to defend these opinions, is the faculty a crime? May we not admit the claims Madame Montessori possesses to high place among the teachers of little ones and yet point out that when that lady separates speculation from practice and begins to philosophize, she shows that she neither understands the problems at issue nor their bearing on practical life? May we not, without meriting the charge of an opposition powerful enough to bring upon her the unofficial censure of the Catholic Church, point out that her philosophy is false, and that, strangely enough, it is in flat contradiction to the plans and devices and instruction explained in her own volume on the "Montessori Method"? May we not condemn, as others condemn, the mistake an earnest, well-intentioned woman makes when she forgets the lessons of man's essential freedom of will which her own experience as a teacher has taught her, and permits herself to be beguiled into the defence of an absurd determinism which makes vice and virtue and character depend on our organism? Madame Montessori is not the first gifted teacher

who, wandering far afield from the region of proper intellectual effort in which her rare endowments give her excellence, has lost herself in the misty pathways of a science quite beyond her chosen specialty.

A principal of one of New York's public schools pointedly suggests the unreasonableness of allowing oneself to be carried away in the whirl of laudatory exploitation unwise friends are now using to advertise the amiable lady lately come among us to explain her system of child-training. He does not condemn the system outright. "On the contrary, he agrees that the Montessori method "has revived an interest in some of the fundamental principles of education which many teachers, through too great insistence of dull routine in their classrooms, have forgotten. It has revived the importance of appealing to the self-activity of childhood; of taking reasonable account of the play instincts of children, and of making use of the graphic and objective methods of presentation." But all of these good qualities do not at all import the revolutionizing of the entire educational method of the world which Madame Montessori's admirers extravagantly claim for the *Dottressa's* system. "A generation ago," he reminds us, "the kindergarten was going to effect a similar upheaval—to-day it is relegated to its proper place, the infant period of training. The Montessori method may modify in some way our present kindergarten system, but it will no more revolutionize elementary school methods than the enthusiastic theories of Froebel have done." One wonders whether this New York Public School Principal is a Jesuit in disguise.

M. J. O'CONNOR, S.J.

The Social Movement in Ireland*

The space which the Dublin strikes have recently filled in our cable news and the Syndicalist principles on which their fomenters have based them have made it clear that the social or socialist menace has reached Ireland in its most aggravated form. Those who have read Father Slater's recent articles on the social action of the Irish clergy, and the "Handbook of Catholic Charitable and Social Works," by Father McDonnell, S.J., of the *Irish Messenger*, will also know that Ireland is not unprepared for the problem that confronts her. The pamphlets before us, with the promise they give of a further comprehensive study of social needs and the working out of preventive remedies, give additional assurance that the leaders of thought in Ireland are alive to the dangers of the hour and amply equipped to meet them.

The idea of establishing the Social Action Series appears to have originated in a course of Lenten lectures by Rev. L. McKenna, S.J. They dealt with the relations

of the Church to (1) Labor, (2) Working Men, (3) Working Women, (4) The Working Child, (5) Trades Unions, and (6) Social Work; and they were so simple, sane and practical in their treatment of principles and plans, so directly applicable to Ireland's needs, and distinctively Irish in their coloring, that there was a wide demand for their publication and for a further development of the schemes of social betterment they had adumbrated. The editor of the *Messenger of the Sacred Heart*, which with its numerous cheap but precious publications has rendered invaluable service in our day to Ireland's material as well as spiritual interests, met the demand by announcing a continued series of popular booklets on the countless variety of subjects involved in the social question, along the lines which Father McKenna had so happily sketched.

An introductory pamphlet by Rev. P. J. Connolly, S.J., states the fundamental principles and outlines the wide and well-considered program. The two main sources of the Capital and Labor conflict and its causes—the Liberal or Capitalistic School claiming absolute right for the individual to complete liberty of economic action, and the Socialist School demanding the abolition of that liberty and the absorption of the individual in the State—are both the offspring of Protestantism, which, proclaiming on the one hand individualism in religion opened the way for individualism in economics, and asserting on the other the supremacy of reason as against authority, gave the keynote for the Jacobin rationalistic interpretation of "liberty, equality, fraternity," premises that found their logical consequence when "socialism, organized and aggressive, stepped from the brain of Karl Marx." Between the two stands the School of Christian Justice and Charity, teaching the duties as well as rights of employers and employed, and that the function of the State is neither to do everything itself nor to let everything alone, but wisely to assist the doers. The Church, which twice triumphed over similar but far more aggravated evils, first by abolishing the slave labor that prevailed throughout the Roman Empire, and second by establishing or encouraging the labor and art Gilds of the Middle Ages and otherwise curbing the despotism of feudal kings and barons, has alone authoritative knowledge of the true remedy and the power to apply it. She has already spoken in the voices of Leo XIII and Pius X, who have both urged, as against socialist and capitalist combinations, counter-organizations of workmen actively co-operating on the Christian basis of mutual rights and obligations. Such clubs and unions have spread through Belgium, Germany, France, Italy, in multiplied but well-ordered variety, and their prolific literary output has been educating the world in practical social science.

The *Messenger* series proposes to profit by their experience, keeping, however, Irish needs and conditions chiefly in view, and contributing not a little of its own that is illuminative. It embraces ten sections, each portioned off into a score or more divisions and subdivisions

*Social Action Series: The Social Question, by Rev. P. J. Connolly, S.J., and six penny booklets on The Church and The Workers, by Rev. L. McKenna, S.J., Dublin: The *Irish Messenger*. Brooklyn: The International Truth Society. In one volume. 35 cents.

for separate treatment. Starting with the declarations of Leo XIII and Pius X, that the Church's teachings alone can end or calm the conflict and the diffusion of Christian principles can best promote the real economic interests of the people by forming the workers into a compact Christian body, the first section is devoted to "Principles and Schools." The brochures under this head will embrace the Social Question in Ireland, its Origin, Character and Remedy; the Social Principles of the New Testament, of the Fathers, of the Schoolmen, of Luther and his followers, of the French Revolutionists, and the Influence of each on Society; Economic Life in the Middle Ages, the Social Encyclicals of the Popes, the various Socialist Schools—of Karl Marx, the Fabians, Syndicalists, English Labor Party, etc., and finally the Catholic School, and the true solution of the question.

This alone is a huge program, but we have not yet reached one-tenth of its scope. "The Civilizing Action of the Church," tracing true civilization and its manifold influences through the centuries, and comparing it with paganism and Protestantism as factors in human progress, will contain fourteen treatises, ending in the "Part Played by Ireland in European Civilization." "Centres of Catholic Social Action" will take us in separate excursions through the principal European countries and return us in the end to "North and South America"; and some twenty biographies of "Catholic Social Leaders" will introduce us to the principal social workers of the world. Religion, Tradition, National Character, The Press, Invention and Imitation, The Great Man, General Tendencies, the Novel, the Drama, etc., are some of the subjects that come under "Social Factors"; and the greatest of social factors, "The Family," has some fifty admirably differentiated sub-headings that indicate not only deep insight into the dangers that beset the foundation of society, but also practical knowledge of the most efficient methods of averting them. Commencing with "Infant Mortality" and ending with "Marriage Dowry," they range through medical inspection, sanitary homes, workmen's gardens, food, drink, fresh air supply, the mother, the boy, the child, domestic economy, amusements, educative helps, and how all these and kindred questions have been handled in other lands. This and "The Organization of Women Workers," which in a dozen headings would seem to exhaust that difficult question, should form a subject of useful even if endless discussion at women's clubs and social service societies.

They are of no less concern to men, who are further provided with fruitful material for thought and action in a series of articles on "Organization of Labor," comprising the history, constitution, object and need of trade corporations and unions; the trade, socialist, Catholic, and revolutionary unions of Europe and America; mixed corporations of employers and employed, and of Catholic and Protestant workmen; strikes, wage, working and non-working hours, the ideal garden and factory city, etc. "Cooperative Stores and Factories" deal chiefly

with European experiments and the practicability of their adaptation to Ireland, but the "Factory for American Boots," "The Syndicalist and Cooperative Movements Compared," and "How the Small Shopkeeper Can Hold His Own against the Big Establishment," should also prove interesting here, as will certainly the treatment of the thirty distinct subdivisions of "Agricultural Organization." They deal historically and practically with rural banks, State aid, cooperation, transit, afforestation, tariff, stock, vegetables, land culture, gardening, water power, fisheries, hygiene, agricultural schools, etc. Two are entitled, "Farmers' Union of U. S. A." and "Report of the American Commission of Agricultural Inquiry"; nine expound the "Problem of Rural Poverty in Ireland," and five treat of "Model Parishes and Their Leaders," "Pen-pictures of Ideal Parishes," and "A Social Program for Home Rule Ireland." A list of Social Institutes and of standard books on social questions completes the introductory sketch of the entire program.

The first six pamphlets give promise of capable and practical work. Consisting each of about 8,000 words in some twenty pages, they are popular in style and price, and more original in conception and exposition than one is wont to expect in such treatises. This is attributable in some degree to the influence of the Gaelic movement, which is responsible for much of the literary power and fecundity of modern Irish writers who have gone back for inspiration to the thoughts and works and Catholic traditions of their race. The author, having won the highest University honors in ancient and modern literature, applied himself to the study of his ancestral language, in which his "Gaelic Phrase-Book" is a witness to his success; and spending his vacations among his Gaelic-speaking countrymen, he acquired an intimate knowledge of their wants and ways, which he has put to good use in the opening numbers of this series. He has mastered much more than a book knowledge of the subject. He is able to picture from actual observation the specific injustices under which the various strata of the people are laboring, and the sincerity of his sympathy is manifest. In advocating reforms and an organized system of social works, he recalls the days when Ireland had her own civilization. Then "the skilled artisan ranked high in the social scale, was assigned lands for his support, and all were paid wages fixed by law, and were free to form corporations in their interests. The Irish system limited the powers of the chieftain and of the rich, and guarded jealously the rights and welfare of the poor." It was therefore that Irish chiefs were often found willing to become feudal lords under the English Crown, and the clansmen clung desperately to the ancient Irish system.

To restore the principles of that system, which like its people though long decried is now coming to its own, and to apply them to modern conditions by establishing a chain of social works in every town and hamlet and rural district of Ireland, is the laudable purpose of the Irish Social Series. This sketch of its program should

make it clear that its usefulness will not be confined to Ireland. With us capitalism and labor have struck harder blows and raised louder and more discordant cries, and those among us who have been trying to solve the question and avert the menace it portends, will welcome Irish assistance, not for the first time, and look forward anxiously to the completion of this notable exposition of the true solution. M. KENNY, S.J.

An Anglican Bishop on His Church

The Church of England Bishop of Zanzibar is utterly dissatisfied with the state of his denomination, and with the very best of reasons. He has, therefore, addressed an open letter on the subject to the Bishop of St. Albans, which every Episcopalian ought to ponder deeply and pray over earnestly. Three things trouble him. First, the growth of Modernism in the Church of England, not only unchecked and unrebuked, but tolerated and even encouraged, finding its latest expression in the collection of essays under the title "Foundations," according to which a minister may "deny the trustworthiness of the Bible, the authority of the Church, and the infallibility of Christ." Were he nearer England than is Zanzibar he would have omitted the "may," for he would have known that many clergymen of the establishment actually do deny these fundamentals.

His second grievance is the formal alliance of the Bishops of Mombasa and Uganda with the missionaries of other Protestant denominations in Africa, which was crowned by the celebration by the former of an evening communion in the Presbyterian church at Kikuyu, and the admission to it of the delegates to the conference held there by the Church of England and other Protestant missions. This act he characterizes very justly as "nothing less than heresy regarding the meaning and value of Episcopacy."

The third cause of dissatisfaction touches the Bishop of St. Albans himself, and is probably the reason moving him to address that prelate. One of the editors of the book "Foundations" was a chaplain of the Bishop of St. Albans, who on that account invited him privately to resign his chaplaincy. So far, so good. But shortly afterwards a clergyman was denounced for invoking the Blessed Virgin and the Saints. Here the bishop did not act quietly, but inhibited him publicly from officiating in his diocese. On this difference of treatment the Bishop of Zanzibar comments vigorously:

"... Surely Mr. Streeter's theory is a million times more dangerous to souls and more harmful to the Church's witness than is the action of Dr. Langford-James. For the one robs us of Christ and Church and Bible, while the other merely ventures to speak, here and now, with those in whose company he hopes to spend eternity. . . . Had you measured both priests by the standard of antiquity, Dr. Langford-James would have been reprov'd for holding an unauthorized service and commended for

his piety; while Mr. Streeter would have been publicly condemned and inhibited. Had you measured them both by the present faith and practice of the whole Episcopate of East and West, the Doctor would again have been at once reprov'd for a technical illegality and excused for his devotion, while your chaplain would have been forbidden to enter your churches. By what measure, then, if I may ask the question, has your lordship meted out their punishments?"

What, then, asks the Bishop of Zanzibar, is the mind of the Church of England? He adds that the "whole Church of God" is waiting for the answer. This is hardly true. But what is true is that all heaven is waiting for the bishop's own personal solution. He has received a great light regarding the essential character of the Church of England. How is he going to use it? His answer is for the moment disappointing. "In the darkness of our days," he says, "the one only rule that serves is to do His will and guard His flock until the *Ecclesia Anglicana* find her mind and her voice and tell us for what it is she came into the world. If she have need of us to Catholicize the heathen world for Christ, I am at her service now as always. But if to Protestantize the world, and modernize the Faith, be the works she undertakes, I, for my part, have no longer place or lot within her borders. Let the *Ecclesia Anglicana* declare herself, that we may know our fate."

There are two ways of speaking; by word, and by deed. By word, the Church of England will never declare herself: by deed she has been doing so consistently ever since her creation nearly four centuries ago. May the Bishop of Zanzibar grasp this fact and fulfil his pledge! He, and all who with him are facing the facts, have the prayers of tens of thousands to help them.

CORRESPONDENCE

Changes in Holland's Politics

The present Dutch Parliament is likely to become notable for political surprises. One may be the breaking up of the Coalition of Catholics and Protestants. Since 1887 a community of interests has kept them politically united outside as well as inside of Parliament. But now it looks as if they were about to part company, if not in concerted parliamentary action, at least at the ballot box. The reason is that the present administration is about to introduce a measure for revising the Constitution and enlarging the national franchise. The anti-revolutionary division of the Coalition—Dr. Kuyper's following—appears to be decidedly opposed to any revision unless the measure likewise embodies an equitable adjustment of the present School law; the Christian Historicals, though probably not averse to the Government proposal, so far remain non-committal, while the Catholic press has been extensively discussing whether it would be for the best interests of Catholics to follow the anti-revolutionaries in their stand-pat policy or not.

Such a policy, it is argued, might or might not prove successful in overturning the present Cabinet and in restoring eventually a Christian administration. But that

plan was tried in 1886, when the Conservative party also refused to support a revision of the Constitution on the same score, and subsequently met with defeat at the ballot box. On the other hand the existing franchise, with its complicated classification of voters, is considered in many respects out of joint with the times. Besides, any extension of the franchise and reform of the electoral law as contemplated by the Government would greatly increase the Catholic vote and raise the number of its representatives in Parliament from twenty-five, as at present, to at least thirty. With such an increased representation, it is confidently maintained, Catholics would be in a position at any time they saw fit, to bring about a settlement of the vexed school question. The drift of Catholic opinion seems to be decidedly opposed to adopting the intransigent policy of the anti-revolutionaries on this particular point; hence a split is imminent.

The city of Zaandam is known to national fame for the number of its windmills and also as the centre of an extensive lumber trade. Abroad it is famous as the place where Czar Peter the Great of Russia in 1697 spent several months incognito, being engaged the while as a simple journeyman ship builder. The humble hut he occupied, like Lincoln's log cabin, has been reverentially preserved, encased in an outer shell of brick, and is an object of much interest to travellers. But greater notoriety than either of the foregoing reasons conferred has been gained by the fact that last summer Zaandam fell under Socialist control. The result promises to be similar to other experiments in this line made in some cities of the United States. The "velvet" of salaried offices is greatly enjoyed by the comrades, who are reported as exploiting the municipal milch cow for all she is worth and depleting the treasury, much to the disgust of taxpaying citizens.

The latest rebuff administered to the Socialists in Holland occurred in a by-election at Amsterdam, a district which was considered one of their strongholds and for years had been classified as "red"; nevertheless the Socialist candidate was defeated by a Liberal, aided to some extent by conservative votes. The Socialist majority of 600 votes last June was changed into a minority of nearly 700 in a total of 12,797 ballots. The electorate in Holland is evidently sobering up from last summer's anti-clerical craze. A strong reaction has since set in and in four months' time the Socialist group in Parliament has been reduced from eighteen to fifteen. On the eve of the aforementioned Amsterdam election one of the Socialist leaders is reported to have declared: "Were we to have another general election right now, I believe, the Socialists would be completely 'knocked out.'" However, their fortuitous success last summer seems to have given them considerable prestige in the eyes of their leaders abroad. Thus at the Syndicalist Congress held in London last month, Holland was chosen as the seat of the International Committee in preference to Paris by a vote of eighteen to ten. In the confusion of the debate carried on at the time in a Babel of tongues an amusing phrase is reported as having been used by an excited French delegate in reference to the action of an equally excited delegate from Argentina: "*Il demande la clôture et il veut faire un discours!*" (He is moving the closure and wants to make a speech.)

The Dutch papers last August contained a report, said at the time as having been confirmed from Washington, that the American Government had entered into negotiations with the present Dutch Cabinet for the acquisition by purchase of Curacoa and Bonaire Islands, Danish

West Indies. What would seem to lend color to the report is the present need of Holland's Public Exchequer in connection with the projected national pension bill, while in view of the approaching opening of the Panama Canal these otherwise unimportant islands are more than likely to become very desirable holdings, both from a commercial and strategic viewpoint.

The Catholic colleges and seminaries of Holland have lately fallen into line as regards the pronunciation of Latin. Heretofore the sound of the classic tongue, as in most foreign countries, was made conformable to the trend in that respect of the vernacular. Henceforth, by a general order of the Episcopate, the Italian pronunciation will be obligatory in all diocesan institutions of learning.

V. S.

The French Fleet at Beirut

BEIRUTH, November 16, 1913.

The town is still ringing with the last echoes of the reception of the French fleet at Beirut. This reception was nothing short of a triumph and shows how strongly the population of this country still associates the protection of their faith with the French colors.

On Friday, November 7, six destroyers arrived at Beirut: thence one proceeded to Jounich, a small harbor adjoining the residence of the Maronite Patriarch. The following morning the two battleships Mirabeau and Diderot, bearing Rear-Admiral Lacaze's colors, anchored in front of Jounich. There the party was joined by the Consul-General of Beirut, and both, together with thirty-eight officers, landed to pay Mgr. Hoyek, the Patriarch, their formal visit. They were most heartily received by him, and in a speech at the state banquet which followed, he expressed the deep attachment of the Libanese people for the French nation. The Rear-Admiral declared that the French have always felt an especial sympathy for the Maronite nation, and were and would remain the chief protectors of all Christian communities in the East; never would they fail to fulfil the duties such a situation imposed upon them. He also thanked the Patriarch for the enthusiastic reception the people had given him on his way to the Patriarch's residence.

The afternoon was devoted to visiting various religious establishments in the neighborhood. In the evening the whole mountain was ablaze, huge bonfires having been lighted by the people almost on every peak. It was a spontaneous and popular manifestation in honor of the "frigates," as they still term every sort of battleship in the country.

In the meantime Vice-Admiral Boué de Lapeyrère, who had been Ministre de la Marine in the first Briand Cabinet, and is now commander-in-chief of the French Mediterranean forces, had arrived at Beirut with the main body of the fleet.

On Sunday morning all the Catholic Churches of the town were crowded with sailors and officers, eager to fulfil their religious duties and perhaps also to catch a glimpse of the ceremonies of the Oriental rites utterly unknown to them. After the consular Mass in the Franciscan Church, the Admiral paid a formal visit to the Wali, Turkish Governor of the Beirut *vilayet*. He then returned to his ship, the Voltaire, where he received, during the afternoon, many distinguished visitors, among them the Apostolic Delegate, Mgr. Giannini, who, as such, was greeted by a salute of seventeen guns.

On Monday morning the Admiral visited the building of the Jesuits' Faculty of Medicine and expressed his admiration at the work done there and at the extension of their establishment. In the afternoon he made the return visit to the Delegate. On Thursday morning he went to the Jesuits' college, accompanied by the Consul and many officers. There he presided at an entertainment given in his honor by the boys, and once more expressed his sympathy for the University St. Joseph and the missionaries. Receptions and festivities followed closely on one another during the whole week. A state banquet at the Wali's palace; a state banquet at the Admiral's ship; balls, garden parties and so on were daily events. Nor were the simple sailors neglected. They were welcomed everywhere. An entertainment was given for them on Wednesday afternoon at the Jesuits' college which was attended by about 700 bluejackets and a good number of officers. The "Marseillaise" greeted them on their arrival; and on the stage young actors celebrated every aspect of the sailor's life, now rough, now dull, now poetic, often heroic, and sometimes trivial or humorous.

Then the Rev. Father Chanteur, Provincial of the Province of Lyons, rose to tell his visitors how deeply he felt the honor the sailors had paid to the house in coming in such large numbers. "It is always with a thrill in their hearts," he added, "that the missionaries who have left for ever their dear country meet with its brave sailors and see once more its glorious tricolor which they proudly carry over the rough seas, ready to fight for its honor down to the last drop of their blood."

He exhorted them also never to forget their duties towards the Church, never to forget that they were sons of the Catholic Church which did, as they could see, such marvelous work in the East under the safe and constant protection of the French colors. Loud cheers from the officers and the men showed Father Chanteur had struck the right note. Then the audience was invited to enter the church, which was illuminated as for the greatest feast days, and a solemn Benediction was sung.

On Friday, the 14th, the new Law Faculty was formally inaugurated in the ancient buildings of the Faculty of Medicine. Of course Vice-Admiral Boué de Lapeyrère was there once more with his rear-admirals, his whole staff and not less than sixty officers in full uniform. The Consul-General, the Catholic bishops of the town, the Governor of Lebanon, the Rev. Father Chanteur, the Chancellor of the new Faculty, Mr. Joubin, rector of the Lyons State University, and the whole staff of the two faculties, Law and Medicine, were present, together with all the notabilities of the town.

The opening lecture was delivered by Mr. Huvelin, professor at the Law Faculty of Lyons, who, after having sketched the brilliant past of the Beirut law schools in the Roman times, expressed his hope to see those happy days revive. The extraordinary success the Faculty of Medicine had attained under the able management of the Jesuit Fathers was for him a token that the help of the same collaborators would secure the same success for the new foundation.

In the afternoon the fleet left Beirut and made for the North; but before leaving the Syrian coast the Vice-Admiral wished to pay the Maronite Patriarch a last homage. In front of Jounich the battleships stopped and the destroyer Hussard entered the harbor of the little town. The Patriarch, accompanied by the French Consul-General of Beirut, who had come to meet him at his residence, to return the Admiral's visit, went to the har-

bor with an escort of Libanese soldiers and was taken on board of the destroyer—a thing unheard of, for, according to immemorial custom, the Patriarch never pays or returns any visit, but sends in his place one of his attending bishops. As he approached the Admiral's ship a salute of twenty guns was fired in his honor, and he was received at the ship's gangway by the Admiral himself with the words: "I am glad and greatly honored to receive the head of the noble Maronite nation." The Patriarch in return expressed the deep sympathy and confidence he and his people had in France, a confidence which had never been deceived. Then a state dinner was given, after which the Patriarch, from the deck of the destroyer which had brought him from Jounich reviewed the whole fleet; and then slowly the six huge battleships went their way towards the North.

Though not himself a very devout Catholic, the Vice-Admiral expressed more than once during this voyage, not only at Beirut, but on every possible occasion, his sincere admiration for the work done in the Near East by the French religious Congregations. He very readily acknowledged that France owed to them, and to them alone, her immense prestige in the eyes of the Eastern populations. May his official reports, for he is a loyal and plain-spoken man, induce the ministers of the present Cabinet or their successors to cease persecuting in the mother country those who serve her so well abroad and ignoring with a stupid obstinacy the Pope, with whom the fate of our Protectorate in the Near East finally rests.

E. P.

A Distinguished Dane

A little more than two years ago, one of the noblest and best known men of Norway, Dr. Krogh Tønning, departed this life. Now comes the news from Denmark of the recent death of another distinguished man, Hans Christian Jensen, once a Lutheran minister, whose return to the Catholic Church created a sensation. It is true that he did not equal Dr. Krogh Tønning, who was one of the most famous men of Scandinavia, in the extent of his learning, nor did he publish as many books as the Norwegian convert, but they resemble each other in very many ways. Both were Lutheran ministers; both sought the truth with the sincerest honesty, and having found it embraced it in spite of the great sacrifices which they had to make for the Faith which they espoused.

Jensen, who died on the 5th of September, at the age of sixty-five, was the son of a poor peasant, and passed his childhood and youth as a farm laborer. In spite of his surroundings he always cherished the hope of gaining means for a life of study, and soon the opportunity presented itself. The Lutheran minister of his parish taught him Greek and Latin. During the day Jensen toiled at the plow or with the spade and in the evening gave his leisure hours to study. After a very careful preparation he set out for Copenhagen and passed a brilliant examination at the University, but being without resources, he had to return again to his work on the farm. Nevertheless, he continued to pursue his studies. At last, having obtained a little bursary, he went back to Copenhagen and there, by studying privately and acting as a tutor, suffering meantime the pangs of hunger and many privations, he finally passed his examination in theology.

He was well on in years by that time, and in 1877 he was sent out as a missionary to the Indies; but his health broke down in the climate of the tropics and he returned to Denmark with his wife and children in 1881, and was appointed to a parish which was furnished with a good benefice.

His eloquence, his vast knowledge and charm of character won all hearts, and he became one of the most popular preachers of the State Church. An ever-increasing audience continued to gather around his pulpit. He who in his youth had known so many privations now saw himself in the full prominence of his profession and in the enjoyment of the esteem of his people. He then began to doubt the truth of Lutheranism. Being a perfectly sincere man he made no bargain with his conscience and did not stop half way. After a most distressing struggle, deep study and continued prayer, he finally resolved to abandon his pulpit, and bade farewell to his congregation, to which he was tenderly attached. He began his preparation to enter the Church. After the usual instruction he was received by Mgr. Van Euch, Vicar Apostolic of Denmark, November 5th, 1894.

The conversion of this distinguished Lutheran minister startled the country. He wrote two brochures in 1895, one of which was entitled "A Letter to My Protestant Friends," and the other "Who Is Right?" In both of them he describes his spiritual development and explains the motives of his religious conversion.

Like so many others of his compatriots, Jensen had undergone the influence of Nikolai Frederik Severin Grundvig, who was known as the great preacher, historian and poet of Denmark, and who had died in 1872. Grundvig had brought about a complete change in the religious views of his countrymen. "He abandoned," says Jensen, "the Protestant principle that the Bible is the rule of faith, showing that it created continual quarrels among the ministers and a helpless confusion in the minds of the laity." Grundvig adopted the view that the Church's *Credo* as proclaimed in the Apostles' Creed at each baptism was the essential basis on which Christianity and individual salvation must take their stand. This view was startling in its effect on the people to whom it was addressed, for they were told that if the question were put to them "What am I to do to be saved?" they were to answer, "I must keep my baptismal vows." Evidently such a position was almost that of the Catholic Church. Nevertheless, by an unexplainable inconsequence, Grundvig never became a Catholic, whereas Jensen, his disciple, acted more wisely than his master. He had made very serious ecclesiastical studies; had gone deep into the Reformation, and was thoroughly acquainted with the works of Martin Luther. He discovered that Luther was not as his Protestant eulogists were accustomed to represent him, but merely a proud, apostate monk.

The characteristic of Luther, he found, was simply his refusal to submit to the decision of the Church in the matter of doctrine. Luther placed his personal authority above that of the whole Church. But nowhere do we find in the Bible any promise that the gates of Hell should not prevail against Martin Luther, nor is it worth while to pretend that Luther submitted to the Word of God, as it is expressed in the Bible. For in the first place the Bible may be interpreted in many ways. If there was only one sense which its text might bear, there would not be so many Protestants who differ with each other and yet claim to have discovered the real meaning of the Bible. In studying the history of the Reformation

and the religious life of our own day, Jensen saw more and more clearly that Protestantism had not only become feeble, but had lost all its vitality. It had not the power of creating saints, whereas in the Catholic Church, even in our own day, we see the great ones of the earth, the rich and powerful, voluntarily renouncing everything to consecrate themselves to God. Such a sacrifice is a heroic act which proclaims the power of the kingdom of God more effectually than a thousand sermons. To the objection that these truths about the kingdom of God, the dignity of poverty, etc., are also taught in the Protestant churches, he answers, "Yes, such is the case, but the people attach no credit to these claims, for they have no example of any Lutheran abandoning his earthly goods for the kingdom of God, or showing any great desire to purchase the Pearl of Great Price."

Not only by his writings, but also by his conferences, Jensen labored for the Catholic Faith. He was listened to with the greatest interest, because everyone knew the sacrifice which he had made for conscience's sake. He who had been a humble farm laborer and afterwards one of the most famous preachers of the kingdom renounced his position and his benefice, and with his wife and children entered again into the lowly condition of the life in which he was born. He again became a farm laborer, and securing a patch of land, endeavored to support himself by his labor in the fields. "*Ex Oratore Arator factus est.*" He had no longer the strength of his youth. His health gave way and poverty and hunger pursued him and his family until the Vicar Apostolic offered him the position of catechist with a small salary attached. It was scarcely one-fourth of the benefice he had formerly received as a Lutheran minister. People saw with astonishment the famous orator, the man whose learning attracted the attention of the country now a poor school teacher instructing little children in the elements of religion, but in spite of it all, he never lost his tranquillity of soul.

After having frequently testified to his love and devotion to the Catholic Church during life, he again displayed it in a striking fashion when summoned to the world beyond. Two days before his death he dictated the following words which he wished to be sent to the parish priest of Helsingør: "This is my spiritual testament. I die in the Catholic Faith for which I have fought the fight of my life, and I die in the faith in Jesus Christ, and I return my thanks to all those who have shown any affection for me."

When the funeral took place it was easy to see how he had won the affection of his countrymen. The church was crowded with Protestants and Catholics alike. Twelve priests and two Protestant ministers took part in the ceremonies. The bishop, who was unfortunately absent at the time, was represented by one of his distinguished officials.

It may be said here that other notable men have preceded Jensen in these parts in returning to the ancient Church. To name only a few, there are, for example, J. K. V. Hansen, who was converted in 1863, and who translated the Vulgate into Danish; J. Kofoed Hansen, who entered the Church in 1887 and who is the author of many works of great intrinsic value; C. F. Brockdorf, who was converted in 1908, and Niels Hansen, the editor of the excellent Catholic weekly called *Nordisk Ugeblad*, a publication which has already reached its sixty-first year, and which displays remarkable activity in the propagation of the Catholic Church.

BARON ARMFELT.

A M E R I C A

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The Coming Year

AMERICA extends to its readers cordial New Year's Greetings. For each and every one may the coming twelve months be as full of worldly prosperity, as men who hope for Heaven can safely possess, but may the everlasting riches of the soul be bestowed without measure. Gratefully acknowledging all the blessings received during the year now ending, and humbly profiting by the recollection of whatever has been done amiss, may all face the future with cheerful courage and resolve that Jan. 1, 1914, shall mark the beginning of a more consistent Christian life.

It is a significant fact that on the same day the civil year opens, the Church observes that on which Our Saviour formally received His name. She sets it at the head of the year to remind her children that just as it cost the Infant Christ pain and suffering to take and keep His name, followers of Christ who are Christians indeed, must be ready to make the sacrifices that are the price we pay for the honor of bearing His name. Never before perhaps in our country's history was there a time when more depended on the children of the Church being faithful to their Mother's teaching, and making the beauty of her holiness appear in their lives. The Church is the only power in the world to-day that can stay effectively the spread of corruption, anarchy and infidelity. Staunch Catholics have seldom had so excellent an opportunity to show themselves the salt of the earth and the saviors of society.

If, for instance, on the first of January every man and woman in this land who was baptized a Catholic should withdraw forever their cooperation, patronage or friendship from all who are responsible for the bad plays, songs, books, pictures and dances that are now so lamentably common, what a marvelous purifying of the moral atmosphere would soon follow! Or if on the First of January and thereafter every Catholic in this country should be found zealously supporting lawful authority

and fearlessly combating political dishonesty of all kinds; or if all who bear the name of Catholics became such in word and deed on January First and so remained the year through, what a marvelous power their faith and works would have in winning to the Church the millions of people in the United States whom disintegrating Protestantism or aggressive unbelief are leaving indifferent to all religion and without God in this world!

But to be Catholics of the kind described means sacrifice and self-denial. The high ideals of faith and conduct the Church holds up to her children can be attained only by those who are ready to renounce and forego many things that the world now considers desirable and lawful. Catholics who ask at Holy Mass to enjoy one day "some part and fellowship" with the Blessed Saints should remember that that prayer will hardly be granted save to those who now have some part and fellowship in the self sacrifice and renunciation that won the Saints their crowns.

In the Trap

Some time ago Cardinal Matthieu prophesied that France would be reconciled to the Vatican in Constantinople. Possibly the prophecy may soon be fulfilled, because, at the present moment, France is in hysterics about the loss of her prestige in the East. The famous Protectorate, which was her especial glory, while being at the same time a valuable political asset, is passing into the hands of her enemies, the Italians and Germans, and there is no way to prevent the transfer except by appealing to the Pope. But that is out of the question, for her rulers have declared that for France the Pope has ceased to exist.

The whole press is shrieking about it. The *Journal* came out lately with a solid "clerical" article, quite out of keeping with its flippant anti-clerical character; the *Intrasigeant* has admitted to its columns an interview with Denys Cochin, who flatly denounced the attitude of the Government as stupid; while Georges Berry, a deputy, wrote an article in the same paper and declared that "the reconciliation was not only desirable, but would be a *fait accompli* in six months." In the radical *Paris-Journal*, another deputy, François Deloncle, did not hesitate to state that he had started a campaign, and had already secured a majority of votes in the Chambers to carry the measure through; and *Le Temps*, *Les Débats*, *l'Echo de Paris*, *La Lanterne*, *l'Aurore*, are all writing in the same strain.

Meantime a battle royal is being waged between Clemenceau and the Count de Mun on the same question. "It will be the end of *laïcisme*" shouts Clemenceau. "What do we want with your *laïcisme*" retorts de Mun, "if it is ruining France?" "The Pope did not give us the Protectorate in any case," says Clemenceau. "If it were not for the Pope," rejoins de Mun, "there would be no Frenchmen in the East to protect." Thus it goes on, and the people are opening their eyes to the folly of the anti-

Catholic policy, which satisfies the hatred of a few politicians, but is inflicting irreparable disaster on the country, both at home and abroad.

Since the rupture, the Church has prospered marvelously. Indeed, she has benefited in so many ways that some are beginning to say that Loubet's journey to the Quirinal was a trap set for the French Government. It was, indeed, but it was not set by the Pope. The foolish politicians who rule France have fallen into their own pit, and are now crying for some one to help them out.

Cardinal Rampolla

In the death of Cardinal Mariano Rampolla del Tindaro there has passed a statesman who has left a mark on the history of the age, and one also on whose memory the Catholic faithful may dwell with peculiar satisfaction. He had not only filled a lofty position and long exercised potent influence in the Church, but his singleness of purpose as priest, prelate and Cardinal, his loftiness of character, purity of motive and stainlessness of life, stand out in as strong relief as the brilliancy of his career before the world. Devoting himself from earliest years to the service of the Church, he gave all of his great talents and acquirements to that service up to the last day of his seventy years. The distinction he attained in inducing a great Protestant power to accept the arbitrament of the Holy See, and in postponing or allaying the hostility of governments, is of public knowledge; what is not so well known was his personal holiness, and the magnanimous humility that never permitted him to vindicate his motives or justify himself against calumnious attack. When, under what the world called defeat, he resigned the most exalted station in Christendom save one, he continued to place his experience at the service of the great Pontiff who was preferred before him, while employing his new leisure in communing with God and rescuing from oblivion the Saints of the Catacombs. No wonder Pius X has declared him one of the Church's greatest, and that even in his retirement his greatness had increased. The estimate of him pronounced in 1882, when Nuncio to Madrid, may now serve as his epitaph: "Of noble descent, of finished education, of vast knowledge, he is also a priest of great piety, and a prelate of complete disinterestedness, whose only aim is to serve the Church and the Holy See."

"O Tempora! O Mores!"

It is a pleasure for AMERICA to record and commend the attitude toward the "modern dances" taken by the Visitation Alumnæ of Brooklyn. That organization has been accustomed to hold an annual subscription dance, which is regarded in Catholic circles as a social event of considerable importance. On December 15, when the matter came up before the Alumnæ's Executive Board, the following question was put: "Shall we hold our

dance and approve of the modern dances, as exemplified by the subscription dances held this season, or cancel the dance and take our place in the community with Cardinal Farley and our bishops, as opposed to modern dances in their present general form?" A vote by secret ballot was then taken, and it was found that the forty ladies present unanimously decided to cancel the dance. As it is practically impossible just now to control at a large affair the character of the dancing, the only alternative the Visitation Alumnæ felt they could adopt was to give up their ball altogether. Notwithstanding the sacrifices this decision, of course, involved, when these ladies saw what their duty as consistent Catholics demanded of them, they were not found wanting.

For reasons similar to those that influenced the Visitation Alumnæ, the Ladies' Auxiliary of St. Vincent's Hospital, New York, have also decided not to hold, this year, their usual subscription dance. Consequently the Sisters who conduct the hospital lose a generous donation, but the uncompromising stand that the Ladies' Auxiliary have thus taken regarding objectionable dances is of priceless value to the Catholic cause. Judging by the press reports of several social affairs held during the past year under Catholic auspices, it is certainly high time we heard some protests as vigorous and sincere as those the Visitation Alumnæ and the Ladies' Auxiliary have made against the "modern dances." What a sad indication it is, however, of the moral decadence of our times that Catholic organizations, because they are confessedly unable to keep immodest movements from being danced at a subscription ball, are forced to discontinue altogether social affairs that have been for years occasions of innocent enjoyment to the participants and a source of revenue to deserving charities.

Wrong Notions

When the United States decreed that it was advisable to give the Filipinos a more equitable share in the government of our possessions, or theirs, our Anglo-Saxon brethren fell into a panic. The measure in their eyes was most ill-advised, for they were sure that the Filipinos were quite incapable of shouldering such a responsibility, and the Islands would speedily lapse into their former condition of savagery. Archbishop Harty, of Manila, who has just arrived at San Francisco, calms our fears. Eager reporters hastily crowded around him as he stepped on the pier, to obtain information about the disasters that were sure to follow fast on the mistake of putting a majority of natives on the Commission, as Mr. Burton Harrison, the Governor, had just done. But the Archbishop, who is an enthusiastic American, comforted them, "There are many Filipinos in the Islands," he said, "who will measure up with men anywhere, and they have a tremendous influence for good over their compatriots. The four men who have been selected for the Commission are respected by everyone. Señor Mappa, formerly a

Justice of the Supreme Court, is a sound lawyer and a thoroughly conscientious man. I know him, as I also know Señors Illustro, Sinsong de Veyra and Palma, the other members, intimately; and I hold them all in the highest esteem."

Thus, if we may trust the distinguished prelate, the little brown men of the East will do about as well as ourselves on the Philippines Commission. Surely, nothing better could be conceived.

Perhaps, however, we should not be blamed for our absurd notions about the people of other countries who do not enjoy our advantages. Sometimes they have very curious notions about us. Thus an American, writing from Munich, complains of a play called "The Copper King," that is being presented to the public, and is supposed to portray prevailing conditions in the United States. It introduces an Indian chief living in New York, who refuses to permit his son to indulge in the tango and other dances in the domestic domain, whereupon the youth betakes himself to Chicago, in the "Far West," becomes a Copper King, and returns a millionaire. The mollified parent welcomes the fugitive, and out of regard for the requirements of high life, lays aside his Indian apparel for the conventional garb required at public receptions, but allows the Japanese, Indian and negro guests to dress as they please. It may be that the play is intended to be only a howling farce, or perhaps even it was not given at all, and the young man who wrote about it may have been amusing himself at the expense of his fellow countrymen, but the fact remains that in many parts of Europe there is a common impression that the red man is still abroad in our thoroughfares, and that many of us show Indian characteristics in our conduct, in which latter respect they are not far wrong. Of course, they should be better informed about us, but so should we about certain other races, who were civilized when we were not.

Eunomic League

The American Eunomic League has issued the first number of its official organ, *The Eunomic Review*. Although at present only a four-page leaflet it contains sufficient matter to attract the attention of Catholics who are interested in social questions. Fortunately, the number of those who are not satisfied to respond to the popular needs of our day with a mere shrug of the shoulders and the careless excuse that they are not their brothers' keepers, is daily increasing. The few pages before us are intelligent and sound in thought, and interesting in their expression of it. The department, "Subjects of the Day," is open for free discussion, we are told, and the editors are not responsible for the sentiments expressed. Since this is a very considerable section of the little journal, there may be danger of breeding confusion instead of promoting orthodoxy. For the benefit of readers not acquainted with the nature and purpose of the

Eunomic League we quote the following statement of the scope and program of the association:

"The American Eunomic League is an association for the discussion and scientific examination of those social problems which demand the immediate attention of thinking Catholics. Its name, Eunomic—derived from the Greek signifying 'well-lawed'—amply describes its chief aim. The active members of the League are drawn from Catholic men and women who are either college students or graduates, or have been admitted to professional life. The associate membership comprises those Catholics who have attained distinction in economic, political, charitable, or religious affairs. The League is in no respect a political organization; it confines its work entirely to questions of social science and adequate laws.

"The purpose of the League as an organization is to awake the interest of Catholics in social problems. Its aims are practical rather than theoretical. With the proper cooperation, it hopes to formulate a constructive program aiming at an enforcement of the frequently neglected sense of personal and joint responsibility for the use of certain specific rights, likewise at an elimination of false principles of social reform. In brief, it strives to effect a return to clear thinking and applied Christianity in the everyday problems of life, whether personal, legal or economic."

We are sure that all our readers will not only sympathize with the Protestant Bishop of Zanzibar, whose difficulties we put before them in this number, but will also help him to their solution with many prayers. But all Church of England Bishops are not such as he. Dr. Samuel Thornton, we learn from "Who's Who," was born in 1835, and after holding various preferments at home, became Bishop of Ballarat in 1875. In 1900 he resigned and returned to England. He describes his "recreations" as follows: "His boating, tennis and horseback days are over. Reading is his recreation—in all departments. *Humani nihil alienum puto.*" How perfectly true is this last the following from the *Times* proves:

"THORNTON : RICE.—On the 29th Nov., at Kensington Parish Church, by the Bishop of Kensington, assisted by Revd. G. Flynn, Vicar of Heaton, Bradford, SAMUEL THORNTON, D.D., Bishop of Ballarat from 1875 to 1900, and CAROLINE WAKEFIELD, relict of REV. J. J. RICE, D.D., late Vicar of St. Saviour's, Batterseapark."

He is only seventy-eight. He lost his first wife, after forty-three years of married life, four years ago, and takes for his second a widow, the widow of a clergyman. Another bishop blessed their union. With what facts in the early Church do the proclaimers of continuity link this up, and what are the links in the Church of England before it "washed its face but did not change it"?

The act of February 22, 1883, appropriates \$140,000 to be paid by the Secretary of the Treasury to the officers and crews of the Wyoming and Jamestown for

extraordinary, valuable, and specially meritorious and perilous services in the destruction of hostile vessels in the Straits of Shimonoseki, Japan, in July, 1863, and September, 1864. Of that appropriation nearly one-fifth remains unexpended, due, it is said, to the fact that many of those Congress desired to benefit have never known that any provision was made for them, and so have never made any claim for a part of the reward.

LITERATURE

Gaelic Prayers and Other Songs*

Dr. Sigerson has a very interesting collection, probably the best of its kind, entitled "Songs of the Gael and Gall," which his own faithful rendering, true to the Gaelic sound and sense, has given special value. Miss Hull's "Textbook of Irish Literature" and her versions of the Cuchullin epics have considerably widened the popular knowledge of the large volume of ancient Ireland's unique and valuable literature, particularly the heroic tales and poems of pagan days. Her present collection eliminates the "Gall" altogether, also the "Neo-Celtic" poet or poetaster, and brings together what she deems the most characteristic of the innumerable lyrics that sing of religion, love, patriotism, and what else was enshrined in song by the many-sided fancy of the Gael when Gaelic alone was the medium of his utterance. Some of her cullings have appeared elsewhere, but most of them are new, and with few exceptions, are equally creditable to the collector and the language and people that produced them. They are particularly interesting in this that they represent what the uncontaminated Gael wrote and thought while untouched by foreign inspiration, or influenced only by the religious culture that radiated from Rome.

Divided into ancient pagan, Ossianic, early Christian, patriotic, and the love and prayer songs of the people, those specifically religious occupy more than a third of the 350 pages, and few of the remainder lack the religious note. Its presence enhances their poetic value, for unlike many of our English hymns the Gaelic prayer songs are as remarkable for poetry as piety, and so firm is their poetic fibre that its substance abides after translation has stripped it of the cunning interlinking of rhyme, alliteration and assonance. But be the theme sacred or profane, of saints, heroes, love, valor, the winds, the seas, the birds, the varied beauties of nature, there is always a distinctively Irish flavor of unique and naive freshness that will provide constant surprises and agreeable relief to the jaded readers of modern verse. "It is the heart expression of a passionate, imaginative and clear-thinking people who felt and loved and prayed with an intensity and simple directness which, under the influence of their traditional bardic training, would seem to have inspired the spontaneous wording of their thoughts with the true accent of poetry.

The first and longest selection is from the 150 cantos of Aengus the Culdee, who anticipated Milton by eight centuries, and considerably bettered him, in the effort "to justify the ways of God to men." His scheme is far more comprehensive than Milton's, and the working out of it is thoroughly Christian in tone and purely Irish in coloring, achievements that have no correspondence in the English Puritan epic. He describes "The King of the pure heavens; without pride, without contention, my own King, ever-living, ever victorious, King of the Mysteries who wast and art before the elements, before the ages, . . . King very youthful, King aged long ago"; and how He moulded the earth and skies and moderated the lustrous winds, and "created the pure heavenly home, a far, long spacious plain, a

land of holy ones, the Sons of life," and "ordained the voice of the heavenly ones full, long swelling as the mighty wave of many waters." The poem enlarges in peculiarly Irish style on the conversations between Adam and Eve and Lucifer and Michael, traces the fall and rise of man through the whole biblical narrative, and sketches the Life of Christ, ending with the Resurrection. The Second Adam suffered agony in Hebron where the body of the first was buried, and died on Calvary whither "the coming of the wave-strength of the flood carried his head from Adam and brought it to Jerusalem," where "afterwards the Cross of Christ was planted in the flesh of Adam." Fifty pages are given to this most original poem, and one could wish them extended further.

The colloquy on the source of poetic inspiration between the Old Poet who "moved along the columns of age and the streams of inspiration into the lofty heights of honor," and the Young Poet, who "sprang from the heel of the wise, from the meeting-place of wisdom, where righteousness is instilled and falsehood wanes into twilight," is taken from the Book of Leinster and is of pre-Christian origin. This is the Young Poet's genesis: "I am the Son of Poetry, Poetry Son of Investigation, Investigation Son of Meditation, Meditation Son of Lore, Lore Son of Research, Research Son of Inquiry, Inquiry Son of Knowledge, Knowledge Son of Good Sense, Good Sense Son of Understanding, Understanding Son of Wisdom, Wisdom Son of the Three Gods of Poetry"; and he asks of his senior: "O Fount of Wisdom, of whom art thou the Son?" They were masters of courtesy as well as poesy.

The Cuchullin and Ossianic lyrics of heroism, love, sorrow and the charms of nature, ringing with passionate sincerity, are as long-lived as the themes they sing, and the parting with his wife of Goll Mac Morna, chief of the Connacht Fians, is as fine an expression of heroic marital fidelity as poetry records. They form a fitting prelude to the early Christian poems, which retain their predecessors' love of nature and lofty deeds, and sweeten them with Charity and Hope. St. Cellach (about A.D. 540) confronting his murderers on the morning of his execution, forgets them in the glory of the Dawn:

"Hail to thee, morning fair, that falls as a flame on the green-sward;
Hail unto Him who bestows her, the morning ever fruitful in blessings.
"Robed in her pride she comes, the brilliant sun's little sister,
Hail to thee, thrice hail! that lightest my Book of the Hours.
Thou searchest the secret dwelling, on clansman and kindred
thou shinest;
White-necked, beautiful, hail! who makest thine uprising golden."

The crow, kite and raven, the foxes, dogs and wolves that will fatten on his flesh pass before his vision, and more painfully, the false friends who betrayed him, but unlike Goll and his wife in the same plight, Cellach has his consolation:

"Yet in high heaven above me, the great Son of Mary is speaking:
'Thou art forsaken on earth; but a welcome awaits thee in Heaven.'"

The reply of Marvan, the monk, to his brother, King Guaire, and the Song of Manchan the Hermit, seventh century, are beautiful comminglings of grace and nature, and might have been sung by St. Francis were he acquainted with Gaelic measures; nor would he disdain the Prayer that contains the lines:

"Be Thou my Vision, O Lord of my heart
Naught is all else to me, save that Thou art.
Thou my Great Father, I thy dear son;
Thou in me dwelling, I with thee one.
Be Thou my battleshield, sword for the fight,
Be Thou my dignity, Thou my delight.

*The Poem Book of the Gael. By Eleanor Hull. Chicago: Browne & Howell Co. London: Chatto & Windus.

Thou my soul's shelter, Thou my high tower;
 Raise Thou me heavenward, Power of my power.
 Thou, and Thou only, first in my heart
 High King of Heaven, my treasure Thou art.
 Heart of my own heart, whatever befall
 Still be my Vision, O Ruler of all."

A distinguished English Catholic scholar has recently informed us that the famous tracery and illuminative work, of which the frontispiece of this book presents a fine example, was purely mechanical and required no intellectual training. The skill which could enclose 158 double interlacements within three-eighths of a square inch, as in the Book of Kells, and so perfect that the magnifying lens reveals not the slightest unevenness, and which multiplied designs similarly wrought in endless variety, must have been more than mechanical; but we have positive proofs in this book that the scribes were poets and scholars. too. Several of the poems were found on the margins of biblical and classical MSS. in continental libraries, written by Irish scribes, when, weary of their task, the song of a bird or other incident awoke the muse within them. The blackbird and the cuckoo, feathered hermits calling the Hours, are the usual incitements, but a student in Carinthia was inspired to write Gaelic verse on the margin of St. Paul's Epistles by seeing Pangur Ban, his cat, catching mice as he was catching meanings. This is one of many clever antithetic quatrains:

"'Gainst the wall he sets his eye,
 Full and fierce and sharp and sly;
 'Gainst the wall of Knowledge I
 All my little wisdom try."

"The Song of the Seven Archangels" for each day of the week, and the poetic and prayerful "Song of the Four Seasons" are an ancient counterpart of the wealth of more modern Gaelic prayer-songs that consecrate every hour and act to God. In these, too, nature and grace commingle familiarly but reverently, as exemplified in the couplet:

"A low prayer, a high prayer I send through space.
 Arrange them Thyself, O Thou King of Grace."

There are prayers to the Trinity and the saints and angels for all the needs of night and day; of thanksgiving to "The Great Giver of the Open Hand"; many touching poems to "Mary, my Thousand Loves," and numerous developments of the twelfth century poem, "How great the tale that there should be in God's Son's Heart a place for me!" Mary is the "Rose amid red roses," the stainless Mother of Christ's choosing, the Nurse of the fair white Lamb, "within whose breast, as in a nest, the Paraclete reposes"; and the story of Mother and Child receive many a touching Gaelic coloring. A very ancient poem pictures the mothers of the Innocents bewailing their slaughtered babes, one of them exclaiming in Celtic fashion: "His life was the breath of me, his death is the death of me"; the more modern cling close to Jesus and Mary, but also in Irish fashion. "Mary's Vision" illustrates their warmth of feeling and classic brevity:

"Are you asleep, Mother?"

"I am not indeed, my Son."

"How is that, Mother?"

"Because of a vision I have of Thee."

"What vision is that, Mother?"

"There came a slim dark man on a slender black steed, a sharp lance in his left hand which pierced thy right side, letting thy sacred blood pour down upon Thee."

"True is that vision, Mother."

The "Keening of Mary," a masterpiece of dramatic pathos and sympathetic insight, is too lengthy for citation. From several Christmas hymns we select one in which Douglas Hyde partially reproduces the Gaelic rhythm:

"Hail to thee, thou holy Babe, in the manger now so poor

"Yet so rich Thou art, I ween, high within the highest door.
 Little Babe who art so great, Child so young, who art so old,
 In the manger small His room, Whom not Heaven itself could hold.

Motherless, with mother here; fatherless, a tiny span;
 Ever God in Heaven's height, first to-night becoming man.
 Father—not more old than Thou! Mother—younger can it be?
 Older, younger is the Son; younger, older she than He."

The secular selections are usually wholesome and beautiful, but one could dispense with a few of them, and also with much of the author's introduction, which in reading the philosophy of the pagan neo-Celtics into the Ossianic dialogues and medieval asceticism, shows that her heart is less Celtic than her head. But her notes and renderings are excellent, and for that and the other good work her industry has achieved for Ireland, Christian and pagan, we may say for her in her own translation, and for all others:

"May the will of God be done by us,
 May the death of the saints be won by us,
 And the light of the Kingdom begun in us;
 May Jesus the Child, be beside my bed,
 May the Lamb of mercy uplift my head;
 May the Virgin her heavenly brightness shed,
 And Michael be steward of my soul."

M. KENNY, S.J.

Ethics and Modern Thought. By RUDOLF EUCKEN. New York: G. P. Putnam's Sons. \$1.00.

In six lectures, delivered last February at New York University, Professor Eucken offers a remedy by which the theoretical disintegration of morality prevailing to-day may be stayed. The lecturer, who is senior professor of philosophy in the University of Jena, tells us that his teaching appeals "less to the student and philosopher than to the cultured public at large." He is one of the many who aim at turning the cultivated thought of to-day out of the groove set for it by mechanical evolution and empiricism, or what the professor has euphemistically called realism, applying to a partial and less important part of what is realism a term that should comprehend all that is outside of the phantasmagoria of dreams or the dissolving views of German idealism. His peculiar solution is to make yoke-fellows of immanent idealism and religion. The offspring of this misalliance begets somewhere in the twilight zone of thought, a new self, a soul that is in all respects a source of independent life. The natural Ego whose life is without inner significance gives place to a spiritual Self, in which man "is the representative of a new and specific kind of life." Having enfranchised himself from the natural Ego, he "is conscious of finding his real self." He acquires "an individuality and is able to embrace a whole of reality into the life of which he submerges himself." This process of embracing a whole and submerging oneself in it, and at the same time finding one's real self in it, develops one's innermost being apart from any end outside oneself in "a new and independent phase of reality." The outcome of the process is autonomy. Only the autonomous man has a spiritual self and is truly capable of morality. The consciousness of one's independence of any end outside of oneself and one's absorption into an absolute whole of reality when suffused with emotion is religion. Seriously and without any desire to seem flippant, it is difficult to see in all this anything but a sublimation of the theory more crudely symbolized by the omphalopsychitos.

Now the problem of morality is theoretically a simple one. We are intimately aware of an ideal norm of conduct which we necessarily accept as obligatory in character. That man finds within him a faculty by which he is compelled to

recognize that certain modes of conduct are good and others evil, and to acknowledge that he ought to do the one and avoid the other, is as objective an averment of reason as any that we possess. An explanation of this original and intellectual conception of duty is demanded by the student and philosopher, and is desired even by the public at large. All men who speculate at all on right and wrong want to know the nature and source of obligation. A philosophy that does not adequately and intelligently unfold the binding character of the intellectual impulse which we express by "Ought" is a barren fig-tree in the pathway of those going up to Jerusalem, raising hopes when seen at a distance, but proving futile when examined closely. Its foliage may be abounding and palatable to a "cultured public," whose tastes have been educated to enjoy it; its fruit is a phantasm, unsubstantial to the deep-seated cravings of the human heart in quest of knowledge on the essential questions of life.

Professor Eucken has missed the central problem of morality. The primary question is not, what I *should* do to realize my inner life, but what power is it that puts a bond on my will, obliging me to realize any life. When this is settled, we may be able to determine what is our inner life and our spiritual self. But until it is settled we shall be like those medieval philosophers, *gens ratione furens et mentem pasta chimæris*, a people reasoning from no centre, and occupied in making kaleidoscopic schemes of the universe out of the foggy luminosities of German idealism. What the thinking world to-day wants is an ultimate rational answer to the question: "Why?"

TIMOTHY BROSNAHAN, S.J.

Bull Run, Its Strategy and Tactics. By R. M. JOHNSTON. Boston and New York: Houghton Mifflin Company. \$2.50.

The title of this book is rather surprising. The general idea is that Bull Run is noteworthy for its lack of strategy and tactics. The reader, however, will soon discover that this is really what the author wishes to insist on. We are inclined to blush when Bull Run is mentioned, holding it to be in American history what Sheriffmuir was in the Jacobite rising. When one has read this book, he will be inclined to reform his ideas. The wonder is, not that men ran away, but that three months' volunteers whose time had nearly expired under officers, the best of whom could not have had their confidence as skilled leaders in war, and of whom too many could ask nothing better than silence, brought under fire for the first time, behaved as well as they did. General McDowell had a task he was unequal to, but through the incompetence of his opponents he nearly accomplished it.

The author throws no little light on the problems that make strategy a task of infinite difficulty. He puts before us Beauregard's plan of campaign, which would have worked admirably had his men been disembodied spirits. But as they were men needing food and able to march only a certain distance every day, it was impossible of execution. The book is instructive, not only for military men, but also for their critics, especially of the editorial room. H. W.

A Source Book for Ancient Church History. By JOSEPH CULLEN AYER. New York: Charles Scribner's Sons. \$3.00.

This work has been prepared for the use of Protestant divinity students. The author does not seem to have been under the influence of any particular Protestant bias in composing it. On the other hand, he assumes that it will be used in connection with the class text books, so that he leaves to them the interpretation of the passages quoted. However, he cannot altogether avoid errors when there is question of Rome. Thus, speaking of the sixth canon of Nice, he says that the words, "The Roman Church has always had the primacy," were early prefixed to it as its

first clause; that the Roman legates quoted it thus at Chalcedon, but were immediately confuted by the Eastern theologians, which is not real history. It is a desultory work, and does not seem to respond to any need. The real student must go to the originals and read them in their context. If he trusts to such a book as this, which has not behind it the weight of Catholic authority, he will find himself tumbling into pitfalls.

Parish Sermons on Moral and Spiritual Subjects for All Sundays and Feasts of Obligation. By REV. WALTER ELLIOTT, of the Paulist Fathers. New York: The Paulist Press. \$1.50.

Sermons and Homilies. By EDMUND ENGLISH, Canon of Westminster Cathedral and Missionary Rector of St. James's, Twickenham. New York: Longmans, Green and Co. \$1.35.

Father Elliott's numerous friends will be gratified to learn that he has gathered into a volume of 457 large pages more than a hundred "Parish Sermons" on a remarkably wide variety of subjects. On texts, taken as a rule from each Sunday's Gospel, he builds two discourses, one longer than the other, but neither too long. They are direct, practical and rich in examples, quotations and allusions that indicate his familiarity with the Church's hagiographic and ascetic literature. The book is dedicated with "affection and gratitude" to the parish clergy.

Quite different from the American priest's discourses both in style and treatment are Canon English's eighteen "Sermons and Homilies." He is an estimable preacher who studies in sedate periods the character of Holy Simeon, Pontius Pilate, Nicodemus, etc., or in sermons for feast days soberly inculcates "those venerable principles of the spiritual life which have been handed down in the tradition of the Church." The volume is dedicated to the congregation of St. James's Church, Twickenham, to whom Canon English has preached for more than twenty-five years. A sermon on the Immaculate Conception in each of these volumes the reviewer began to read, hoping against hope, that the Blessed Virgin would not be called once more "Our tainted nature's solitary boast." But he finished the discourses a disappointed man.

W. D.

BOOKS RECEIVED

G. P. Putnam's Sons, New York:

English Monasteries. By A. H. Thompson; Plato: Moral and Political Ideals. By A. M. Adam; A Grammar of English Heraldry. By H. St. John Hope; The Evolution of New Japan. By J. H. Longford; Natural Sources of Energy. By A. H. Gibson. 40 cents each.

M. H. Gill & Son, Ltd., Dublin:

Gentle France. By Rene Bazin. \$2.00.

Benziger Bros., New York:

Jail Journal. By John Mitchel.

Frederick A. Stokes Company, New York:

The Soul of Melicent. By James Branch Cabell. Illustrated in Color by Howard Pyle. \$1.50.

Regan Printing House, Chicago:

America's Triumph at Panama. Ralph Emmett Avery.

New York: Published by the Author.

The Ten Christian Pastorals of Vergil. By Vincent A. Fitz Simon.

Latin Publication:

Friderici Pustet Typis, Neo Eboraci:

Psalmi Vesperarum et Completorii pro Omnibus Dominicis ac pro Officio Defunctorum. Juxta Editionem Typicam Vaticanam. Diligenter Providit Maximilianus Springer. 55 cents.

Pamphlets:

The Board of Presbyterian Missions. New York:

Tourist Directory of Christian Work in the Chief Cities of the Far East, India and Egypt.

The Irish Messenger, Dublin:

The Church and Labor, The Church and Working-Men, The Church and Working-Women, The Church and the Working-Child, The Church and Trades Unions, The Church and Social Work. By Rev. L. McKenna, S.J., M.A.; The Social Question and a Programme of Social Pamphlets. By Rev. P. J. Connolly, S.J. One penny each.

THE DRAMA

What Actors Think

In the New York *Times* of December 17, under the heading "Theatrical Notes," we read two announcements, one that "The Eternal Mystery," which was withdrawn in New York as "unsuited for the stage"—a euphemism of course—"was later produced with success in Pittsburgh, and after one performance in Detroit was withdrawn." The second announcement is that Oscar Hammerstein threatens to sue David Belasco so as to prevent him from putting moving pictures of "The Traffic in Souls" on the stage of The Republic, "because of their indecency."

From which it would appear almost hopeless to denounce these outrages against morals. If they are withdrawn in one place they are produced in another, or even in the place itself with some ridiculously slight alterations, the excitement caused by the protest being their best advertisement. Sometimes perhaps the denunciation is deliberately planned for the purpose of attracting attention. It may be, however, that while the stronger sex is helpless, our women folk may do the cleaning for us. At least, Cyril Maude, who is an authority in stage matters, assures us that it rests with them. In addressing the Barnard dramatic associations, after warning them of the dangers facing young women who fancy they are going to achieve glory as actresses, he said:

"It is the young women who have the future of the stage in their hands; it is women who keep the theatres open. It is they who, therefore, rule the theatre. It is the women who choose what styles of play shall be a success in New York; it is the women, not the men. Here is really a case in which you all have indeed the suffrage, the power of deciding what type of play shall succeed. There has been a great outcry lately, too, in New York against a certain type of distinctly unpleasant play. Play after play of the same kind was produced however, I hear. It was, I fear it must have been, the women's vote that did it. And now the city is flooded with such stories upon the stage.

"So take care, dear ladies, how you exercise the privilege of the vote which controls the style of play that shall succeed. You have heard it said that the hand that rocks the cradle rules the world. So it does, God bless it, the dear, dainty hand, and it also passes the dollars over the box office counter. Take care to make it hand them over for worthy plays, not sordid, miserable, diseased dramas, the medicine chest drama, the operating room drama. They are not good for any of us to watch, and, believe me, they are the worst enemies of the actor and actress, for they really keep people from liking the idea of going to the theatre."

Unfortunately, there are some fair ladies who do not agree with Mr. Maude. Thus when a Police Inspector arrested Mr. Hamburg for an indecent show, Mrs. Belmont, Mrs. Carrie Chapman Catt and Mrs. Inez Milholland Boissevain protested, as their lawyer "Abe" Gruber put it, that it was "a moral preachment, and that it had no tendency to degrade or demoralize." Mrs. Catt said that "girls were enlightened by such illustrations and would warn their companions and the show would result in moral good." Their impressions succeeded in acquitting Hamburg, although the play was judged to be highly immoral by James B. Reynolds, who as a former Assistant District Attorney, was counsel to the Rockefeller white slave Grand Jury, and who as the Mayor's secretary twelve years ago instituted investigations of the employment bureaus of the city on the ground that they were using their offices for immoral purposes, and Miss Margaret E. Luther, superintendent of the Florence Crittenton Home, who has seen fourteen years of white slave traffic.

These two very competent judges witnessed the performance, but their serious judgment formed after years of experience was set aside for the deluded fancy of three professional suffragettes.

Another well known actor, De Wolf Hopper expressed himself in a similar strain, about present theatre conditions, but without referring to the part that women can take in the work of purification. His words had especial significance as they were uttered at a dinner of the "Friars," who, to judge from their insulting and indecent bill posters are not very scrupulous about the proprieties.

"Why," he said, "it has become so in this town, that the question is, not where we shall go, but where we can go. It has been a season of salacious plays, disgusting, prurient and vulgar. What do managers mean? What have they in mind? This sort of thing can't last. A decent public won't continue to stand for such things? Why, therefore, have any of it?"

While he was speaking, it was remarked that in more than one chair a man stirred uneasily and glanced at his neighbor. The merry spirit of the evening had been, for the time being, swept away by Mr. Hopper's emphatic accusations.

"And vaudeville," he continued, "has taken up this salaciousness. There is one theatre here that has devoted itself to such productions all season. It's rotten."

A third actor, Arnold Daly, has also taken up the cudgels, but while sharing in his indignation against what are commonly known as "Vice Plays," we cannot support him in approving certain other performances which appeal to him because they possess what he calls "thought." He finds them in the four Jewish theatres on the Bowery, the Lipzin, the People's, the Thalia and the Grand.

"What plays are they playing?" he asks. "They play Gorky's 'At the Bottom of Life,' 'Children of the Sea,' Ibsen's 'Lady of the Sea,' 'Ghosts,' in fact all of Ibsen's, Strindberg's 'The Father,' Maeterlinck's 'Monna Vanna,' plays of Hauptmann; Sudermann; the great Russian realist, Ostrovsky; Pshebishevsky's 'The Snow Storm.' They also play Jacob Gordin's work, the man who wrote the 'Kreutzer Sonata'—the man who gave his life to bring the young Jewish mind to New York, up to thought—who forced them to make thinking their amusement—who knew that this strong meat would produce healthy-minded, clear-thinking men."

Such plays may, as he fancies, induce the young Jew to think, and think strongly, but to think wrongly. Gross immorality in the people is indeed a source of terrible danger for our country, but in some of the dramas that excite Mr. Daly's admiration there is not only immorality, but the inculcation of principles that make directly for the destruction of the present order of civilization. In his *sæva indignatio* he places us between the devil and the deep sea. We shall avoid both.

J. Ranken Towse, the veteran critic of the New York *Evening Post*, who is writing a history of "Sixty Years of the Theatre" for that paper, expresses himself in the issue of December 13 as follows on the present degraded condition of the stage and its causes:

"During the last fifty years the art of acting upon the English-speaking stage has steadily declined. Judging by the standards which prevailed at the beginning of that period, there is not upon the American stage to-day a single player, male or female, of the first rank, and this result is due chiefly to the establishment of the commercial star and circuit system by speculative managers, possessed of considerable executive ability, but, as a rule, devoid of

artistic knowledge, instincts, or ambition; partly to the creation of railroads, which have made the circuit system feasible, and partly to the enormous improvements in mechanical and lighting devices, which have increased the possibilities of spectacle and thus enabled managers to attract the remunerative crowd, with whom an appeal to the eye is so much more potent than an appeal to the understanding or good taste. It is a popular dogma that old men are apt to underestimate and decry the present in comparing with the past—to find new savors insipid and inferior—but I do not believe that I can be justly included in that category. My interest in the theatre is still keen, in spite of frequent weariness and vexation of spirit, and my belief in its infinite potentialities, if wisely conducted as an agent of the higher civilization, is as profound and unshaken as ever. It is the one human institution, of which all the arts are the handmaids, whose peculiar privilege it is to illustrate and enforce the soundest principles of art, morality, and social law, under the seductive guise of entertainment. It must fascinate or amuse, or be powerless for good. If it does nothing but amuse, it is worthless and probably mischievous. Horribly mismanaged and abused for many years, it has fallen into depths of degradation, lower and more poisonous, if less frankly coarse, than those reached by the comedy of the Restoration. But it is a long lane that has no turning. Already there are signs, daily growing stronger, of coming radical changes in existing conditions, if not of a general reformation. Among these are the multiplying perplexities, and difficulties, and wavering policies of the syndicates, whose expensive and inferior shows are finding successful rivals in the cheaper and more honest diversion of vaudeville and the 'movies'; the organization of stock companies in this country and in England; the entrance of new and capable writers, male and female, into the dramatic field, and the appearance in England of a new group of young and promising actors. All these phenomena are encouraging, and sometimes I indulge in the sanguine dream that I may yet, at the end of life, witness something like a revival of what was best in the old dispensation whose dying throes I watched in my adolescence."

EDUCATION

Offensive Teaching in a New England High School—Taxing Catholic Schools in Philadelphia

The advocates of religious instruction in the common schools of the country are usually answered by the well-worn cry that the thing is impossible. In a country like ours, we are assured, where there is absolute separation between Church and State and where every individual is entirely free to profess or not to profess belief in a religious creed, the only reasonable process in school management is to eliminate every phase of religious teaching from the curriculum of the common schools. Favoring no creed the formation and training assured in strictly secular schools may be shared in by all alike,—by pagan and atheist and agnostic and Jew and Gentile. To be sure the absurd contention that a non-religious system offers the sole manner of safeguarding religious freedom has been proved baseless over and over again; as it has been clearly shown over and over again to be inevitable that a system claiming to be purely secular cannot fail in its practical workings to offend against the religious convictions of the young people following its courses of instruction. Religion is a virtue so interwoven into every detail—even the pettiest—of human accomplishment that it can not be separated from the most vital function of teaching. No matter what the fancied skill of the pedagog in handling the principles and facts he uses in developing the mental faculties of those in his charge, he will

infallibly trench on some or other of the truths that enter into the teachings of religious creeds. He cannot avoid it,—and in the measure of his influence with the children he instructs, he will necessarily influence them and impress them religiously or in opposition to religion.

Every now and then an incident crops out in some or other of the public schools of the country to confirm this. Just the other day one occurred in the history class of the high school in Bridgeport, Conn. Complaint was made to the Catholic priest in charge of St. Augustine's Church in that city that a young woman teacher in the city high school, in explaining a history lesson, grossly maligned the faith of her Catholic pupils by attributing to the Catholic Church a usage which all Catholics hold to be abominable. She insisted that it had been a common practice of the Church to sell indulgences. The contention is, of course, an insult to Catholics. Certainly we Catholics know what our faith teaches, certainly we know what practices have been stamped by the Church's approval adown the centuries of her glorious history, and that the Church has ever sanctioned the sale of indulgences we proclaim to be an infamous calumny.

Naturally the charge made by the prim New England school ma'am was resented by a well-instructed Catholic pupil. When requested to give reason for her denial of the statement made by the teacher, this Catholic girl suggested the latest and best authority, "The Catholic Encyclopedia." Everybody knows that this monumental work is acknowledged by scholars of all creeds, the world over, as the best exposition of Catholic doctrine and practice. Moreover this authoritative work happens to hold honored place on the shelves of Bridgeport's public library and is, therefore, accessible to every public school teacher of the town sincerely in earnest to seek and to impart correct information on Catholic subjects.

With amazement one learns that the high school teacher in question jauntily brushed aside the authority of this acknowledged source of accurate information on Catholic subjects. "It gave," she said, "the Catholic side of the question." A novel position truly for one presumably carefully trained to teach the truths of history. Must one, then, go to one's enemy to know the significance of one's own life's story. Would the Bridgeport school teacher derive her notion of President Wilson's tariff and financial policy from the partial statements of some rabid old-line Republican Protectionist?

The point that concerns Catholics—Catholic parents, very specially, who see no danger to their children in an atmosphere surcharged with possibilities of which the Bridgeport incident is but one illustration, is this: What protection have we against the evil influence bound to be exerted upon Catholic children in schools professedly secular? It is not the first instance of a public school teacher exceeding the privileges of her office in making a statement offensive to Catholic teaching and false to the truth of history itself. It is, of course, easy to say that public school teachers prescind from religious subjects and teach what may be accepted by all. But as we said above, religion permeates every detail of one's action, and personal prejudice, lack of full preparation for one's work, a course of reading that has been lopsided or one sided, as well as hundreds of other influences must color the teaching of even the best-intentioned. And when the harm is done and protest is made,—what recourse have Catholics?

In the Bridgeport instance the principal of the school made no attempt to restrain the teacher in question from exploiting the calumny against the Catholic Church; when interviewed he shifted the responsibility to the Board of Education because the text-book in use has the approval of that Board. Were his excuse to stand, the blame is but brought home to others. The cardinal sin of the incident—the teaching of false doctrine and the calumnious misrepresentation of the oldest and strongest Christian body in the world—remains to face the Catholic father-

or mother who has entrusted the Catholic child to such an atmosphere. And do what men will—that blot will ever mar the system. Education without definite religious instruction is an impossible thing; we may protest until doomsday our purpose to teach without reference to the religion of the child, the limitations of human character make it unavoidable to give to our teaching the impress that marks our individual trend of thought and belief. There is but one recourse, let the word be repeated once again. The one remedy is a disposition of our school system in such wise as to give to every child the opportunity to receive a training entirely in harmony with the religious belief in which he has been trained.

AMERICA ventured a week or two ago to comment on the unfair and unjust policy, in reference to the taxation of the property of private educational and charitable institutions, favored by the editor of the *Philadelphia Ledger*. "Tax them," he says "they will bear the burden rather than close their doors." A correspondent took the occasion to send us this illustration of the manner in which the editor's policy is, in a measure, practically carried out by the authorities of the Quaker City:

"It is not easy to control one's indignation when the facts are known of this outrageous demand to make the burden of Catholics still heavier. An illustration of an iniquitous interpretation of the law may be seen in the case of the Cathedral parish school, now in course of erection in Philadelphia. The old school building was destroyed to make way for a new building—larger, safer, etc. Though the new building is on the spot of the old building, the Board of Revision of Taxes levies a tax on the new building, and will collect as long as the building is not actually occupied. Our Catholic Girls' High School was taxed in the same way, though the ground was exempt from taxation before the building was started.

"This policy, mind you, is carried out, though the City of Philadelphia is not providing adequate school facilities for the children of the city, and the city would be bankrupt if the Catholic Church closed her parish schools." M. J. O'C.

The followers of Don Bosco in the Argentine Republic are directing forty-four establishments, in twelve of which, seven hundred and fifty boys are receiving free training in trades. Then there are 6,000 boys taught in the Salesian Schools, including boarders and day scholars, while almost 6,000 girls are being educated in the colleges and schools under the Daughters of Our Lady Help of Christians. With the opportunities for agrarian development which the fertile soil of Argentina presents, it is now proposed to attach agricultural schools to some of the educational establishments in which attention may be devoted to methods of cultivating the land.

SOCIOLOGY

Organization in Charity Work

The complaint is heard sometimes, that Catholic charities lack organization. Protestant and non-sectarian works are organized perfectly, we are told: Catholic works are deficient in that matter. The conclusion drawn is usually, that in their organization we find the secret of the success of the former; in its absence the reason of the comparative failure of the latter. For many the last word is: "Go and learn from outsiders how to manage charities." So confident are such critics in the strength of their position, that were they to hear one questioning the truth of this fact, that Protestant and non-sectarian charities prosper while Catholic charities do not, and doubting the high value they attach to organization, they would be taken aback. Yet this is just what we are going to do.

In the first place we must distinguish between the different kinds of Protestant and non-sectarian works. There are, we suppose, in each denomination societies to help their own poor, and there are, we know, organizations to reach out to those not belonging to them, to reach Catholics especially in order to detach them from the Church. We suppose the existence of the former, because we never hear of them. The latter are in the public view, and it is their supposed success that is held up for our admiration. Such proselytizing is characteristic of Protestantism, and money can always be found for it. Buildings are erected, clubs are formed, social classes are organized. But when one comes to examine results they are found to be anything but proportionate to the expenditure. Take, for instance, the proselytizing among the Italians, Hungarians, Slavonians and other Catholic immigrants. Some of these are, of course, willing to sell their souls for the material goods offered them: the greater number, however, of those who use the so-called charitable works of the enemy, do so with considerable reservation regarding their faith. Consequently the work that has been going on for years, on which millions have been spent, has very little to show in the way of practical results. Two or three years ago the rector of a large Episcopal Church in New York had to resign on this account. He would not consent to give up his missions to the Italians: the business men of the Church Committee refused to provide funds for a business that gave no returns. They were the masters, so the rector had to go.

In the second place we would point out that there is no proportion between the charities of Catholics and those of Protestants. These have comparatively few: Catholics have many. Take an ordinary parish. The Church has to be maintained, much larger and more richly furnished than its Protestant neighbor; and, as it is in constant daily use, its bills for light and heat are far higher than the Protestant house of worship has to pay. Then there is the parochial school to be supported; and as church and school are absolutely necessary a large debt has generally been incurred to provide them. Hence interest has to be paid and the debt has to be reduced yearly. Besides, there are the collections for the general work of the Church, for the University, the Seminary, the Holy Father, the orphans and so on, the support of sodalities, parish libraries, day homes and other parish works. We can say then, without contradiction, that in any given area Catholics, even before they touch their work for the poor, spend far more in charity than do others altogether. What they do to relieve actual want we shall see very soon.

Now, as regards organization, we will lay down this principle, that it does not belong essentially to charitable work at all. It may become necessary to a certain degree, like many other rules, regulations and laws, on account of human imperfections. If every Christian man and woman put Christian duty first in daily life, there would be no need, say, for the ecclesiastical law of Easter duty, or for much of the legislation concerning mixed marriages. So if everyone did his duty in the matter of charity to the poor nothing more would be necessary than the Gospel precepts in the matter. In the ages of faith there was the minimum of organization and the maximum of charity for the poor. But necessary as it is under present conditions, it may be carried too far. We do not acknowledge any excellence in the highly organized social works outside the Church, which provide easy employment for a host of salaried agents, so that a very large part of their funds is consumed in expenses of administration, nor in the scientific methods of those so fearful of being imposed upon, that they encumber the relief of want with a complicated machinery of investigation and report. Among Catholics the relief of the poor is not a branch of social science, but a Christian duty, and consequently, it is very informal. How many pastors there are receiving considerable sums of money, who, when they die leave little or nothing behind them. In fact this is their normal state so that when the contrary happens—

it happens very rarely—it is looked upon as a scandal. The reason is that their hands are always going to their pockets to relieve the poor. The Society of St. Vincent de Paul, following the rules of its great founder, has exact ideas on this matter of organization. It recognizes that as things are to-day, organization is necessary. But this is reduced to the minimum. No money that should go to the poor is wasted on it. The accounts of the Particular Council of New York for last year show receipts amounting to \$56,424. The administration expenses were 12½ per cent. and would have been much less were it not that the Council has established Convalescent Homes in the country that require caretakers, and has had to employ a probation officer in connection with the juvenile courts. But besides that amount a still larger sum was distributed by the parochial conferences with practically no administration expenses. Hence for the whole work administration called for barely 6 per cent. The same is true of all the other Particular Councils and Conferences in the country.

The alms of the Society were distributed under the personal superintendence of its members to those in need. This was done quietly, in small sums, and so did not interfere with other good works. This interference is often the result of too much organization. People take up some charity and close their purses to others which they might assist. We saw an example of this in the last Episcopal General Convention. The contributions of the Women's Auxiliary, saved for the three years elapsing since the preceding Convention, were presented with much eclat, and amounted to some \$360,000. This apparently large sum created much enthusiasm, but it was only \$120,000 a year, or \$10,000 a month. Some ministers do not approve of that way of doing things. They complain, doubtless with reason, that zeal for a big triennial contribution hinders many from the smaller yet more imperative charities coming up in their own parishes continually.

H. W.

PULPIT, PRESS AND PLATFORM

New York's Mayor-Elect

We quote the concluding passage of the discourse of the Rev. Joseph H. Smith, S.J., speaking to the toast of "John Mitchel, the Man," at the banquet given on Dec. 16, by the Knights of Columbus, in honor of Mr. Mitchel, the Mayor-elect of New York. The picture presented is of especial interest, because it is drawn by the Professor who had most to do with the early college career of Mr. Mitchel and who has remained his intimate friend ever since:

"What is a man? He is first of all one who remembers his Creator in the days of his youth, when life is young and hope is vivid and sorrow is for the most part unknown, no less than in his middle life, when temptation assails him and hopes are toppling to the ground, or in his declining years, when life's fitful fever is well nigh over. He is one who rises above the animal life with all its muddy vesture of decay, and, faithful to every known obligation, roams in a sphere far above the prison of the complaining multitude, where he can fix his gaze steadily upon whatsoever things are true, whatsoever things are beautiful, whatsoever things are good, whatsoever things are honest, and who amid the cares and anxieties of a busy professional life never loses out of his mind the remembrance of those things.

"The man who is truly worthy of the name is one who knows and confesses and practically recognizes that true nobility of character is justice crystallized, and that success is duty done effectively and valiantly. Such a man habituates himself to untiring fidelity to obscure duties no less than to duties that are conspicuous. He is calm and

bright and self-possessed amid the heat and dust and turmoil of every-day life. He is content with the commendation of the Almighty. He is a stranger alike to dishonesty and insincerity. He cannot find it in his heart to harbor malice, resentment or vindictiveness. Though envious calumny may sometimes tip the tongues and pens of others in his regard, he does not retaliate in kind.

"In his living he is upright and unsullied. In his thinking he is accurate careful and sufficiently independent to let people know that he has a mind and will of his own. If he has knowledge he is willing to impart it to others. If he has wealth, he is truly charitable to the poor for God's sake,—not to blazon his name upon his contributions, nor with smug religiosity and self-satisfaction, to proclaim to the gaping multitude that earth is heaven. If he is a man in public life, he is dominated by an abiding and never failing sense of fairness, honor and highmindedness, remembering that 'a public office is a public trust,' that is to say, that political office is conferred and can only be conferred for the good of the community, not for personal gain or advancement. Tried and true, constant and loyal, if, in the performance of his duty as he sees it, he makes mistakes, he is willing, in a manner no less human, to acknowledge his failures, expecting at the same time that his fellows will not, because of the preeminence of his position, unjustly deny him the ordinary mercies of mankind. In a word, he will always have at heart the best interests of his fellow citizens, even 'were wisdom in the scorn of consequence,' like that most illustrious compatriot of John Mitchel's grandfather, Edmund Burke, the greatest statesman in the English-speaking world for two centuries. For it was Edmund Burke who, on the hustings in Bristol, in 1780, manfully exclaimed: 'I did not obey your instructions, but I conformed to the instructions of truth and nature and maintained your interest against your opinions with a constancy that became me.'"

ECCLESIASTICAL NEWS

The danger of immoral and carelessly censored moving picture shows has already led to special ecclesiastical regulations. The German Bishops in their Congress at Fulda have found it necessary to issue the following injunctions to the clergy of their dioceses:

1. All children of school age are to be excluded from all attendance at public moving picture shows.

2. Special film presentations for children of every kind who are still obliged to attend school are only most rarely to be permitted, and under the supervision of the religious instructor.

3. Children under six years of age, in as far as they are not yet obliged to attend school, must absolutely be excluded from all such exhibitions.

4. The duty of supervising the film presentations is enjoined upon the pastor, who must, however, act with the reserve becoming his priestly state and enter into an understanding with the civil and educational authorities.

5. The dangers of moving pictures are to be urgently brought home to children and adults, in church and school.

The sixteenth anniversary of the consecration of St. Patrick's Cathedral, Melbourne, was celebrated on Sunday, November 2. His Grace Archbishop Carr, presided at solemn high Mass. The following selection from the discourse of the Most Rev. Dr. Mannix is taken from the *New Zealand Tablet*: "It is scarcely more than half a century since Catholics, here in Australia, were thrown into prison, or publicly flogged, for refusing to attend Protestant services. It is

hard to realize it, but it is true, that these things happened in Australia as late as 1843, and that the foundation stone of this Cathedral in which we are assembled was laid in 1850. The Catholics of Melbourne were then less than 6000, even if we count men, women, and children, and the whole population of the city was not more than 23,000. But the handful of Catholics, in the midst of a hostile majority, in a land which, a generation before, had heard the haughty threat of the Protestant Governor at Sydney; in a land which, only a decade of years before, had heard the lash descending upon the bare shoulders of Catholics who refused to abjure their faith; these pioneer Catholic heroes of Melbourne planned this Cathedral, which to-day stretches its lordly length across the summit of Eastern Hill. Truly there were giants in those days among the Catholics of Melbourne. Their courage should be to us an inspiration amid the stress and difficulties—light and trivial by contrast—of our own day. Their names should go down in honor, as long as this Cathedral looks out calmly, proudly, yet with a patient yearning, over the fair city at its feet."

Mother Mary Gertrude de Sales Byrne, of the Convent of Mercy, Perth, Western Australia, celebrated the diamond jubilee of her religious profession on November 21. Mother de Sales is a native of Dublin, and with other postulants arrived in Perth in 1851, joining the Community of the Order established there as far back as 1846 by Mother Ursula Frayne. Mother de Sales has devoted the sixty years of her religious life to the noble work of Catholic education in Western Australia.

SCIENCE

Symptoms of an eruption are showing at Vesuvius. But on the flank of the troubled mountain, in the placid pursuit of science, the venerable Father Guiseppe Mercalli is engaged in feeling the feverous pulse that beats beneath. He says Mass in the tiny oratory attached to the Royal Vesuvian Observatory, of which he is the director, and in his solitude records his observations. The period of repose, he says, is ended. Professor Alessandro Malladra is his assistant, an enthusiast who has dared greatly and won much knowledge. He descended nearly 1,000 feet into the mouth of the volcano last May, took photographs and measurements and temperatures on the floor of the crater, and will not be satisfied till he has spent a day and a night within the jaws of the monster.

In Prof. Malladra's opinion Vesuvius has by no means entered upon her death agony. The neighboring Monte Somma was once the true centre of Vesuvian energy, but is now practically extinct. This is a sign of "creeping paralysis," the professor says. The vapors arising from Monte Somma at the present time are due to the fact that owing to the ordinary outlets of the volcano being temporarily smothered with debris, the immensely high pressure beneath is finding vent by its more ancient aperture. Vesuvius is suffering severely from this restriction, but Prof. Malladra gives her "still from 1,000 to 1,500 years of fairly vigorous activity. The old age of a volcano is a very indefinite period."

With regard to some momentous development in the near future, he admits that we may expect an eruption. "Will the giant forces underneath the main crater fling out the enormous masses of old, solidified material that now choke the big chimney of the crater? Or will the accumulated gases find out the weakest points on the lower slopes and there in dolorous pregnancy give birth to new fiery outlets? I personally incline to the latter hypothesis.

"It is not improbable that a fresh crater may form in the near

vicinity of this observatory. When I was exploring the crater on May 14, 1912, I discovered that an enormous rent had been torn by earthquake in the flank of Vesuvius. That ominous cleft is ten feet wide. Starting from the very top of the crater, near Cook's Upper Station, it runs the entire length of the mountain-side from the Atrio del Cavallo right down to the very sea—a total distance of over five miles! That ugly rent splits the populous town of Torre del Greco in twain. There's the danger."

OBITUARY

His Eminence, Cardinal Mariano Rampolla, Marchese del Tindaro, Secretary of State, 1887-1903, under Pope Leo XIII, and for the past quarter of a century one of the most important figures in the government of the Church, died suddenly of angina pectoris, at his residence in Rome, on December 16. He belonged to a patrician family of Sicily and was born at Polizzi, on August 17, 1843. After his studies at the Capranica College, he was ordained priest and then entered the College of Noble Ecclesiastics at Rome. In 1875 he was sent as auditor of the Nunciature of Spain, and two years later was recalled to Rome to be Secretary of Propaganda for Oriental Affairs. Promotion to the titular archbishopric of Heraclea, December 1, 1882, and his appointment as Nuncio at Madrid followed. During his term of office at the Spanish capital he was able to inaugurate the settlement of the controversy between Germany and Spain, concerning the ownership of the Caroline Islands, by persuading Prince Bismarck and the Kaiser to accept Pope Leo XIII as the arbitrator of the issue. The Pope decided in favor of Spain (1885), but with conditions acceptable to Germany. This great diplomatic success met with speedy recognition, and on March 15, 1887, Pope Leo created him a cardinal priest with the title of St. Cecilia. He was also made Secretary of State, an office which he held until 1903, when the present incumbent Cardinal Merry del Val succeeded him at the election of Pius X. During the last decade of the reign of Leo XIII, Cardinal Rampolla was the vigorous executive of that Pontiff's policy in dealing with the French and Italian Governments in their relations with the Church. He was credited with being largely instrumental in promoting the diplomatic friendship between France and Russia as against the interests of the Triple Alliance. At the opening of the Conclave of August, 1903, he was the most favored candidate for the succession to Leo XIII, and had 29 votes cast in his favor to 21 for Cardinal Sarto, the present Pope, when the late Cardinal Puzyna interposed with the announcement that another candidate would be more agreeable to Austria. The immediate consequence was an increase of votes for Cardinal Rampolla, but the election of Cardinal Sarto followed. Since his resignation (1903) as Secretary of State, Cardinal Rampolla has devoted much of his time to the study of archæology and sacred history in which he was intensely interested. He wrote a life of St. Melania which gives an authoritative view of the life of the early Christians during the time of Pope Damasus. He also held the offices of Archpriest of the Basilica of St. Peter; Librarian of the Holy Roman Church, and Grand Prior of the Order of Malta.

The cable states that the Pope was greatly grieved when informed of Cardinal Rampolla's death and said he "was one of the greatest men in the Church and had become even greater since he retired from state affairs." In person he was tall, slim, graceful and impressive, in every move the high bred Italian patrician and exemplary Churchman. His death reduces the Sacred College to 56 members and the Italian Cardinals to 29.

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CHRONICLE FOR 1913

The Political Field.—Woodrow Wilson entered upon the duties of President on March 4. On the same day, William H. Taft, the outgoing President, became again a plain American citizen. Mr. Taft's administration of the affairs of the nation stamped him as a man of lofty aim and high purpose, combined with the executive ability which his office demanded, while his genial and affable disposition endeared him to the American people.

Political results of the year have been no less definite and perhaps far more striking than the legislative results. In neither the House nor the Senate has the party in control developed in any degree the quality of leadership, with the notable exception of Representative Underwood, who has kept the unwieldy majority of the House in line.

A salient feature of the year has been the concentration of party-leadership at the White House and its consequent decline on Capitol Hill. In the same proportion has the caucus method been brought into play to carry out the legislative program outlined by the President. Conservative Senators of the old régime, many of them at the head of important committees, who were expected to assert a certain amount of independence, capitulated completely to the President. It was shown, for example, when, in spite of mutterings of the older Democrats that the President had forced the House into line for free wool and free sugar, the Senate in the end did his bidding, and upset all precedents by decreasing the rates of the House bill. In like manner, among Democratic members of the Finance Committee, opposition, which for a time threatened the defeat of the Currency Bill, finally faded away and the Administration measure was passed triumphantly.

The results of State and municipal elections in November were generally interpreted as a popular endorsement of the Wilson Administration. Chief interest in the out-

come was centred in the city of New York, where charges of graft and the reaction following the impeachment and removal of Governor Sulzer, resulted in the election of John Purroy Mitchel, who carried with him practically the entire Independent ticket. The rout of Tammany was complete. Other notable successes were the election in New Jersey of James F. Fielder, the Wilson candidate for Governor, and that of David L. Walsh, a Catholic, in Massachusetts, by the largest vote ever cast for a Democratic candidate.

Congress.—The last session of the 63d Congress opened on December 2, 1912, and its close on March 4 following marked the end of the control of the Government that the Republican party had maintained for sixteen years. The one great task of Congress during the short session was the consideration and passage of the annual supply bills, which carried in the aggregate \$1,000,000,000. Approval was given to plans of the Fine Arts Commission for a \$2,000,000 memorial in Washington, in honor of Abraham Lincoln, and Robert W. Archbold, a United States Circuit Judge, was found guilty by the Senate on impeachment charges and disqualified from holding any office of honor or trust under the United States Government. Outside of these there was no legislation of importance, the Immigration bill, with its objectionable literary test being killed, so far as that Congress was concerned, when the House declined to follow the Senate in overriding the President's veto. The Sixty-third Congress was in special session from April 7, 1913, until December 1, 1913, and passed, without interruption, on December 1, into its regular constitutional session. The legislative record of the first session is short. The tariff was revised and an income tax law enacted; three appropriation bills, one of which had been vetoed by President Taft, were passed, and the Board of Conciliation and Mediation for the adjustment of contro-

versies between railroads and their employees was created, largely under stress of the threat of a strike on the Eastern railroads. The last was a non-partisan measure drafted during the previous Congress. The one real achievement, however, was tariff revision and the income tax law, to which the first part of the session was devoted, as the last part was given over to currency legislation. Besides these the only subjects considered in the session ending the first Monday in December were such as required immediate attention, necessary appropriations for the administration of government, and for the relief of suffering caused by flood and disaster. The appropriation bills, it should be noted, were made the vehicle of adventitious legislation, which will probably occupy a conspicuous place in the records of the Democracy. The Sundry Civil bill contained a clause exempting farmers' organizations and labor unions from prosecution for violation of the anti-trust law, the provision on which President Taft based his veto of the measure near the end of his term. It also provided for the suppression of the Commerce Court on December 31.

To the urgent deficiency bill was attached a rider exempting deputy collectors of internal revenue and deputy marshals from Civil Service requirements. In a similar way the tariff bill provided that additional employees necessary for the collection of the income tax should be appointed, not under the Civil Service, but under regulations made by the Secretary of the Treasury. On December 19 the Administration Currency bill, as perfected by the Owen sub-committee and ratified by the Democratic caucus, was passed in the Senate by a vote of 54 to 34. A few days later the bill was signed by the President.

The President.—President Wilson addressed the joint houses of Congress, assembled in the House of Representatives, four times during the year 1913. This was in addition to sundry communications in the shape of reports on matters affecting the nation at large and its outlying dependencies. The method of formal address was the setting aside of a custom which had obtained from the days of John Adams. The first address, delivered April 8, on the subject of the tariff, was a carefully prepared statement on the position of the Chief Executive with regard to tariff reform and to the changes which such reforms would render imperative in the revenue-producing statutes. An overshadowing note of the document was contained in the avowal that it would be unwise to bring about such changes "with reckless haste" or with a complete uprooting "of what has grown up among us by long process and at our own invitation." The President's address of June 22 was on the currency, and that of August 27 on Mexico. His statement in regard to Mexico, later repeated with emphasis, summarizes the consistent attitude maintained by the United States towards that unfortunate country. Mr. Wilson revealed how the Huerta provisional régime had rejected the

friendship of the United States, and its effort to aid in establishing a government which could be recognized by this nation, and which would be respected and obeyed by Mexico's own people. In a statement which breathed regret and sympathy in every phrase, the President clung tenaciously to an optimistic view of the ultimate result and announced the necessity of a firm, neutral stand by this Government, a policy of "hands off," to await the hour of Mexico's awakening. President Wilson appeared for the fourth time before Congress on December 2. Interest in the message centred chiefly on the Mexican problem and the question of anti-trust legislation. In both instances the President's words were reassuring. He denounced Huerta as a dictator and a usurper whose power is crumbling day by day, and expressed the belief that this country would not be obliged to alter its policy of "watchful waiting." In regard to anti-trust legislation, the President was not in favor of any change in the Sherman law, but would welcome supplementary legislation that would reduce the "area of doubt" that has harassed business men.

Mexico.—The year began with the unfortunate Madero still in the Presidency but with the country up in arms against him. In the beginning of February, Felix Diaz was besieging him in the capital and the city ran with blood for a week. Madero was finally taken and shot and Huerta was elected in his place by Congress, but there were 50,000 rebels in arms against the new President in different parts of the country. As a consequence, the whole year has been a series of bloody battles in the attempt to subdue them. Because of the killing of Madero the United States refused to recognize Huerta although the European Powers had no difficulty in doing so. His chief enemy in Mexico is Carranza who has overrun most of the Northern Provinces. The United States Ambassador, Wilson, who was favorable to Huerta resigned; Mr. John Lind was sent in his place and Huerta was again informed that no recognition would be given except to a properly elected President, and that he himself was excluded from being a candidate for the post. On September 16 the Mexican Congress assembled and it was announced by Huerta that sufficient money had been obtained from Europe to raise an army of 100,000 men, but on October 10 he practically dissolved Congress by arresting 110 members for attacking his administration and conspiring with the rebels. For this high-handed measure a veiled warning was received from the United States and he was told that such methods indicated that he did not intend to give the country a free election. The elections were held on October 26, the candidates being Federico Gamboa as representing the Catholic party; Felix Diaz for the Laborites; Manuel Calero, a Liberal, and David de la Fuente, a Republican Liberal. The voting was, however, so light that the election was held to be null and void for the reason that the Constitution called for a polling of votes of at least one-

third of the electors. The result was that Huerta remained in power. The newly elected Congress, although the United States refused to recognize it, met and named Huerta Provisional President. Meantime Carranza's strength was increasing. Mr. Lind again arrived in Mexico and announced that his Government would maintain its position until the newly elected Congress was dissolved and Huerta had withdrawn from political life. The rebels still continued active in their depredations and a bloody battle took place at Victoria in which the entire Federal garrison was slaughtered. Then a new element of disorder appeared in the person of Villa who captured Chihuahua, but from the beginning of December the rebels have met with a series of defeats. Torreon was recaptured by the Federals and the rebel attacks on Tampico were repelled. On December 9 Congress declared the previous election for the Presidency null and void and authorized Huerta to hold the Presidency *ad interim*. Such is the condition at the close of the year.

South America.—Robert Bacon, formerly Secretary of State, who has just returned from a tour of foreign countries as the representative of the Carnegie Endowment for International Peace, said that, despite misunderstandings, caused largely by ignorance of true conditions on the part of this country, the attitude of the South American republics was one of the utmost friendliness to the United States. "In regard to the development which I observed," said Mr. Bacon, "I cannot sufficiently impress its significance upon our own country. Some of these republics are advancing so rapidly that each succeeding year will mark an important change. The people have been beset by obstacles greater than those that confronted our forefathers. These have been little understood by us here, but in spite of them they have forged ahead until the civilization of their larger centres compares favorably with the older civilizations of Europe. It must strike anyone who visits South America that it is the country of the future. The natural resources are so vast that they may be said to be almost inexhaustible. Although so much has been written, and there has been so much talk about this wealth, we have only the vaguest conception of it and the part it must play in the history of civilization in the near future. As yet the countries of South America, even great countries like Brazil and Argentina, are sparsely settled. Immigration has been checked by distance and the difficulties of travel, but these conditions are disappearing. The improved means of communication are bringing more and more people to their shores. Germans, English, French, Italians and Japanese have been quick to realize the opportunities that await them there." Mr. Bacon said that great benefit could be derived by the people of the United States through acquaintanceship with their South American neighbors. "The representative men and women of these countries," he declared, "have all the charm and grace and intellectual culture for which the

Latin races are famous. Their warm-hearted hospitality is proverbial." Personally, he said, he could never forget, nor could he adequately express his appreciation of the kindness and courtesy of their welcome to him.

Canada.—The Navy Bill, after a long discussion in Parliament, which Mr. Borden stopped by means of *clôture* resolutions, was rejected by the Senate. Outside Parliament it provoked no little angry feeling on both sides, and it is doubtful whether Mr. Borden will introduce it again. To do so he would need evidence that the larger part of the country favors him, and this is far from clear. Parliament will assemble on January 15, and many believe that the Government will take up the redistribution of seats, made necessary by the changes in population shown by the last census, and then proceed to a general election. There has been much talk among Liberals of Government coercion and corruption in bye-elections. In one case, that of the Macdonald constituency in Manitoba, the election tribunal unseated the Conservative member on that account; but he was returned again with an increased majority.—The Manitoba school question seemed at one time on the point of being settled. It was proposed to lease the Catholic schools of Winnipeg to the School Board, which should support them, while they were to be carried on by the ecclesiastical authorities as in the past. The Government obtained counsel's opinion that this could be done. The archbishop declared the arrangement satisfactory. Then the Orange Lodges interfered. The consequence was another counsel's opinion hostile to the scheme, which the School Board determined to follow; and so things have fallen back into their former condition.—Sir Wilfrid Laurier has declared in favor of free trade in food, being convinced, he says, that high prices are due to the tariff. The Prairie provinces ask in addition free trade in agricultural machinery and the increase of British preference to 50 per cent. The object of the latter seems to be to propitiate the Eastern provinces by increasing British imports, which would favor Canadian ports. At present much Canadian produce goes out through American ports, because no cargoes are offering in England for Canadian ports, and it does not pay to send ships in ballast, especially as insurance to Canadian ports is higher than to American.—The commercial reaction felt throughout the world has been especially severe in Canada, particularly in the West, where during the period of inflation speculation and expenditure were extravagant. The harvest, satisfactory both in quantity and quality, has helped the Prairie provinces. The grain growers, deep in debt, have not benefited very much, but merchants, traders, bankers, compelling them to sell at any price offering, have been able to collect a good deal of the money due them, and thus have been saved from serious embarrassments.—There were serious strikes in the coal fields of Vancouver Island. In Nanaimo a strike was ordered by the United Workers of America

from its headquarters in Indianapolis, and an agent was sent from Seattle to direct it. The companies declined to listen to foreigners in their affairs; and, though a majority of the workers wished to keep their agreements, the organization was able to put such pressure on them that the strike was declared. Rioting soon followed with much destruction of property, and some personal injury and loss of life. The militia was called out; and the unions in Vancouver, not only reviled them, but also demanded that employers should refuse to take them back when their military service should be over. Hence there was some disaffection in the ranks, but, on the whole, the men did their duty. Some hundred and thirty of the chief rioters were arrested. Of these between twenty and thirty pleaded guilty and were sentenced to imprisonment, the maximum term being two years. The rest were tried at a special assizes held in New Westminster. Many were acquitted. Others were convicted after the judge had declared the testimony for the defence to be rank perjury, committed through fear of the unions. These are demanding the release of the convicts, and the Canadian Trades Union Congress entertained the demand that members of unions should be forbidden to join the militia. On the other hand, the Canadian Federation of Labor, belonging chiefly to the Maritime Provinces, set itself against all foreign interference in Canadian labor affairs, and approved the action of the British Columbian Government in putting down the riots. The latest news is that Sir Richard McBride, Premier of British Columbia, and other ministers, are threatened with assassination. —The chief agent of the Canadian Pacific Railway in Austria was arrested suddenly on the charge of promoting the emigration of men who had not performed their military service, and the company's offices were closed. The whole affair is very obscure. The Canadian company's ships sail from Trieste and Fiume. Nothing would have been easier than to forbid the emigration of such men and to put an officer at the steamers' gangway to turn back all attempting to violate the order. Moreover, for one going out through these ports, half a dozen cross into Germany and go out through German and Belgium ports. Many think the whole affair to be a plot worked by the German companies to punish the Canadian Pacific for withdrawing from the Atlantic Conference. The British Government interfered and the offices were reopened, but emigration was forbidden until after the trial of the agent, who is out on bail. The last concession is that the company may transport those who bought tickets previous to the arrest, about a thousand persons.

Great Britain.—The political year has been rather uneventful. The Government passed the Home Rule and Welsh Disestablishment Bills, to have them rejected by the House of Lords on the plea that they had never been formally before the people. They have to be sent up again and again rejected in order to become law automatically. The Marconi investigation caused some talk,

but does not seem to have weakened the Government. Its occasion was the charge made in Parliament that the Chancellor of the Exchequer and the Attorney-General made use of their knowledge that the Government was to make certain contracts with the Marconi Company to speculate in its stock. They denied that they had ever dealt in Marconi stock, and the matter was thought to be settled, when it came out that they had used a mental reservation. They had not speculated in the English stock, but they had done so in the American, which was linked up with the English company. The investigation ended in acquitting them of any moral fault, they acknowledged that they had been imprudent, and after a decent interval the Attorney-General was made Chief Justice of England. Towards the end of the year the Chancellor of the Exchequer announced his scheme of Land Reform, of which the scope is to transfer the land to the occupiers. He denounced violently landlords who use some of their land for parks and game preserves, and was especially hard on the Scotch deer forests, to form which, he said, the peasant occupiers had been exterminated. The Duke of Sutherland offered him the greater part of his forest at a very small price, and the whole of it at a price somewhat larger, so that he might put his plan into practice, warning him that the attempt would fail. Up to the present he has not accepted the offer. There seems to be some division in the Cabinet on the matter. The Prime Minister is said not to favor Land Reform, and lately he indicated that a readjustment of the Income Tax is in his mind, of which one element is to be the lowering of the figure at which incomes become subject to the tax. This will hardly commend itself to the Chancellor of the Exchequer. There have been a couple of temporary Unionist reactions, but they came to nothing, either because the country is at heart content with the Government, or because it does not trust the Unionist leaders. The close of the year finds the Government as strong as it was twelve months ago.—The Suffragists caused much trouble. Rioting, arson, assaults on Ministers, brawling in churches, malicious mischief, sedition, are the means they have used with practical impunity to attain their ends. Mrs. Pankhurst has been set free and rearrested several times under the "Cat and Mouse" act. The Government has succeeded in getting twenty-five days of her three years' sentence.—The working classes have been in continual ferment, and there have been several strikes of some magnitude. The Admiralty has recognized the Trades Unions, and will deal with their representatives. Ben Tillet advocated the bringing on of a general conflict, and James Larkin, after his release from a Dublin prison on the demand of the workingmen, came over to England to promote it. The labor leaders opposed him, and, for the moment, his agitation has failed. An Employers' Association, with a capital of fifty million sterling, was formed to protect employers against their workmen.—Early in the year news came that the Scott expedition had reached the South Pole in January, 1912,

only to find that Amundsen had forestalled them. On their way back Scott and his companions perished. Scott himself, with three others, was the last to die of starvation and cold, March 29, 1912. Their bodies were found by a searching party within a few miles of a depot, which they were prevented from reaching by continual blizzards.—The unrest in India was heightened by the condition of the Indians in Natal and British Columbia. Many Indians, over one hundred thousand, had been brought in past years to the former colony as indentured laborers. After their indentures expired the Indians, chiefly Sikhs, many of whom had seen active service in the army, claimed the right as British subjects to live freely wherever they wished in South Africa. This was denied them. In Natal they were subjected to special laws, and they were refused entrance into Transvaal and other South African States. They organized a system of passive resistance, which developed on some occasions into considerable disturbances. In India the South African Government's action provoked petitions to the Crown, with which the Viceroy expressed his sympathy. In British Columbia a policy of exclusion is being followed.—The German peril comes up from time to time in connection with the failure of the Territorial army and the success of the enemy in naval maneuvers. The only remedy proposed is the strengthening of the navy in home waters. This means the virtual abandonment of the Mediterranean, and an increase of ship-building, that is becoming an intolerable burden. Moreover, the manning of the new ships and the providing of them with efficient officers is becoming a very serious problem.

Ireland.—The Home Rule Bill passed the House of Commons, January 25, by a majority of 110, and having been rejected by the Lords, was again passed by the Commons, June 10, and returned to the Upper House, which then exhausted its power of rejection. The Orange Party have been threatening armed revolt, have appointed many generals, and say they are well supplied with arms. The Government lately issued a proclamation forbidding the importation of arms, owing, it was said, to the establishment of the Irish Volunteers, a Nationalist military organization, which showed more strength and reality than the paper movement in the North. The winning of Derry by the Nationalists gave a majority for Home Rule in Ulster, 17 to 16, and an increasing number of Protestants have openly declared for it. There has been much talk of a settlement by consent, but Mr. Asquith and Mr. Redmond have both insisted that this must be based on one Parliament, with an Executive responsible to it, for an undivided Ireland. Mr. Redmond's last word has been, "Our ship is in the harbor's mouth, the glass is set fair, and the orders are 'Full steam ahead.' " The Bill is expected to receive the King's signature in June, and to be in operation a few months later. The violent language of the Orange Party, and their acts of violence in Belfast, have reacted against them and the

Unionist leaders who support their revolutionary attitude. The Irish Party has strengthened its position, and the opinion held of it was well expressed by Dr. Browne, Bishop of Cloyne: "In face of much gross misrepresentation of their words and acts, and by a vigorous propaganda of vilification of the Party, the people and their aims, carried on in England and Ireland and supported by wealthy people who never had the interest of this country at heart, the Irish Parliamentary Party have pursued their way with steadiness, dignity and success towards that goal which Irishmen the world over have so longed to reach."

Political conditions have prevented the Party from offering effective resistance to several actions of the Government hostile to Irish interests. The unnecessary and long continued restrictions placed on the importation of Irish cattle to England inflicted great injury on Irish trade, and the Government's concurrence with the Cunard Company in breaking the contract which compelled it to make Queenstown a port of call for its transatlantic steamers, thus delaying Irish mail by twenty-four hours and interfering with general commerce, was not in accord with Liberal professions of friendship. The White Star Line has followed the Cunard's example, but this has been offset by the announcement that the North German Lloyd will call at Queenstown on the way to Boston, and that its New York boats may do so in the near future. The opening of Collooney harbor in Blacksod Bay, Sligo, on which \$10,000,000 are being expended, is expected within two years to connect that port with Halifax by the All-Red-Route in a three-day run, and to provide entry for the largest ships afloat. Mr. Birrell's refusal to grant sums for Irish secondary education, much smaller than justice demands, unless on condition that the County Councils should no longer confine their scholarships to the National University, and that religious teachers and schools should be excluded from the benefit of the teachers' grant, has created deep dissatisfaction, and intensified the desire for the speedy enactment of Home Rule.

The most disturbing feature of the year was the character and continuance of "sympathetic" strikes in Dublin, fomented by a Socialist agitator named Larkin. The first attack was made on the tramway system, and this having speedily failed, the strike was extended to every class of transport, closing the Dublin port for a time, and putting some twenty thousand out of work. Attempts to transplant the Catholic children of the strikers to English Protestant homes were frustrated by the clergy and broke the influence of Larkin. The men have gradually returned to work, and the trouble now appears to be on the eve of permanent settlement. It has had the good effect of educating the public on the disastrous consequences of sympathetic strikes, and of occasioning the establishment on a large scale of social service societies. Cardinal Logue has no fear for the future of Ireland, religiously or industrially. Speaking at Lourdes, where

he headed four thousand Irish pilgrims, and later at Maynooth, he said the Irish people were now as faithful and reverent as in any period of their history, and he believed, would use wisely and fruitfully the new freedom, the New Year's gift of 1914, by which he trusted God would reward their fidelity.

Rome.—The Constantine Jubilee has extended throughout the year, but the celebration was of an entirely spiritual character, great numbers from every country coming as pilgrims, not to Rome, but to the Vatican. The work of codifying Canon Law has been pursued energetically, and the Biblical Commission has issued several important decisions about the Holy Text. The colossal task, which was begun eight years ago, of suppressing a multitude of insignificant establishments of ecclesiastical education throughout the Peninsula, was triumphantly completed this year, in spite of the opposition of numberless small local interests; and now immense and splendidly equipped seminaries are in operation in various centres of Italy. The apathy of the Italian, and especially the Roman people, with regard to the Sovereign Pontiff and his rights and dignity, which are continually assailed and infringed, have been several times adverted to by the Holy Father, and their unconcern about foreign missionary work has been severely censured. A syndicate of five Catholic papers had to be warned because of their dangerous utterances, and in March a discourse of Bishop Bonomelli, of Cremona, was a cause of anxiety. The press of the world was busy during the year in spreading unfounded reports about the health of the Sovereign Pontiff, but in April there was a genuine alarm, which was only allayed in the beginning of May, when a *Te Deum* was sung in St. Peter's for his complete restoration to health. The death of the Pope's sister, on February 11, called forth universal expressions of sympathy from the entire world, as well as admiration and edification because of the simple character of her obsequies. At the close of the year the membership of the Sacred College was decreased by the death of three of its most illustrious Cardinals: Vives y Tuto, on September 7; Oreglia, on December 5, and most distinguished of all, Rampolla, the Secretary of State under Leo XIII, on December 17. On June 2, the Holy Father celebrated his seventy-eighth birthday. The year closes with a manifestation everywhere of intense and close personal affection for the Sovereign Pontiff, and also of amazement at the immense work which in his relatively short pontificate he has quietly, but strenuously and effectively accomplished in countless ways for the extension and development of the interior spiritual life of the Entire Church.

Italy.—The Government was evidently sure of its position from the very beginning of 1913, for it made no secret of the anti-Catholic nature of the legislation it proposed to enact, even to the extent of insisting upon civil marriage and of introducing a law of divorce. In April Giolitti frankly declared that in the ecclesiastical

policy of the Government the State was to be supreme. Later on in October, when the elections had been won, the King gave utterance to the same sentiment. Nor did the occurrences of the year weaken this sense of security. Tremendous graft scandals in connection with the building of the Palace of Justice were unearthed, involving former Ministers and Senators. As many as seventy-seven strikes occurred in the month of July alone, and in August the Syndicalists and Socialists proclaimed a general strike throughout the Peninsula; alarming riots compelled the Government to protect both the Vatican and the Quirinal; barricades were erected in Milan, and at one time an industrial crisis was imminent, yet when the elections took place in October all the members of the Cabinet were elected unanimously and Giolitti remained in power. When heads were counted it was found that the Radicals dominated the Parliament, although 248 Deputies had given a pledge that they would not support anti-Catholic legislation, but 140 denied that any such pledge had been given. In the elections, however, there were some curious surprises. The ex-priest, Murri, who was supported by the worst political elements, was defeated, as was the notorious ex-Minister of Instruction, Nasi, who in 1908 had been convicted of embezzlement, had appealed and was elected in 1909, only to have his election annulled, and now in 1913 was defeated. On the other hand, Riciotti Garibaldi, strange to say, was defeated because of his alleged clerical tendencies. Nathan, the Jew Mayor of Rome, had worked vigorously for some of the worst candidates, but as they were beaten he resigned. During the year the Government has been fortifying some of the Swiss frontiers, and has asked for a loan of \$16,000,000 to increase its navy; it has been trying ineffectually to keep the tribesmen in Africa quiet, so as to carry out the scheme of turning its new possessions into a colony for its emigrants, most of whom go to the United States; it has been remonstrating with Greece about the Albanian question, and has been irritating France, though it was Napoleon III that helped to make it a nation. Towards the end of the year Giolitti announced that his program was naval expansion, tax reduction and education. The Tripolitan war cost the nation \$191,000,000.

Spain.—The year opened with the gratifying news that Spain was about to renew official relations with the Vatican. On January 14 the King signed the royal decree appointing an Ambassador to the Holy See, and on February 5 Señor Calbeton y Planchon, named in that document, presented his credentials to the Pope. The post had been vacant since 1910, when Canalejas withdrew his Government representative. Pope Pius expressed his satisfaction and made immediate arrangements to recall Mgr. Ragonesi, then Nuncio to Bolivia, in order to promote him to the nunciature at Madrid. This concession to Catholic sentiment was not followed up by the further conciliatory policy a Catholic people had the right to expect. It was announced by Premier Romanones that the

obnoxious "Padlock Law," which restricted the establishment of religious houses, would remain in effect for two years more; the Minister of Instruction gave no satisfactory indication of his policy regarding the teaching of religion in the State schools, beyond vaguely stating his purpose to render the system of public education sincerely moral and truly elevating; early in February it was reported from Barcelona that a royal decree summoned ecclesiastics to serve in the army—an unheard of experience in Catholic Spain; and a number of similar irritating acts approved by the Romanones Cabinet throughout its months of power, aroused the strongest opposition among the people. On May 30 the Ministry, which according to the *Universo*, had given "one proof after another of incapacity and malevolence," was overthrown in consequence of a speech by Maura, the Conservative leader, but reorganized and returned to power on June 1. But it was only for a brief period. The arbitrary closing of the Cortes by the Premier in mid-summer called forth an angry protest from the backbone of his own party, the Liberal machine was broken and Romanones showed himself afraid to meet this weighty and hostile minority of his former supporters in a free and open Parliament. In October, Romanones finally recognized his helplessness and resigned. Maura, the Conservative leader, refused to organize a Cabinet unless he should be permitted to govern Spain along the lines of the same policy he had followed from 1907 to 1909, before the miserable truckling to Republicans and Socialists and Radicals had brought the country to the ruin which it now faces. His strong stand was not acceptable to the King, and one of his followers, Señor Dato, forgetting principles, assumed the burden of forming the new Ministry without such pledges as would enable him to change the whole wretched policy prevailing and begin anew the work of national reform suspended in 1909. At present writing the Cabinet is said to face enormous deficits in every department of national administration, and it appears to have no definite program to meet them. Nor has it, from all accounts, any strong backing in the country, as the Conservative party is turning more and more to Maura, whose refusal to accept office under the policy existing, is now coming to be appreciated as the act of a brave, true patriot.—Economic conditions have been bad all through the year. A lockout involving 23,000 men in the building trades and iron-working industries was inaugurated in Madrid early in January, and strike followed strike in various trades and in every important manufacturing and industrial centre of the country. Violence was often resorted to. Serious riotings occurred, too, in Barcelona, arising from demonstrations on the part of workingmen against the war in Morocco, which is very unpopular.—Spain mourns the death during the year of two eminent men, long prominent in national affairs. Both were men of remarkable eloquence, both men of splendid culture, both leaders in their respective parties. Former Premier Moret, said to have been the best equipped leader the Lib-

eral party has ever known, died early in January. He asked for and received the Sacraments of the Church, and requested that his funeral should be of the simplest kind, "without crowns or flowers," or any official honor. Early in November, Don Alejandro Pidal y Mon, as distinguished in the Conservative ranks as Moret had been among the Liberals, closed his career in Madrid as a loyal Catholic and a devoted citizen of Spain. With him there passed away a great Christian philosopher, an eloquent orator, a statesman of rare ability, and a master of the Castilian tongue.

Portugal.—"Portugal remains very much where it was when the revolution took place. Indeed, the country has gone backward." Such was the judgment of the famous London correspondent, Francis McCullagh, writing from Lisbon to his home paper on August 27, and the word tells the whole sad story of the year just passed in the land known as "the reproach among the nations." Early in the year, what is described as a *Carbonaro* Cabinet, was formed under the presidency of Affonso Costa, one of the arch-agitators in the late and actual political tornado in the kingdom. It was at once announced that there would be "scrupulous insistence" on the enforcement of the anti-religious laws passed since the revolution of three years ago. Following this, pastors who had remained loyal to the Church, were cited to the courts, and scarcely a day passed without robbery or profanation of some church. In schools and colleges a strict watch was put on professors and severe punishment followed the introduction of religious teaching. On the other hand, orders were issued to protect priests who accepted Government pensions. The Premier, in his furious opposition to the Church, prohibited the circulation of certain Papal documents, and effectually to separate the people from the Head of the Church, he insisted upon the formation of associations of worship. Where his demands were not complied with he ordered the closing of the churches. True, some opposition developed to Costa's ruthlessness. It appears that the Religious Orders, robbed of their property by the present revolutionary government, have appealed, either directly or by powerful friends, to The Hague tribunal for justice. The Premier, forced, it is affirmed, by the European courts, has acknowledged in the Portuguese Parliament that the matter would be referred to that international bureau.—Meantime, other interests of the unfortunate country are faring no better. The revised figures of revenue and expenditures in mid-summer showed a deficit in the national treasury of nearly \$5,000,000, and an attempt was made to square the accounts by the sale of confiscated Church property and the increase of the floating debt. No wonder the English correspondent quoted above writes: "The impression made upon me by Portugal after a year's absence is unfavorable. The chaotic and hopeless condition of affairs in this country could not be paralleled even in Stamboul." These words were written, by the way, early in October,

just when the leaders of the Republic were holding high festival in commemoration of the third anniversary of its founding.

France.—The term of President Fallières, expiring as the year began, Poincaré was chosen in his stead, and assumed office on February 18, Briand being made Prime Minister. The new Government was committed to the introduction of Proportional Representation in elections, but its tenure of office was measured by a month's time. Briand was overthrown and Barthou headed a new Ministry. Fear of a European war suggested the necessity of strengthening the army, and a loan of \$260,000,000 was proposed. At the same time the term of military service was to be extended from two to three years. Poincaré made ostentatious visits to England, Russia and Spain, for the sake of cementing the alliances, but a fierce opposition to the Government program developed among the people, and eighty offices of the General Federation of Labor had to be closed as centres of disorder. Jaurès was the chief antagonist in the House, and on December 2 the Barthou Cabinet collapsed on what appeared to be merely a side issue, viz.: the exemption of the military loan from taxation. This is the second reversal of the Government in less than a year. Several leaders of the Opposition were asked to form a new Cabinet, but refused, and finally Doumergue, a Radical Socialist, succeeded in getting together a combination of twelve Radicals, Radical-Socialists and Socialists, all but two of whom had been Ministers in former Cabinets. Their first act was to withdraw the loan and to announce that the three years' military service was only a temporary arrangement. Meanwhile, the country sees that Morocco is not yet subdued; Italy is becoming aggressive; the French have virtually lost the Protectorate of the East; there are troubles in Alsace between the German troops and the natives; the birth rate is declining alarmingly; and the treasury deficit is \$40,000,000. In brief, Poincaré's first year has not been one of glory. Meantime, the Government does not relent in its persecutions of the Catholic citizens of the Republic. Shortly before his fall, Barthou, at a meeting of the Federation of anti-Catholic teachers, openly espoused their principles; the closing of Catholic schools continues, adding to the 400,000 or 500,000 suppressed by preceding administrations, which easily explains the 22 per cent. illiteracy of the army recruits, and in spite of common sense the Ministry obstinately refuses to treat with the Vatican, though demands are being made by men of all parties for reconciliation. The religious spirit of the country, however, has awakened to a remarkable degree. Especially in great cities the churches are thronged, and new churches are being built, though in rural France the same results are not remarked; associations, chiefly of young men, are working energetically in behalf of morality, charity and religion, and to recover their civil rights as Frenchmen. The anti-Christian attitude of the great schools of the

country is no longer in evidence, and many distinguished men are returning to the faith; the recall of the Sisters to the hospitals is being demanded; odious legislation with regard to Good Friday has been rescinded, and the bishops, now free from Government thralldom, are speaking to their flocks individually or collectively, with a fearlessness that France has not known for many a day.

Belgium.—The Catholic Party still maintains its long tenure of office, and de Broqueville has realized all the hopes placed in him. The material prosperity of the country is constantly on the increase; the School Bill has been ensured, but does not yet seem to be in working order, and when the Liberals and Socialists attempted to throw the country into disorder, so as to force the Government to abandon the system of plural voting, succeeding at one time in calling out 300,000 strikers, no substantial concession was won. In view of possible European complications the Government felt itself constrained to ask for a military loan of \$58,000,000 proposing to put the army on a peace footing of 350,000 men, a tremendous number it would appear for such a small nation. Some complaints have been heard about anti-clericalism in the Congo, but the Home officials soon punished the offenders.

Holland.—It is relief to turn from the struggles of the great Powers, as they are called, and to trace the course of events in peaceful little Holland. It has shown its proverbial hospitality in sheltering the exiled communities of France, and has been rewarded by a considerable growth of Catholicity in its native population. There has been, as elsewhere in Europe, an anti-clerical agitation, but thanks to a Coalition of Catholics with the anti-Revolutionists and Historical Christians against the Socialists and Radicals, the enemy has been so far held in check. This year, however, the Coalition was defeated in the July elections, and 18 Socialists have won seats in Parliament. Nevertheless, no Socialist would accept a place in the Ministry, but the Vice-President of the Chamber of Deputies is of that political creed. The trade and industry of the country have steadily increased and education has been extended to a greater number of the population. Woman suffrage has been asked for in a very orderly manner and has been promised at a later date. Possibly, in view of that event, Catholic women are organizing, though their chief object at present is the exercise of charity. The International Peace Congress met at The Hague in August, but the most absorbing occurrence of the year was the celebration of the hundredth anniversary of the return of the House of Nassau as rulers of the nation.

Germany.—The year 1913 has been unusually rich in notable anniversaries. The millenium of the ancient city of Kassel, the silver jubilee of the reign of Emperor Wilhelm II, the Kolping centenary, the centenary of the War of Liberation and of the institution of the Iron

Cross, were all fittingly commemorated during the past twelve months. The greatest event, however, was the centenary celebration of the Battle of Nations, on October 16, and the dedication of the imposing memorial raised at Leipzig. Present with the Emperor were twenty-three Princes of the Federated States, and representatives from Russia, Austria and Sweden, whose ancestors had fought in the great battles of a century ago.

The year likewise brought with it its disasters. The loss of seventy-one lives, when the destroyer "S. 178" was cut in two by the cruiser Yorck, was severely felt by the entire nation. Especially frequent were the misfortunes that befell the German airships. Early in the year the "Zeppelin 15" was torn into pieces while seeking to make good its anchorage during a storm. Later a similar fate overtook the naval dirigible "L. 1," considered to have been a masterpiece of the Zeppelin type. It was caught in a hurricane upon the sea and torn into shreds and fragments. Only seven men out of a crew of twenty-one were saved. Shortly after, its companion, the Zeppelin Naval airship, "L. 2," was wrecked by a series of explosions, due to a new air-shield, and twenty-eight lives were lost. All these accidents, however, have in no way shaken the confidence of the nation in the Zeppelin type of airships. "If God will grant me a few more years of life," wrote the aged inventor to the congress of aviators at Leipzig, "the trust which has been placed in me will not be put to shame."

Two new sovereigns were proclaimed in the Federated States. The marriage of Princess Victoria Luise, only daughter of the German Emperor, with Prince Ernst August of Cumberland, ended the ancient feud between the Houses of Guelph and Hohenzollern, and opened the way to the throne of Brunswick for the Cumberland family. Bitter political agitation was carried on in the press for a long time, because no formal renunciation of the sovereignty over Hanover had been made by Prince Ernst before his accession to the throne. The latter held that his promise never to do anything against the unity of the German Empire was sufficient. The Bundesrath decided in his favor. Of even greater importance was the change made in the Bavarian Constitution by the House of Representatives, enabling the Prince Regent Ludwig to ascend the Bavarian throne as King Ludwig III. On November 5, therefore, his proclamation as King, "by the grace of God," was formally issued. The hopeless insanity of the deposed King Otto had made this change imperative for the good of the country. The new monarch was hailed with universal rejoicing. His popularity is well merited. The religious ceremonies took place in the Church of Our Lady at Munich, where Mass was celebrated by the Archbishop of München-Freising.

In the political life of the country the Centre has played a very important part. Its vote was decisive in almost all the measures adopted or rejected in the Reichstag. Its record for efficient service in Bavaria, where it stood in absolute control, has been eminently satisfactory,

and can be called in question only by the obscurantism of the liberalistic press. In Baden it is by far the strongest party and has well-nigh broken the strength of the red bloc. The Socialists suffered a loss of seven places out of twenty during the last elections, while six new seats were won by the united Right. In the Prussian Diet the Centre returned during the May and June elections with its full quota of 103 representatives. Some minor losses were sustained by the Conservatives. The preelection boasts of the parties of the Left were thus turned into a subject of confusion for them. The Centre concurred with the lack of confidence vote twice carried in the Reichstag against the Government and the Imperial Chancellor, von Bethmann-Hollweg. The first occasion was the stand taken by him on the question of expropriating the Poles; the second was the Zabern incident. The attitude of the Chancellor in making light of the latest condemnations was severely censured by the leading parties of the Reichstag. The deliberations of this body were largely taken up with the debates regarding the increase of armament and the levying of taxes for this purpose. Great sums were laid aside for the permanent war fund, and large additions in men and equipment were made to the national defense. The policy pursued throughout was to throw as much of the burden as possible upon those who were best able to bear it. The sensational accusation brought against the Krupp firm by the Socialists, as a political ruse to gain votes, proved to be far less serious than had been claimed, and the entire agitation simmered down towards the close of the year.

Austria-Hungary.—The Balkan war has been the cause of great disquiet, and incidentally of enormous military outlays to the dual monarchy. Early in the year the mobilization of the Austrian troops had cost the nation three hundred million crowns. Uncertainty regarding the real attitude of Russia formed one of the main sources of apprehension. It was feared that in case of a conflict with Serbia or other Slavic nations, Russia would naturally side with her sister States. Austria's anxiety was not confined to the Albanian question, but there was for a long time danger of estrangement from Russia because of the Rumanian and Bulgarian difficulties. Disarmament was consequently impossible, although the financial and economic crisis of the nation was acute. The state of nervous tension thus created became almost unbearable. Added to this was the sympathy extended to Serbia by many of the Slavic element in Austria-Hungary itself. The treaty between Austria-Hungary and Russia, however, remained unshaken, and all the demands of Austria made towards the close of the war of the Balkan nations against Turkey were successfully enforced. The evacuation of Scutari by the Montenegrins in particular was regarded as a decided victory, since even the Powers least in sympathy with Austria accepted her point of view in every detail. Montenegro likewise

declared herself prepared to offer satisfaction for the murder of the martyr priest, Palitsch, and the apostacy of Catholics brought about by threats of death. "Not a policy of peace at any price," wrote the *Reichspost*, "but energetic and fearless endeavor has won the victory and preserved peace." Towards the end of June the President of the Hungarian Ministry announced that the watchword of Austria would be: "The Balkans for the Balkan nations!" But this independence, he declared, must be absolute and not merely nominal, so that no Power must have any "preponderating influence in Balkan politics.

The Catholics of the dual monarchy have made considerable progress in the important work of organization. Particularly successful were the various Catholic days. The first attempt made to hold distinct conventions for the Southern Slavs and for the German elements has proved highly satisfactory. Each nationality is henceforth to unfold its Catholic strength within its own national organization. Cooperation between all the Catholic bodies can thus more readily be brought about. Occasional common Catholic days are not excluded. The Hungarian Catholic Congress held at Budapest likewise far surpassed all recent conventions. A magnificent display of Catholic solidarity was made by the presence of the numerous prelates, the heads of the opposition parties in the Parliament, and an enormous concourse of the clergy and laity. The Evangelical League, on the other hand, has left no stone unturned to promote its propaganda of hatred and slander. They are the A. P. A. of Austria, and their publications are of the *Menace* type. Their main work consists in attempting to make perverts of Catholics. They have increased their locals by 180, and their membership by 23,000. Freemasonry is likewise waging a bitter battle against the Church. At Graz, Catholic students were attacked with clubs and stones while marching to Church during a Catholic student congress. Catholics have in particular been obliged to carry on a constant struggle for the rights of Christian education.

Many political changes have taken place during the year. The fall of the Lukacs Cabinet in Hungary was brought about by the Desy trial, in which the court decided that the allusion made by Representative Desy to the President of the Ministry, as the "greatest panamist of the world," was sufficiently justified. Count Stephen Tisza was then empowered to form a new Cabinet. The new Minister is likewise of the Lukacs faction, and particularly noted for his proclivity for fighting duels. He is, however, a strong character and apparently has sought towards the end of the year to pursue somewhat of a policy of conciliation. In Bohemia the Diet, because of its obstructionist movement, was dissolved by the Emperor, and an administrative commission was appointed. The autonomy of Bohemia has thus passed away.

Balkans.—In an endeavor to put an end to the war, conferences were held in London by the representatives

of the Great Powers from the beginning of the year. The Turks showed a willingness to relinquish Scutari, but not Adrianople, leaving the question of the Islands to be settled later. While the conferences were going on the war continued. The weakness of the Turks in diplomacy and on the battlefield caused an uprising in Constantinople, in which the War Minister was murdered and by means of which the Young Turks returned to power. On March 6 the Greeks took Janina, but twelve days afterwards the Greek King was assassinated in Salonica. The Montenegrins were, meantime, besieging Scutari, and refused to obey Austria's command to withdraw. Finally, a week's armistice was agreed upon in the middle of April, and then the whole aspect of things changed. The allies began to quarrel with each other about the division of territory, and on May 20 the Greeks and Bulgarians were butchering each other. Next Serbia sided with Bulgaria and entered the fray; then Rumania, which had hitherto done nothing against Turkey, joined the Greeks and Servians against Bulgaria. Meantime, taking advantage of the quarrel, the Turks again entered Adrianople, which they had lost four months before. By that time the Bulgarian capital was threatened, and Bulgaria sued for peace, and thus ended a war which was begun against a common enemy, but was turned by the Allies themselves into one of mutual destruction. In the apportionment of territory, Turkey has been able to keep Adrianople. Albania has been made autonomous, and is to be ruled by the Prince of Wied, who is a Protestant. In November, Greece and Turkey were fighting, but finally came to terms. The Island of Crete has been annexed to Greece, but the distribution of the other islands has not, so far, been completely determined. Thus ended the year of carnage.

China.—During 1913 nothing has happened in China comparable in importance to the Revolution of the preceding year. Last spring Yuan Shih-kai, Provisional President of the Republic, surprised the world by asking all the Christians in China to offer prayers on a certain day for the country's well-being.—In July, some Southern Provinces, dissatisfied with Yuan's arbitrary way of governing, revolted, but after two months' desultory fighting the rebellion was put down. On October 6, Yuan was elected by Parliament "Constitutional President." He rules like an Emperor, however. On November 5 he expelled from Parliament 300 members of the party that opposes him, and he is now reported to favor the dissolution of Parliament altogether. The United States, which was the first great Power to recognize the Chinese Republic, withdrew from the "Six-Power group," which had arranged to lend China \$125,000,000, and not long after the plan collapsed.—Germany's influence in China will be increased by the agreement recently signed at Peking for the construction of two railways to be built by German engineers, of German materials and with German money. The cost is estimated at \$20,000,000.

QUESTIONS OF THE DAY

The Archbishop of Udine on the Liberty of the Church

At the opening of the Social Week in Milan some weeks ago, the Archbishop of Udine delivered an address on the Constantinian Centenary and the Liberty of the Church. The Liberal press, as it usually does, read its own meaning into his speech, and told the world that the archbishop was the mouthpiece of the Holy See and on its behalf renounced the temporal principality and professed its readiness to come to an understanding with the Italian Government. We have heard such things before. Let us then see just what the archbishop did say.

In the first place he explained that the Edict of Constantine gave to the Church, not toleration but liberty, explaining, what we have already pointed out in these columns, that liberty presupposes the right to exist, while toleration denies this right. The tolerated society is allowed to remain because its suppression would cause greater evils than its continuing. It is permitted to remain; but the authority that permits may put conditions and limitations to its action. Liberty on the other hand implies the inherent right of the society to the exercise and development of its faculties and powers, and if this society be supreme in its own order, if this order itself be supreme, no other power on earth has the right to regulate it in its action and development, while every other power may have the obligation to protect it.

Secondly. He pointed out the fallacy of the modern idea of the equality of all creeds, inasmuch as it implies that the State must necessarily hold itself indifferent to all.

Thirdly. He showed that the Edict of Constantine was not a concession of privileges, but a recognition of the Church and its inalienable rights. In a word, it was the abdication by the Roman State of that absolute sovereignty, the claim to which the Modern State has revived. He does not refute this claim formally. The refutation is contained in the formula that the State, sovereign though it be in its own order, is *the representative of all the citizens*. Its function is to procure the temporal well-being of each. But arguing *ad hominem* he points out that if the State, notwithstanding its exaggerated claims, feels constrained to proclaim religious liberty, this can only be because it admits that the whole spiritual order is not only outside its domain, but also superior to its order.

Fourthly. He enumerates several of the violations of the liberty of the Church into which the State has been led by the false idea of its absolute sovereignty, e. g. the appropriation of ecclesiastical property, legislation touching not only the civil effects of marriage, but also the marriage bond itself, the subordination of the exercise of ecclesiastical ministries, even the highest, to its licence.

Having shown how far the Church is from the enjoy-

ment of real liberty, he goes on to the obvious conclusion, that the liberty of the Church means, first of all, the liberty of its Head. This to satisfy the demands of the constitution Christ gave his Church must be:

1. *Real and effective*, not a title of honor, but true autonomy, and this, not only as regards the individual acts of the Sovereign Pontiff, but also as regards the free course of ecclesiastical law.

2. *Manifest and beyond suspicion*. Every State in whose territory the Church exists, must necessarily, for its own sake demand that the Pope be free from every outside influence.

3. *Full and complete*, as regards spiritual and universal ministry. Personal inviolability, extra-territoriality, postal freedom are not sufficient. Absolute freedom of communication between the Head and the members, the members and the Head, during war time as well as in peace is necessary as well as security of the relations of the Sovereign Pontiff with every nation of the world.

4. *Stable and intangible*, not resting on a mere concession of one Power, or the goodwill of another; still less dependent on the vicissitudes of party government.

5. *Fortified by an international guarantee* of all nations that reckon Catholics among their subjects.

This the civil principedom gave: now that it has been taken away, this liberty exists no longer. The question of how such liberty is to be guaranteed in the existing conditions, is a legitimate matter of discussion.

But the archbishop was careful to tell his hearers that the decision in this grave matter belongs to the Holy Father alone. Indeed his speech, instead of being an abdication of any of the rights of the Church, was rather an exposition to the modern state and the modern world of those rights in their essential fulness.

HENRY WOODS, S.J.

Church and State*

"Mr. A. L. Smith," says the *Spectator*, "has been for many years not only a great tutor, great even when judged by the standard of his own college, not merely a lecturer who has drawn the whole history-reading University under his spell; he has been a great personality among his contemporaries and among his juniors. No man's judgment has been more generally trusted, no man's help has been more frequently implored."

Under the title of "Church and State in the Middle Ages," A. L. Smith publishes the Ford Lectures, delivered by him at Oxford eight years ago. The subject is not so comprehensive as the title would indicate, as it is restricted to the influence of the Papacy on the English Church and on English social life during the early thirteenth century. Mr. Smith professes in these lectures to be fair. "'No Popery' has vanished from our walls,"

*Church and State in the Middle Ages. The Ford Lectures delivered at Oxford in 1905. By A. L. Smith, Balliol College, Oxford. Oxford: At The Clarendon Press.

he writes, "but the truculent old watchword is still written large across our historical perspective."

He has, we believe, made an honest effort to set aside all prejudice, but he cannot divest himself of his viewpoint, and that is the viewpoint of the Protestant writing about the Catholic Church. It is not sufficient for the historian to present the truth; he should present it also in the true light. That the Church is the concrete extension of the work of the Incarnation among men, that the Church is the mystical body of Christ of which He is the head, that she must ever remain substantially and essentially such as she was when instituted by Christ, are notions fundamental and essential with the Catholic historian. When, if ever, he has a page or a chapter of scandals to record, he will be quick to supply that which will correct or prevent hasty or false deductions and he will point out the bearing of facts upon principles that are as immutable as truth itself. The antidote will be given to counteract the poison. Thus Pastor in his *History of the Popes* lays bare the enormities of Alexander VI. But he is careful to remind the reader that "the goodness or badness of the temporary minister can exercise no substantial influence on the being, the divine character or the holiness of the Church." Pastor presents the history of the Popes from the Catholic viewpoint.

Such corrective is absolutely wanting in the case of the Protestant lecturer or historian, whose primary concept of the nature of the Church is vitiated and who consequently will believe, as Mr. Smith does, that not merely a Reformation, but a revolution was the only means of purifying "the Church of saints and martyrs, of missionaries and crusaders," after it had been "dragged through the mire of Avignon, and bound to the chariot wheel of contemptible Italian dynasties." He confesses that from the study of the records of the time he is profoundly stirred to admiration of the machinery and organization of the Papacy; its enormous superiority, not merely as a religious centre, but as the centre of law and government; its all-pervading activity and almost infinite potentialities; and finally, the absolute and literal acceptance of it by the highest minds as the veritable oracle and tribunal of God. On the other hand there is made on him by these same records an impression no less deep of the abuses "which ate into the very heart of the system; of the narrow selfishness and wholly political character of its aim, the aim of a petty territorial principedom in Italy; of its increasing concentration upon this one aim, till phrases such as 'the Church,' 'the Faith,' and 'the cause of God' came to mean this petty aim, and this alone." These two deeply rooted impressions of his own are what Mr. Smith endeavors to transfer to his readers.

Mr. Smith fails to grasp the primary and initial fact—now a commonplace with the Catholic historian—that the original of this great ecclesiastical dominion which he is considering is a divinely instituted organization. To him "the Papacy is no other than the ghost of the deceased Roman Empire, carved upon the grave thereof." The

epigram is attributed to Hobbes, "the greatest foe to hierarchical power that ever lived," but of all the sayings about the Papacy, Mr. Smith believes nothing could be "more true, more suggestive and withal more appreciative." It is easy to see how imperfect will be the analysis of the complicated relations between Church and State with such a theory of the Church always filling in the perspective.

It is impossible to read these lectures without being impressed with the absolute dependence of the Church of England on the Church of Rome. In England the hierarchy exercises its ecclesiastical jurisdiction in subjection to the See of Peter, and legal procedure in canonical matters is directed absolutely from the same centre of organic unity. That in itself ought to give a quietus to the present continuity theory of the High Churchman; unless he is prepared to maintain that dependence and independence effect no radical change in an organization, and to admit, for example, that the American colonies, after they set up for themselves, were still, as before, a part of the British Kingdom. But Mr. Smith's lectures are not controversial, and the inference a priori would not particularly interest him.

Mr. Smith's views on marriage are worthy of the most advanced Protestant. He maintains that "the Reformers did the great service of vindicating matrimony as an honorable state, indeed as the 'truly religious condition.'" "There can be no greater social evil than uncertainty in the marriage law and excessive facility of divorce." This is a proposition laid down by Mr. Smith himself. And the United States of America, "with its thirty-seven different laws of marriage," and the consequent activity of its divorce courts, may serve as proof of what in other lands perhaps would be accepted as axiomatic. But surely the Catholic Church is not responsible for this condition of things. And if the Catholic Church is not to blame, who is, if not the Reformers? Mr. Smith admits that even in the first half of the thirteenth century, besides protecting the marriage law, "the other benefit the Papacy conferred was the substitution of an appeal to its central tribunal, instead of the unlicensed action of the interested parties. A marriage might be voidable, it might have been a mere promissory betrothal, or again it might have been a betrothal never carried out. . . . But the parties could not of themselves treat it as void till it had been declared void by the head of the Church."

It puzzles one to understand how Luther can be held up as vindicating the "truly religious condition" of matrimony in the light of his permission to Philip of Hesse to take another wife while the first was still living, or his letter to Chancellor Brück in 1524, in which he says: "I confess I am not able to forbid anybody to take more than one wife, if he wishes to do so, nor do the sacred Scriptures forbid him." Again in 1526, he would grant a concession for polygamy, if "there be need, as, for instance, if the wife be a leper, or be taken away from the

husband in some other way." Compare this shilly-shallying with the declaration of Alexander III that not even for leprosy could one party desert the other, unless by consent, "a heroic view of conjugal duty," comments Mr. Smith, "but heroic views were just what the twelfth century needed in every sphere." It is to laugh! As if high standards and heroic views were not as much needed in the twentieth century as in the twelfth. But such standards and ideals then and now and from the beginning have ever been maintained before a critical world in the teaching and discipline of the Church.

The *Spectator* concludes its review of Mr. Smith's book with a panegyric. "The lectures are worthy of his reputation and of himself, and he has written a book which will rank with the best and finest historical work of recent years."

Thus do critics differ.

E. SPILLANE, S.J.

Our Catholic Social Work in 1913

To say that social welfare has become the watchword of our age is to utter a mere truism. American Catholics may still be far from having realized to the full the social ideals held up to them by the Church; but they have never more closely approached to them than in their endeavors during the past year. There is reason indeed for rendering thanks, and we confidently look forward to the time when Catholics will universally be recognized as a great social power in our land. Our faith itself is the mightiest social lever the world can possess in any age, our own not excluded.

During the past few months important social courses have been established in various Catholic institutions of higher learning. Special schools for this purpose are already in prospect, and the work of gathering means for the erection of the Ketteler House of Social Science is being constantly promoted. Independent clubs for social study and courses offering special facility for this purpose are conducted in many cities under the auspices of the clergy, or of Catholic organizations of various kinds.

Our societies indeed are fast coming to realize the seriousness of the responsibility resting upon them in this matter. The great possibilities of promoting Catholic social action through the American Federation of Catholic Societies have, therefore, not been overlooked. Special stress was laid upon this question at its annual convention. Half of the space of its official organ is set aside for a consideration of social problems, and an economic news letter is written each week by the secretary of the Social Committee for many of our Catholic papers. It is, moreover, sending its representatives to the American Federation of Labor Conventions, promoting the interests of the Militia of Christ, and spreading social literature.

In the same way the Knights of Columbus have, through many of their locals, arranged for frequent social lectures, which have usually been attended by large audiences, while they have in other ways effectively promoted

the same cause individually or by organized effort. A special resolution likewise was passed by the National Committee of the Ancient Order of Hibernians for the appropriation of a fund for social lecture work, and an organization with this object in view was provided. Other associations have pledged themselves to similar work; and some, like the Eunomic League, have arisen for this purpose exclusively.

It is especially important that social propaganda should be carried on by the various national societies, since it is often in languages other than English that a most vigorous and bitter socialistic and anti-Catholic campaign is carried on: German-American Catholics are particularly fortunate here in the splendidly organized leadership of the Central Bureau of their Central Verein. Its effectiveness, however, does not end with our German-speaking citizens, since its many excellent social publications—leaflets, pamphlets, press bulletins and journals—are in great part written in English. Its lecture tours against Socialism, covering the entire continent, were carried on in the same language. Special social work, moreover, has been conducted under the auspices of the various State Leagues, social courses have been arranged, and Catholic workingmen's associations have been established. Many other undertakings have been successfully carried out by them.

If, therefore, at an earlier period we have been wont to speak of a social awakening, we can now with justice speak of actual social endeavor and accomplishments. The Church, indeed, has always led the world in true social work. Not to mention the religious Orders, we need but point to the Society of Saint Vincent de Paul. But there were certain modern phases raised by our economic conditions, which required likewise in other ways the special cooperation of the laity, under the direction and with the blessing of the Church and her representatives. These tasks we have reason to believe will be ever more perfectly accomplished during the New Year, 1914.



Very Rev. Patrick Cody, for forty years pastor of St. James' Church, Newark, N. J., on the recent celebration he had of the Golden Jubilee of his priesthood, was appointed by Pope Pius X a Roman dignitary and domestic prelate to the Holy See, and received from his parishioners a purse of \$5,000. Mgr. Cody declined, however, to accept the sum for himself, except on the condition that he might use the entire amount in relieving want and suffering among the poor of his parish. "As for me," he said, "I hope to die without a cent." Mgr. Cody's act and words prove conclusively, if proof be needed, how thoroughly deserving he is both of the Roman purple and of his parishioners' generous gift. As long as the Church in America has priests of his self-sacrificing spirit, nothing can withstand the spread of Catholicism here.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

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The Poster and the Star

A week or two before Christmas there appeared on the bill-boards of the towns and cities of the country a large, artistic poster done in twelve colors, having for its subject the Nativity of Our Lord. The poor stable of Bethlehem is bright with the radiance that shines from the Divine Child, whom the Virgin Mother holds in her arms, St. Joseph is near by, and adoring shepherds, and gift-laden Magi, complete the group. Most of the beautiful picture's admirers must have wondered what it was meant to advertise. For no mention is made of any theatrical production or moving-picture show; no exhortation is given to speed with jubilant feet to some department store, and none of the marvelous results were detailed that invariably follow the use of any particular medicine, beverage or cereal. The only inscription on the poster are these words: "Ask your Sunday school teacher to tell you the story."

It has now transpired that the presence of the Nativity picture on our bill-boards is the result of a vote taken at the last annual convention of the Poster Advertising Association to "utilize the advertising space at the disposal of the association in slack seasons for conducting, free of charge, a campaign of its own for the uplift of children throughout the country." "No other organization or movement is back of this; we merely want to do our share in this way to stop as best we can by illustrated lessons the disintegration that threatens the childhood of the big modern city. It is our Christmas present to the communities in which we live." So 7,500 of these pictures of the Nativity were distributed at a cost of more than \$10,000 to the 3,000 members of the association in this country and Canada. From time to time other appropriate and "uplifting" posters are to follow.

With an object similar to that which inspired the Poster Advertising Association to spread far and wide a fine picture of the Nativity, a number of our municipalities set up this year in a public square a huge Christmas

tree, illuminated with myriads of colored lights and topped by a brilliant "Star of Hope," while thousands listened to the Christmas hymns that choral societies sang.

To Catholics it is, of course, a keen pleasure to see cities and corporations thus emphasizing the true character of the festival that the Christian world celebrates on the 25th of December. What makes the day Christmas is the wonderful fact that the Only Begotten Son of the Eternal Father, "for us men and for our salvation," was then born of the Virgin Mary. When this truth is granted all the joyful festivities associated time out of mind with Christmas become beautiful and intelligible, when that truth is denied, they become empty and meaningless.

What Can One Man Do ?

"I recognize the need of service in the struggle for the betterment of conditions in the world's ways and life—but what can a mere individual, what can I do?" It is a plaint very frequently heard. There is filth on the stage and vileness in books and scandal on the streets; there is graft everywhere; there is toleration of immodesty because good men and women are satisfied to shrink back as they utter their mild-spoken protest, whilst they who profit by the flaunting of vice are boldly loud-spoken in their demand for "liberty and freedom"; there is,—but why read a litany known to every one among us? And meantime the pitiful word is on the tongue of so many—what can a mere individual, what can I do to change the sickening story?

What can one good, strong, eager, earnest man do? Just the other day a simple priest was buried in the Catholic cemetery of the little town of Harrison, New Jersey. For a full week the entire town had done reverence to his memory. When the news of his death was announced by the tolling of the church bells, women and children burst into tears in the streets. In a day all the buildings on the main thoroughfares, including the Town Hall, were draped with black, and everywhere flags were at half mast. The Town Council met and adopted resolutions of condolence, and the Mayor ordered that the flag on the borough hall be flown at half-mast for thirty days. When the body of the simple priest was moved from the rectory to the church he had served for thirty years, thirteen hundred children marched down the street in two columns beside the coffin, and practically the entire population of the Jersey town crowded the streets and mournfully watched the procession file to the church.

The details we take from the public press. And when one asks who was this simple priest—so signally honored, so universally mourned, and what had he done to merit so magnificent a measure of reverent respect, that same press answers our question.

For thirty years Father M. P. O'Connor had ruled over the Jersey hamlet. The son of Irish famine exiles,

he was born in Scotland and with his parents he came to America when he was eleven years old. These settled in Jersey City, where the boy attended the parochial schools. He later graduated from St. Charles College, Maryland, made his priestly studies at Seton Hall and was ordained to the priesthood in 1877. No extraordinary preparation this for his years of services,—therefore we speak of him as “a simple priest.”

Yet during his thirty years in Harrison he changed the town from a gambling centre and open resort for vice to a place where not even moving pictures are tolerated. He never held public office; he thundered forth his denunciations of graft and evil conditions from his pulpit—and no other single man has ever had so great an influence for good in the Jersey town as Father O'Connor. Single-minded he saw his duty,—brave-hearted he never quailed in doing that duty; and he never asked, what can I,—what can a mere individual do in the fearful stress of need upon us.

May his example be an answer to the plaint so frequently heard!

Who's to Blame?

Chief Justice Olsen of the Minneapolis Municipal Court is reported to have lately made this statement: “The fact, verified by ample investigation, is that the great majority of immoral women become so before they are seventeen.” Commenting upon his assertion the *Ave Maria* observes:

“In none of our states, so far as we know, does a girl become of age, and hence independent of parental control, before the age of eighteen. Accordingly, ‘the great majority of immoral women’ fall from virtue while they are still subject to the authority of their parents; and it is difficult to see how the latter can be excused from at least partial responsibility for such falling. . . .

“The freedom allowed to most young American girls, and the smug conviction that Katie or Annie is quite competent ‘to take care of herself,’ are responsible for more family tragedies than are ever heard of in the police courts, and for more broken hearts than will be known until Judgment Day. That awful day will have woeful surprises for many a father and mother.”

So the cheerful readiness with which American parents abdicate the government of their families and allow a half-grown daughter to choose her own companions and amusements results at times in very distressing consequences. Besides bringing misery on themselves and disgrace on their parents, these neglected and “independent” girls become in far too many instances professional criminals, spread broadcast disease and immorality, and increase the taxes citizens have to pay for better police protection, bigger prisons and asylums, and more numerous hospitals and almshouses. Yet if fathers and mothers would only realize their responsibility and would but take the trouble to know where a

sixteen-year-old daughter goes for amusement, with whom she associates and how she passes her hours of leisure and would then exert if need be their parental authority, many a silly girl's virtue would be saved from shipwreck and the social and economic problems of the day would become in consequence easier of solution.

The “Guardian” on the Bishop of Zanzibar

In its issue of December 5 the London *Guardian* writes guardedly—surely not for this did it receive its name years ago—on the Bishop of Zanzibar's letter. It rebukes his presumption in having called the Bishop of St. Albans to account, because this prelate was “in Holy Orders before the Bishop of Zanzibar was born, and has crowded into a strenuous life an extraordinary amount of self-sacrifice for the Church,” and so forth. But this is no guarantee against mistakes; and when one has made a serious mistake, age and self-sacrifice can not prevent him from being called to account by a younger man of perhaps less sacrifices, who is thought to be bound by his office to guard against such mistakes and their consequences. Nevertheless it was sure of one thing on that date, “that the corporate communion at Kikuyu involves a principle which the Church of England, if she is to remain loyal to her trust, dare not concede.” For the enlightenment of our readers we will say that “corporate communion” is the *Guardian's* euphemism for plain communion in the “Lord's Supper” with those whom one looks on as heretics or schismatics.

By December 12 the *Guardian* had changed its view, and found “abundant reason to regret that the questions at issue . . . should have been complicated by the unhappy emphasis that has been laid by the Bishop of Zanzibar upon the corporate communion which marked the close of the Kikuyu Conference.” It makes a distinction. Such communions if only occasional are harmless, charity may even demand them. It is only when they become habitual, when the Nonconformist who intends to remain outside the Church of England is encouraged to approach its altars as a matter of course, that they involve a principle the Church of England can not concede. As we understand the principle involved, it is this: it is not lawful to communicate in divine things with heretics, or schismatics, and the Bishop of Zanzibar seems to be of the same mind. The breach of this principle may even go by the name of sacrilege. The only distinction we can see between the two cases put by the *Guardian* is that in the first are had from a Church of England point of view, only occasional sacrileges, while in the second, the sacrilege becomes habitual.

Two things seemed to have induced the *Guardian* to change its mind. The first is that such communions as that of Kikuyu have taken place in the Church of England unrepented. Bishops, not mere missionary bishops, but Lord Bishops of the Establishment, holding its chief sees, have celebrated such communions in Presbyterian

churches in Scotland. In 1870 the members of the New Testament Revision Committee, belonging to various denominations, received communion together in Westminster Abbey, and only lately a bishop invited the Non-conformists of his episcopal city to communion in his cathedral. Whatever be the consequences, the Church of England must be sustained. The second is that the Archbishop of Canterbury has written to a correspondent on the subject, and the tone of his letter foreshadows a general whitewashing.

Evidently the Bishop of Zanzibar is not going to be satisfied. We must pray that he will hold firmly by God's grace to the position he has taken up. Should he do so, it will not be long before he finds himself safe in the one true Church of Christ. Mr. Athelstan Riley, Lord Halifax's lieutenant, has also been troubled. But having heard a young clergyman whom, from his dress, he took to be a Broad Churchman, speak enthusiastically about "Zanzibar's splendid letter," he is reassured concerning the Church of England. Not everyone will find his conscience so easy to settle.

Catholic Papers and Penances

We presume that no Catholic will contest the opinion of the Sovereign Pontiff that a Catholic press, vigorous, able, well-supported and widely diffused, is an eminent if not the preeminent need of the age. How to secure and maintain it is the difficulty. You cannot have an able press, not at least of long continuance, unless it is well supported; and it will not be well supported unless it is able, and able to continue so. The problem is not unlike the squaring of the circle, or is rather like that of the animal that tried to catch up with its tail. A "Capuchin Father" has made a notable attempt to solve it in the current *Fortnightly Review*. Noting that the Roman Catechism prescribes, according to the Council of Trent, that penitential satisfaction consists principally in prayer, fasting and almsgiving, and that it is "by alms we satisfy our neighbor," he suggests that confessors, following ancient usage, should impose monetary penances, especially on alcoholics, spendthrifts, loose-tongued and long-fingered folk, and that these should take the form of "a yearly subscription to a good Catholic paper or magazine"—for the penitents if they are not subscribers, and if they are, for some one else, the amount to be placed in a box (that should be in every church), "For the Support of the Catholic Press." The Pastor would apply this revenue to subscriptions for needy parishioners or the support of the Catholic press, as circumstances should suggest.

We are not sure that the execution of this laudable intent could be easily kept clear of canonical snarls, and it might possibly be objected that the prohibition in the United States Constitution of "cruel and unusual punishments" is applicable to the case; but that it is a most commendable, and possibly the most efficacious,

method of reparation, will be readily conceded by the editors, owners, and managers of Catholic periodicals. They would also agree that in regard to their own publications the penance would have the additional recommendation that it would prove to be a pleasure, though in the case of others it might be considered truly penitential. Whatever may be thought of the terms of the suggestion, the spirit of it is thoroughly in accord with the wishes of the Holy Father and the needs of the times; and whether such spiritual direction be made mandatory or not, there can be no doubt that thousands of people and hundreds of papers are badly in need of it.

LITERATURE

Some Notable Books of the Year

The object of the following paper is merely to recall to our readers the names or authors of the more important books that have been reviewed in the pages of *AMERICA* during the past year. The list represents of course but a small portion of the works published in this country or sent here from abroad during 1913. As a vast deal of this literary output is the expression of the intellectual unrest and perplexity of spirit that prevail to-day outside the Church, Catholics, secure in their faith, have no need to peruse the multitudinous "soul-cure books," so called, that are pouring from the press; they will regard with suspicion the panaceas for the age's social maladies that are being offered almost daily, and as for the "sincere" novels, "strong" plays and "candid" histories whose name is legion now, it is plain that these books are written and published, as a rule, from sordid motives and can do their readers nothing but harm.

No Catholic can reasonably complain that the year's harvest of valuable historical and biographical works is a meagre one. Volumes XI and XII of Dr. Pastor's "History of the Popes" have appeared in English, bringing the work down to the days of Paul III and the Council of Trent; the third volume of Mgr. Ward's "The Eve of Catholic Emancipation" and the fourth of Dr. Gairdner's "Lollardy and the Reformation" came out. New tomes were added to the History of the Society of Jesus in France and Spain, and Father Hernandez wrote a big work on the Paraguay Reductions. Mr. T. M. Healy's "Stolen Waters," Father Engelhardt's "Missions and Missionaries of California," Ricardo F. Guardia's "Costa Rica," and Father McCaffrey's excellent text-book of Church History were also real accessions to Catholic historical literature.

Many of our readers will doubtless consider Everard Meynell's "Life of Francis Thompson" the most important biographical work of the year. The appearance in English of two volumes of Father Grisar's "Luther" was welcome. Father Coloma's "Story of Don Juan of Austria" is a pleasant blending of history and romance, and two large volumes have been published of the new and revised edition of Father Baumgartner's "Goethe." The constant reader of *AMERICA* will recall our reviews of other good biographies or memoirs such as that of Napoleon, Ozanam, Lacordaire, Paul Jones, De Neuville, Dewey, St. Vincent of Paul, Bishop Curtis, St. Gilbert, St. Augustine, Father Gallwey, Henry L. Richards, Father Chase, Sister Mary of St. Francis, "The Little Flower," "The Praise of Glory" and Mother Mary of Jesus. Biographies, reminiscences, memoirs or letters were also published last year of John Bright, Florence Nightingale, William Vaughn Moody, Theodore Roosevelt, Nathaniel Haw-

thorne, William Winter, Lord Lyons, Henry Cabot Lodge, William Pitt, Charles Eliot Norton and Cecil Rhodes.

It cannot be said that the tone of our "popular" fiction has greatly improved since last year. Though we do not suffer much in this country from the practice third-rate British novelists have of paying a publisher to produce their worthless books, on the other hand, "best-sellers" have a wider circulation in America than in England. "Successes," like Mrs. Wharton's "The Custom of the Country" and Hall Caine's "The Woman Thou Gavest Me," besides being immoral, misrepresent the Church's marriage laws; in such a story as John Galsworthy's "The Dark Flower" remarkable literary ability is used to make adultery seem a trifling and almost unavoidable sin; while in "The Inside of the Cup" Winston Churchill becomes a Socinian dogmatist and writes tediously of numberless things he does not understand. Henry Sydnor Harrison's "V. V.'s Eyes," however, is an excellent example of a book that though popular is good, and the vogue enjoyed by such novels as Mrs. Burnett's "T. Tembarom" and Mrs. Wiggins' "The Story of Waitstill Baxter" shows that there is a demand for "romantic" stories. The contributions by Catholic authors to the good fiction of the year are notable. At the head of the list stand Mgr. Benson's "Come Rack! Come Rope!" and "An Average Man"; John Ayscough gave us "Gracechurch"; Henry Bordeaux, "The Fear of Living"; René Bazin, "The Marriage of Mademoiselle Gimel"; Mrs. Hugh Fraser, "The Honor of the House"; Frank Spearman, "Merrillie Dawes"; Percy Fitzgerald, "Worldlyman"; Lady Clifford, "Michael"; and Pierre L'Ermite, "The Mighty Friend."

Some volumes of essays produced during the past year are likely to remain permanent additions to the Catholic bookshelf. Such are Ayscough's "Levia Pondera"; Lilly's "The New France"; Coler's "Two and Two Make Four"; Walsh's "Modern Progress and History"; Gasquet's "England Under the Old Religion"; Chesterton's "Victorian Age in Literature," with his "Miscellany of Men," and Belloc's "This, That and the Other," with his "Four Men"; Mrs. Fraser's "Italian Yesterdays"; Atteridge's "Famous Modern Battles"; La Farge's "The Gospel Story in Art," and Paul Elder's "The Old Spanish Missions of California."

This year's poetical work of most interest to Catholics was, of course, the complete edition of Francis Thompson's "Poems." Quiller-Couch's "Victorian Verse," Noyes' "Tales of the Mermaid Tavern," Mrs. Meynell's "Collected Poems" and "The Poem Book of the Gael" were also noticed favorably in these columns, while words of praise were given E. K. Francis' translation of Keble's "Lectures on Poetry" and to Father Connell's new text-book, "A Study of Poetry."

A good number of valuable doctrinal and devotional works for Catholics were likewise brought out during the year just past. There were new and revised editions of St. Teresa's writings and those of St. John of the Cross. Mgr. Benson's "Confessions of a Convert" attracted wide attention. He gave us a volume of sermons, too, and so did Father Kane. Richard White's "Celestial Fire" and Father Smith's "Ordinary of the Mass the Food of Prayer" are good meditation books. Newman's "Sermon Notes" were edited and published. "Christology" and "Soteriology" were added to the Pohle-Preuss series. Fathers Pope, Hitchcock and Brassac wrote books on the Sacred Scriptures; Father Martin, one on the "Roman Curia"; Albert Von Ruville, "A Study of Catholicism"; Father Lockington, a useful work on "Bodily Health and Spiritual Vigor," and Canon de Ragnau one about "The Vatican." Here, too, can be mentioned Father Burke's excellent text-book of "Political Economy."

With a list of recent works like the foregoing to choose from, and with whole shelves of volumes as good, or even

better, that former years have given us, no one should now be heard bemoaning our melancholy dearth of "interesting" books by Catholic authors. If such works as those mentioned above are not found interesting by those who consider themselves staunch Catholics, may not the fault lie less with the author than with the reader?

W. D.

Life of the Viscountess de Bonnault D'Houet, Foundress of the Society of the Faithful Companions of Jesus. By the REV. FATHER STANISLAUS, F.M., Capuchin of the Province of Paris. Translated from the French by One of Her Daughters. With Preface by HIS EMINENCE CARDINAL BOURNE and by the RT. REV. ABBOT GASQUET. New York: Longmans, Green and Co. \$2.50.

The Faithful Companions of Jesus, a teaching congregation of women, who honor as their founder the subject of this biography, are not as yet very well known in the United States. They have only two convents here: one at Fitchburg, Massachusetts, and the other in the same State at Gilbertville, but in Europe and Canada they have in all some fifty houses. This newly translated life of Madame D'Houet, however, will doubtless make the Sisters and their work more familiar to American Catholics. Marie Madeleine Victoire de Bengy was born at Châteauroux, France, in 1781; married in 1804 the Viscount de Bonnault d'Houet, and within a year was left a widow with a little son. Coming under the influence of some Fathers of the Faith, soon to be Jesuits, she asked their counsel about a plan she had of starting a congregation of religious women who would devote themselves to the education of girls. Several of Madame D'Houet's "directors," as we find them portrayed in this biography, certainly gave her exceptional opportunities for practising the virtues that a foundress should have. A Jesuit Father named Sellier, who seems to have been Minister or Procurator of the St. Acheul community, is particularly prominent in the story of Madame D'Houet's earliest foundation, made at Amiens in 1820. Seized with a sort of "prophetic fury," he assured the lady that God would bring her enterprise to a happy issue, though not in the way she expected; "it is by crosses, desertions and humiliations that He will carry out His will." Father Sellier then took care that, as far as in him lay, this forecast should prove correct.

The founder's infant community weathered its first troubles, however, and others which were more severe. There was great difficulty, for example, in getting leave to have the Blessed Sacrament in the convent chapel, in securing a chaplain, in obtaining Rome's approbation of the new institute and in holding the name Madame D'Houet had chosen for her Sisters. But all obstacles were overcome at last, in many instances quite marvellously, and the congregation spread so rapidly that on the founder's death in 1858 some twenty communities of Faithful Companions were thriving in France, England and Ireland. This life of Madame D'Houet, which Father Stanislaus wrote largely on old-fashioned hagiographic lines, has been well translated and the volume is illustrated with a portrait of the Faithful Companions' founder and with pictures of many of their houses. Under the name of each of their French convents are generally written the significant words: "School closed by French Government."

W. D.

The Church in Rome in the First Century. By GEORGE EDMUNDSON, M.A. New York: Longmans, Green and Co. \$2.50, net.

This book consists of the Bampton lectures in the University of Oxford for 1913. In not a few things this author deserves our praise. He will have nothing to do with the absurd theory of a rivalry, even an enmity, between St. Peter

and St. Paul, and the still more absurd development of it that Simon Magus is a myth under which St. Paul was presented. On the contrary, he maintains the truth of St. Peter's encounter with the magician in Rome, his pontificate of seven years in Antioch and of twenty-five years in Rome. He holds to the truth of the "Quo Vadis" vision, although, perhaps, he is not quite orthodox in his explanation of it as a vision. On the other hand, he wishes as an Anglican lecturing in Oxford, to save himself from the conclusions flowing from the facts. Hence he maintains that St. Clement's epistle to the Corinthians was written, not after his accession to the pontificate, but in the year 70, and that in writing it he was merely the secretary of the Roman presbyterate. His arguments will not convince any who are not anxious to be convinced. H. W.

The Practice of Mental Prayer. By FATHER RENÉ DE MAUMIGNY, S.J. First Treatise. Ordinary Prayer. Translated from the Fourth Edition with the Author's Corrections and Additions. Translation Revised by FATHER ELDER MULLAN, S.J. New York: P. J. Kenedy & Sons. \$1.25.

Meditations Without Method. Considerations Concerning the Character and Teaching of Christ. Arranged as an Informal Three Days' Retreat. By WALTER DIVER STRAFFINI, S.J. New York: Benziger Bros. \$1.25.

The Morning Watch. The Spiritual Exercises of St. Ignatius Proposed by FATHER IGNATIUS DIERTINS, S.J. Translation Edited by FATHER ELDER MULLAN, S.J. New York: P. J. Kenedy & Sons. \$1.50.

Here are three Jesuit books treating of the theory and practice of mental prayer as St. Ignatius would have it made. Father De Maumigny, after dwelling on the excellence and advantages of meditation, devotes considerable space to the principal acts of prayer, touches briefly on affective prayer, gives half-a-dozen very useful chapters to prayer's difficulties, and ends with a full explanation of the Ignatian method of meditation. The author is clear, encouraging and of course practical. He shows that mental prayer is not so difficult as most suppose, for as the average man is meditating all day long on the things of the world, to practise mental prayer he need only consider in the same way the great question of his "eternal salvation, weighing its importance and finding (?) on such reflections an effectual purpose and a firm resolution of putting into practice all that is necessary to assure its success." The author offers the following consolation to those whose morning meditation is sometimes dry and distracted: "The very fact of our keeping an hour in God's company in prayer must necessarily make us better. If by frequenting the society of criminals we become steeped in vice, and by frequenting that of the virtuous we ourselves gain virtue, in the same way by being continually taken up with God's society we shall become divine."

Father Straffini's volume consists of a triduum with three fully developed meditations and a conference for each day. In the Gospel mysteries, he has chosen, the author considers, "without method," the beauties of Our Saviour's character and suggests practical applications of the lessons to be learned. Father Straffini's manner may be seen in the following passage from the meditation on "Gennesaret and Peace": "They had landed in silence, and drew in the net and then saw further evidence of His care for them. There was a fire already lit, and a fish boiling and a supply of bread. What homely details; and how simple it all is, and how kind! What a contrast to Gethsemane! They could not watch that night, not even for one hour; but He—He had watched and taken thought for them, and in some sense labored for them, and though He had a message of supreme importance to communicate, He first sees that the tired and

hungry toilers are fed and fed by Himself, and after that His message will be given. To make them still more at their ease, He bids them bring some of their own catch and add it to the supply He had already provided. All simple and kindly actions, but consider who did them. Is there not revelation of character? A revelation of tact, delicacy, appropriate help, admirably suited to the needs and customs of those for whom He ministered."

"The Morning Watch" is a translation of a meditation book written originally in Latin by Father Diertins, a Flemish Jesuit of the seventeenth century. He follows very closely the Exercises of St. Ignatius and imitates his master's brevity and conciseness. Therefore the book will appeal most to well-trained priests and religious who know how to find in only a few words from the Bible or the Exercises abundant food for the soul. Father Mullan writes the preface. The book's make-up is rather bulky. W. D.

Brevior Synopsis Theologiæ Dogmaticæ. Auctore AP. TANQUEREY Cooperantibus E. M. QUÉVASTRE et L. HÉBERT. Neo Eboraci: Benziger Fratres. \$1.50.

Time and again a priest has occasion to verify on short notice some point of dogmatic theology. In discussions that spring up or in instructing the faithful there is frequently need of a ready and accurate source of information by aid of which the desired knowledge may be recalled to memory. The present book meets precisely this want. The author and his assistants have accomplished the feat of compressing into the limits of a moderately small volume the whole range of dogmatic theology, and that, too, not in mere outline only. As in his moral theology, Father Tanquerey is thoroughly "up to date." For example, he has included in this compendium the latest answers of the Biblical Commission. By turning to the excellent index, those who use this book will learn where to look for what is wanted. They will then find that with the order and thoroughness characteristic of the author the thesis is stated, followed generally by its note or grade of certainty, adversaries, explanation, and a threefold well-selected proof from the Sacred Scriptures, tradition and reason. Foot-notes give abundant references to texts from Scripture, the Fathers, larger works on theology, etc. P. R. C.

Der Abendprediger. Von P. LAURENTIUS VON LANDSHUT. New York: Fr. Pustet and Co. Eighty cents.

Der Mann nach dem Herzen Jesu. Vorträge des zweiten schweizerischen Herz-Jesu-Kongresses. Herausgegeben von J. HÄTTENSHWILLER, S.J. Innsbruck: Felizian Rauch (L. Pustet). Fifty-five cents.

Gesammelte apologetische Volksbibliothek. Zweiter Band. M. GLADBACH: Volksvereins-Verlag. M. 2,70.

Among the new books intended for the Catholic home few will be found to equal the simple, handsomely bound volume by the Franciscan Father Landshut. It is no less interesting than devotional, and almost every chapter is enlivened by a wealth of happy anecdotes and illustrations. We can recommend no better book for family reading. Almost all the great subjects which should appeal to the Catholic heart are touched upon in an intimate and instructive way. These "evening sermons," as the author calls them, will therefore bring joy and consolation to many a soul. The sketches throughout the book are made by Joseph Untersberger. Though containing more than five hundred pages the book is sold at the low price of eighty cents.

The second volume placed before our readers is a collection of addresses delivered at the Swiss Sacred Heart Congress, which was held at Einsiedeln during the preceding year. It is a book for men, proposing in a convincing way the reasons

why they are called to practise, particularly in our day, a strong, manly devotion to the Sacred Heart of their Saviour and to the Holy Eucharist. Priests will receive useful suggestions and draw inspiration from the volume which is intended to fire the hearts of the Catholic laity with a divine zeal for the cause of God. "You are called upon, Catholic layman," says Father Weiss in the last lecture of the volume, "to consecrate your actions to the Church, as a confessor, as an apostle, and still more, as a martyr." In view of the universal attack made against our divine Faith, these words are pregnant with meaning.

The third of the above volumes is a cloth-bound collection of the last thirty numbers of the Apologetic Folk Library of the Volksverein. Each of these pamphlets deals with some important problem of our day. The method followed is always thorough and scientific. Questions relating to ethics, education, animal psychology, the nature of the Church, its relations to society and similar topics are treated in a popular style. The articles are mainly from the pen of Dr. Franz Meffert and were suggested by the discussions carried on in the current literature of the time. J. H.

De Sanctissima Eucharistia. By Rev. DANIEL COGHLAN, S.T.D., Canon of the Cathedral of Cork and Professor of Sacred Theology in the College of St. Patrick, Maynooth. Dublin: Gill & Son. Ten shillings.

Scholastic order and treatment characterize this text-book, though the syllogistic form is lacking. It is intended that this want should be supplied by the living voice of the professor. The treatise is divided into eleven Questions,—the matter of the Sacrament, mode of conversion, form, effects, use, minister, etc. Out of 520 pages, almost a hundred are devoted to the Sacrifice of the Mass. The proof of the real presence from the sixth chapter of St. John and from the words of institution, is painstaking, clear and convincing. In evolving the former argument, Dr. Coghlan presents the dilemma rendered famous by Cardinal Wiseman in his "Real Presence of the Body and Blood of Our Lord Jesus Christ in the Blessed Eucharist." The phrase "to eat one's flesh" is either non-figurative, or figurative; if non-figurative, Our Lord made *real eating* of His Flesh a condition necessary to eternal life; if figurative, Our Lord, on account of the signification which the phrase "eating my flesh," has in the language He used, would signify that *hostility* to Him was a necessary condition to salvation, which is, of course, impossible.

Protestants evade the clear meaning of the six successive forms of the teaching of Jesus in regard to the real presence (John VI, 53-58) and say that the phrase "to eat my flesh" is a figure of speech. They give no proof but merely go on saying it is so. And when we ask what that figure of speech means, they tell us offhand any one of many equally unscientific meanings, for instance, "to remember me." How do they know that, in the mouth of Our Lord, the figurative phrase "to eat my flesh" meant "to remember me?" They have no philological reason whatsoever to bolster up their interpretation. We Catholics deny outright that the phrase was used in John VI, 52, in a figurative sense. But, for the sake of argument, we admit the hypothesis that it was. Then how are we going to find out philologically the meaning of that figure? There is only one way: to go to Semitic languages and to Hellenistic Greek of the time and place of Jesus and His Apostles. In the Hebrew and Aramaic of the Old Testament, in the Syriac version and Hellenistic Greek of the New Testament, in Arabic literature, we find that there really was a figure of speech "to eat one's flesh" and that it invariably meant "to be hostile to," generally "to calumniate." This is the only possible meaning of such a Semitic figure of speech; and this meaning is prohibitive.

Dr. Coghlan holds there could have been no figure in the Aramaic phrase "to eat my flesh," because this phrase is trans-

lated in the Syriac version by a phrase "to eat my body"; and this phrase is never used figuratively. But even granting that the Syriac phrase "to eat my body" could be used only in a non-figurative sense, there are other Syriac expressions which are nearer to the Hellenistic idiom "to eat my flesh" than is that which the believer in the real presence incorporated into the Syriac version. Besides, Our Lord may readily have delivered the sermon of John VI in Hellenistic and not in Aramaic, the near kin to Syriac.

WALTER DRUM, S.J.

Here is the New York *Nation's* remarkably just and discerning criticism of Mgr. Benson's latest novel "An Average Man":

"Mr. (*sic*) Benson has adopted in this book one of the most effective of all modes of religious propaganda—the method of what one may call the non-argumentative argument. He employs all conceivable means for the making of converts to Catholicism save that of direct exposition of Catholic doctrine. He is constantly on the verge of exposition, but he goes no further. His characters are often found engaged in heated religious argument, but no sooner do we come upon them than some semi-personal issue arises and takes precedence. And yet one does not have the impression that the author is evasive, or that he avoids the main issue because he cannot grapple with it. On the contrary, one feels that he has held himself back, that, in deference to the proprieties of the novel, he has not tried to create belief in any other way than by showing the effects of faith, and lack of faith, upon character.

"When we close the book, however, we realize that every turn of events has its tactical effect. The very fact that the hero does not after all become a convert, is a part of the general scheme of the book, by which Catholicism takes on the charm of a lost cause and a forsaken belief. The Anglican Church stands for worldly success, for propriety and convention; the Catholic, in some part through the social disrepute that attaches to it, appears a refuge of spirituality and idealism. With a fortune newly acquired, but an appropriate place among county families still to make, the hero finds that Catholicism would be too much of a handicap in his career, and beats an inglorious retreat. He is, after all, only 'an average man.'"

In "Spiritism Unveiled," (B. Herder, 75 cents) Father D. I. Lanslot, O.S.B., makes a "critical examination of some abnormal psychic phenomena," recounts from the days of the Fox sisters the history of the sect—for a sect it is—shows what demoralizing effects the cult of Spiritism has on individuals, and explains the Catholic doctrine regarding the diabolical source of many psychic manifestations. Father Lanslot does not seem to give the fraud and trickery of mediums sufficient credit for many of Spiritism's "phenomena." Mr. Godfrey Raupert's well known books tell what a large part deception often plays in successful séances. For example, of an exhibition given only the other day in London, the press reported that "Cardinal Newman, W. T. Stead, and Morgan the Pirate, all spoke with the same cockney accent."

Robert Scott, the London publisher, advertises the work on Irish Land and Irish Liberty, by Michael J. P. McCarthy, as "a volume every Protestant ought to buy, read, mark, learn and inwardly digest—not because it is anti-Roman, but because it is a photographic picture of the vast bulk of the rural Irish people, who are the bulwark of Romanism in the English speaking world." A fine tribute, though not intended as such, to the race which received the Faith from St. Patrick, nearly 1,500 years ago.

The latest volumes of the moving picture library published by the Volksvereins-Verlag of M. Gladbach, are "Kino und

Bühne," by Willy Rath, and "Rechtsquellen des öffentlichen Kinematographenrechts," by Dr. Albert Hellwig. The former deals with the relation of the film to the stage. The latter is a compilation of the laws which have a bearing upon the question of film productions. The author, attached to the law faculty of the Friederich Wilhelms University of Berlin, has gathered together into his volume the ministerial and police regulations as well as the legal enactments and suggestions of the various German States and of foreign countries. The principal film laws or regulations of Austria, Switzerland, Italy, Belgium, France, Sweden, Norway and England, and the police regulations of Chicago, Cleveland and Kansas City can thus be compared with the legal enactments of Germany. The book evidently is of great value for those who would assist in the regulation of moving picture theatres. The price of the former volume is one mark; of the latter, five marks.

The *Vox Temporis* series of the Volksvereins-Verlag of M. Gladbach is an enterprise recently undertaken to bring its literature within the reach of those not acquainted with the German language. The plan followed by the great German organization, numbering over 750,000 members, is to issue translations into various languages of some of its leading publications. Thus Dimmler's work upon St. Francis of Assisi, has been rendered into Dutch; the life of Kolping, into French; Social Catholicism in England, into English, and lastly, an important volume upon the activities of the Volksverein, into French. The last named is the first number of the series, "Der Volksverein, Documents sur l'Union Populaire pour l'Allemagne catholique." It is a book with which every social worker will be anxious to acquaint himself. Price one mark.

"The Stranger in the City" is a book published by the Catholic Woman's Club of Louisville, Ky., setting forth the history and purpose of the association. In the opening chapters its author, Dan Walsh, Jr., discusses the general condition of workingwomen in our country, and the dangers surrounding the girl who comes as a stranger to our cities, obliged to provide out of her own earnings for her board, lodging, clothing and other necessities. The object of the Catholic ladies of Louisville is to provide for the unfriended one in the spirit of Christian charity, thus fulfilling the divine injunction implied in the words of Christ: "I was a stranger and you took me in." (Matt. xxv, 35.) A considerable portion of the book is devoted to a consideration of the character and activities of the founder of the Club, Mgr. Michael Bouchet, "a Badin and a Nerinckx come to life." The purpose aimed at in the work begun by him is to provide in particular for women engaged in earning their livelihood; to secure for them, and make as homelike as possible, "a place or places of convenient access where women may come for rest, instruction and entertainment, and where they may obtain safe and convenient lodging and wholesome meals at moderate prices. . . . The club is not a charitable institution in the sense of giving alms to any one, but its purpose is to serve the public good by extending love, sympathy, aid and comfort to all women who are striving to help themselves." The second and de luxe edition of the book is sold for one dollar. Naturally many of the illustrations and details are purely of local interest. The general value of the volume lies in its suggestiveness.

"Das Neue im Brevier und in der heiligen Messe," by John Bapt. Müller, S.J., contains the new rubrics issued with the Bull *Divino afflatu*, of November 1, 1911, together with the explanations, revisions and supplementary rubrics

of the recent Decree of the Sacred Congregation of Rites, dated June 11, 1913. Everything new in the Breviary and Holy Mass is presented by the author, in a brief and orderly manner, within the narrow compass of twenty small pages. The little pamphlet is published by B. Herder, St. Louis. Price ten cents.

"Der erfahrene Beichtvater" (The Experienced Confessor) is a little book by Dr. P. Hieronymus Aebischer, O.S.B., the scope of which, as expressed in the short prefaces, shows that it had to be composed with the help of the scissors and mucilage. It is intended to supplement by means of example the theoretical instructions of Pastoral Theology about the fruitful administration of the Sacrament of Penance. It is the picture book accompanying and illustrating the text. It gives quotations from unexpected and unsuspected sources about the importance and the salutary effects of confession, devices for stimulating frequent confession, and examples of the practice of celebrated spiritual directors and experienced confessors. (Benziger Brothers.)

In the New York *Sun* for December 13, Mr. Meredith Nicholson after tenderly expressing his regret that the Golden Age of American Literature seems to have passed forever, cleverly describes as follows the modern novelist and his works:

"We may well wonder, now that every one and every one's aunt writes a novel, whether the literary calling will ever again enjoy the dignity of those days. Authorship seems bent upon confusing itself with journalism, with which we used to be told it has no kinship whatever. I can recall at the moment no new shrine at a Concord, a Cambridge or a Salem, no lately discovered cottage in a snow-bound Amesbury that is likely to lure the pious pilgrim. Those brooding New Englanders seem rather absurd in these roaring times when every daily newspaper boasts a staff poet and when a novelist who fails to utter two books a year is neglecting his opportunities. Where some prosperous manufacturer of salacious romance is becalmed in his motor and dictates to his secretary while a new tire is being adjusted, there, indeed, may the delighted villagers pour forth to render him homage; but those who attempt to look upon the author at home are as likely as not to be whipped from the estate by the gamekeepers or drowned for my lord's entertainment in the lilled moat beneath the royal windows. The literature of democracy has its own path to blaze and its opportunities for service are enormous. Certain recent tendencies toward the vulgar and vicious in fiction are disturbing and disheartening, but it is to be hoped that they are only temporary. It is hardly possible that the novel is to be linked permanently to the garbage can; that the strength of the 'strong' books of which we hear lies merely in their malodorousness, or that the novel as a representation of life and manners is to be abandoned wholly to literary adventurers who combine the confectioner's trade with the flagrant calling of the scavenger."

Much as we would like to share Mr. Nicholson's bright hopes, we find little encouragement to do so in the character of the "popular" novels that are being written and read to-day in such large quantities.

"The Chief Sufferings of Life and Their Remedies" is the well-worn theme of a book the Abbé Duhaut has written and A. M. Buchanan has translated. "Many are the afflictions of the just," the Psalmist says, and de Maistre reminds us that "God sees and knows all our tendencies and thoughts far better than men can know them, and He inflicts punishment as a remedy, and strikes an apparently healthy man in

order to destroy the evil within him before it breaks out. In our blind impatience we often complain that Providence acts slowly in punishing a sin, and yet, by a strange contradiction, we complain also when by its speedy action it represses the evil tendencies of men." There are many good reflections in the book, but as it has no chapter heads and no table of contents, the browsing reader has little assistance in finding the special remedy his sufferings may require. (Benziger Bros.)

The Rev. Simon A. Ryan, S.J., has compiled for the use of the Fathers of the Missouri Province an excellent little "Manuale Missionariorum" which gives in 123 pages all the information that a preacher of missions is likely to need in his work. The compiler's long and varied experience on "the band" has well qualified him to offer suggestions about how to carry through a mission successfully and has taught him what prayers, privileges and blessings in Latin or in English, the missionary should have conveniently at hand. The book is issued by the Loyola University Press, Chicago.

The death is announced of Miss Edith Emma Cooper, who, working with her aunt, Miss K. H. Bradley, under the pseudonym of "Michael Field," was the joint author of not a few volumes of poetry, lyric and dramatic, that have enjoyed a reputation in literary circles. Their first work was the drama, "Callirhöc," appearing in 1884. "Brutus Ultor" followed in 1887. Besides these dramas on classical subjects the two ladies wrote romantic plays, "Fair Rosamund," "William Rufus," "The Tragic Mary" and others on English and Scotch themes. Of their lyric poetry we have "Long Ago," "Sight and Song" and "Under the Bough." Both entered the Church and consecrated their muse to its service, publishing "Poems of Adoration" in 1912, and "Cedar and Hyssop" in the course of last year during Miss Cooper's illness, that terminated fatally on December 13.

In addition to the frequent press bulletins issued by the Central Bureau of the Central Verein to promote religious and social interests, the first number of a new periodical intended for this same purpose has now appeared. It is an eight-page monthly, written partly in German and partly in English, and goes forth under the appropriate name, *Ketteler*. Its work will be to answer the attacks against the Church and to forewarn Catholics of the new dangers constantly arising, no less than to further the social propaganda, which it considers to be intimately connected with the welfare of the Church itself. It is evidently intended for mature readers, as the plain treatment of the sexual question implies in the quotations from Socialist authorities. Its subscription price is to be fifty cents, or forty cents in bundle orders of ten copies or more.

The literary activity of the Central Bureau has been unflagging. New pamphlets and leaflets are constantly announced, and its press bulletins in English and German are issued whenever a signal attack against the Church is to be met. Its official organ, the *Central-Blatt and Social Justice*, has long been doing excellent service and is the pioneer Catholic social publication, devoted almost exclusively to Catholic social interests.

Devotion to the Sacred Heart of Jesus began to be propagated in England when Ven. Father de la Colombière went there in 1676 as chaplain to the Duchess of York. As on the Continent, the cultus was opposed during the dreary eighteenth century by the Jansenists and those they had infected; but in the early part of the nineteenth century it found a champion in Bishop Milner, who placed in the students' chapel at

Old Oscott a window representing Our Saviour's Sacred Heart and issued a pastoral to the "Faithful of the Midland District," explaining and recommending the devotion. How all this happened is told in an interesting little book entitled "England and the Sacred Heart," which the Rev. G. E. Price has written and Benziger Brothers sell for ninety cents.

"The Lost Language of Symbolism" (J. B. Lippincott Co.) cannot fail to impress the reader with the large amount of labor and research that the author, Harold Bayley, must have put into the preparation of the elaborate two-volume work. As he is a "philologist," however, who rides his hobby so hard that we find him asserting with an air of conviction that "the Eastern term for rice is *paddi*, and Paddy is a variant of Patrick, whose symbol, the shamrock (Arabian *shamrak*), resolves into the light of the Sun, the Great Fire"; and as he is a "student of comparative religions" who has discovered all by himself that "the writer of the Epistles of St. Paul—which are admittedly tinged strongly with Gnosticism—claims to speak the wisdom of God in a mystery," and that "it is now very generally recognized that Christianity did not originate in Jerusalem or in Palestine," it is hard to take the author seriously. How he found a publisher for such nonsense is a marvel. The volumes are illustrated with "symbols" of every description.

MUSIC

"Parsifal" for London

LONDON, Dec. 12, 1913.

Ten years after New York's world-famed and now annual production of the opera, London is to listen to "Parsifal" for the first time, on February 2, next, when a five weeks' winter season at Covent Garden will be inaugurated. Applications for seats have been arriving ever since the scheme was first mooted upwards of eighteen months ago, and the Opera House could have been sold out at least half a dozen times for the initial performance. England has waited upwards of thirty years for a complete performance of "Parsifal," first done at Bayreuth in July, 1882, and this Covent Garden production will almost synchronise with the thirty-second anniversary of Wagner's death at Venice in February, 1883.

The conductor is to be Mr. Arthur Bodansky (director and conductor of the Opera at Mannheim), whilst the stage management is in the experienced hands of Professor Willy Wirk of Munich. The usual interval of an hour and a half is to follow the immensely long first act, which starts at five p. m. The chorus master is Rüdel, of Bayreuth and Berlin. All the female, and many of the male voices engaged for the chorus are English. Many of these, have studied under M. Jean de Reszke. The veteran Joseph Harker (a noted Wagnerian) is preparing some gorgeous scenery for "Parsifal." Comyns Carr, has been commissioned by the Opera Syndicate to supervise the dresses and scenic effects.

The gilt bronze cup of the Grail is to be an exact replica of the one used in the private performances given at Munich by Wagner for King Ludwig of Bavaria. New bells are being cast for the "peals," while at Bayreuth a special instrument is being prepared to assist their effect.

Covent Garden will easily surpass its previous best when "Parsifal" is staged. Naturally the exacting conditions demand that several artists be engaged for the same rôle on different nights of the season, and the pick of Wagnerian operatic talent has been sought for and found. Thus, Messrs. Hensel, Sembach and Urius have been engaged for

Parsifal; Messrs. Bender and Plaschke for *Amfortas*; Messrs. Knüffer and Fouss for *Gurnemanz*; Messrs. Kiess and Hensing for *Klingsor*; Mesdames Kurt, Von der Osten; and Rüsche-Sudorf for *Kundry*; and an Englishman, Mr. Murray Davey, for *Tituel*.

As if in anticipation of February's great event, a veritable "Parsifal" mania would appear to have fallen upon London. Already a curious version of the Wagnerian legend has been filmed and is being widely advertised at a leading picture-theatre, where it has been seen by 12,000 people in four days, and where an orchestra forty strong interprets the music. And at Leighton House last week Madame Rose Koenig gave, as a pianoforte recital, the whole of the music of Act-III.—quite a *tour de force* this, especially considering that "Parsifal" on the piano may always be said to be at a disadvantage. Madame Koenig seems, however, to have received quite an ovation for her fine interpretation of the Good Friday music.

Meanwhile, one of the most reputable of London's musical critics, Mr. J. F. Runcinan, has been improving the occasion, and at the same time adding to the flood of Wagnerian literature, by means of a violent onslaught upon the operas in general and "Parsifal" in particular. He claims that it is merely a *pièce d'occasion*, the work of Wagner's tired-out old age. "The Good Friday music, dating back to the Lohengrin days, is sweet and fresh. The prelude is in its way, but only in its way, a beautiful thing. When Parsifal shoots the swan, Gurnemanz has two or three moments of true emotion: the rest ought to be silence and is rubbish. The parody of the Lord's Supper is deplorable. Klingsor's magic music is mere theatricalism." Turning to Bayreuth, Mr. Runcinan tells us that the place is finished and done with. For that in composing "Parsifal" Wagner "meant to heap coals of fire on a generation that refused to recognize him as a prophet. He did it with a double vengeance; he made the detractors come to his knees and he made a fortune out of them—they alone. For Bayreuth never became a profitable investment for Jewish money until the one great Christian drama of modern times was produced there." It is thoughtful and considerate of Mr. Runcinan even to spare a good word for that "one great Christian drama of modern times."

Certain gorgeous tableaux to illustrate the story of "Parsifal" were staged at the London Coliseum some months ago, when portions of the music were finely performed under the bâton of Sir Henry J. Wood. These tableaux were the exquisite achievement of Blair Leighton, whose paintings and reproductions have long enjoyed a wide popularity in the United States as well as here. The artist is an ardent collector of old arms and armor, old musical instruments, etc., a hobby that doubtless stood him in good stead in the preparation of these music-tableaux.

From this digression I come back to the elaborate preparations in progress at Covent Garden. It is stated that the strictest punctuality will be enforced, and that the work will be presented "without cuts, in the same manner as at Bayreuth." Such prices of admission as those for the opening performance have never been known at Covent Garden. The boxes are priced at forty-two and twenty-five dollars each, and on February 2 there will be no seat in the Opera House under two dollars. No pains are being spared, either artistically or commercially, to render the English production of Wagner's "Bühnenweihfestspiel" a memorable occasion.

Of interest to music-lovers also is the announcement that in addition to "Tristan und Isolde," "Die Meistersinger," and "Die Walküre," Méhul's opera "Joseph" is to be staged during this seven weeks' season of opera in German. This

work, like "Parsifal" itself, has not yet been done in England. Its composer, Étienne Nicolas Méhul, was born in 1763 and died in 1817. His "Joseph" was written in 1806, when the First Empire was at its zenith in France, and had its original production at the Theatre Feydeau in Paris on February 17, 1807. Its libretto was founded by Alexander Duval on a tragedy entitled "Omasis, ou Joseph en Egypte," written by Baour-Larmian. It was originally set in the form of an opera consisting of musical numbers interspersed with dialogue, and described by the composer as a "drama in three acts with music"; but for the present purpose the lengthy dialogue has been very considerably curtailed and replaced by some recitatives specially composed by Felix von Weingartner. The work, which shows strongly the influence of Gluck, is seldom heard in its native France, but has retained a permanent place in repertoires of German Opera Houses. "Joseph" was greatly admired by no less an authority than Carl Maria von Weber. Indeed, it was one of Weber's favorite operas, and after having heard it at Munich in 1811, he is reported to have said that "no language was sufficiently rich to describe all the beauties of this work."

PERCY CROSS STANDING.

EDUCATION

1913—Some Aspects of Educational Work

Because of the belief that the interest shown universally by educationists in its proceedings cannot but lead to valuable practical results in the general work of Catholic education in the United States, the meeting of the Catholic Educational Association is justly regarded as an incident of first importance by all Catholics. This year, for the first time in the history of the Association, an annual meeting was held in the South. The tenth annual Congress assembled in New Orleans, June 30 to July 3, and the expectations entertained when, a year before, an invitation came from that city, were more than justified in the favor and hospitality with which the delegates were welcomed, in the encouragement and approval shown by the hierarchy of the Southland, and in the excellent results achieved. More than any previous gathering of the Association the New Orleans Congress proved to be a practical one, and from the trend of thought followed it is apparent that the Association has entered upon a period of constructive work which, by bringing about a more compact union of pastors, college men, school superintendents, school inspectors and school teachers, will render the Catholic school system a factor in the educational work of the country whose efficiency no one may deny.

The old tradition, that there exists a direct relation between the growth of the Catholic Church and the growth of Catholic schools, is thus being happily conserved. Even our non-Catholic countrymen are no longer blind to this truth. Witness the very eulogistic article on the part played by the Catholic Church and its Teaching Orders in educating young men and women in this country, which appeared in the *New York Sun* of August 30 of this year. Averring that "education has played a most important part in the history of the United States and one of its most interesting chapters is the one concerning Catholic Education," the author quotes with approval Archbishop Spalding's splendid sketch of the Catholic school system. "The greatest religious fact in the United States to-day," says the Peoria prelate, "is the Catholic school system maintained without any aid except from the people who love it! It is a vast system comprising more than 1,000,000 pupils, more than 20,000 teachers, more than \$100,000,000 worth of property, and with an annual expenditure of more than \$15,000,000. Its organization is national yet diocesan, and it combines religious instruction with a curriculum equal in its number and flexibility of

subjects as well as methods of teaching to that of the public school system."

It is to the praise of Catholics that they take such concern in the religious training of their children as is manifested in the generous spirit of sacrifice without which so fine a school system would never have been built up. There was a day when the consequences of the non-Catholic school for Catholic children, however clear to the farseeing, had not unfolded themselves to the actual vision of all Catholics. But, to-day, even outside of the Church, the alarm is given that the evil to be dreaded in America is the decay of religion, and as a necessary consequence the decay of morals. Naturally good Catholics are not blind to conclusions leaping out of the facts spread broadcast before them, and that Catholic children should receive a Catholic education is now a truism obvious and beyond controversy. To these Catholics who still, for one reason or another, keep themselves aloof from the general movement towards Catholic schools, one might commend a thoughtful reading of the splendid pastoral letter addressed by Archbishop Ireland to the clergy and laity of the diocese of St. Paul in August last. Rarely has that eminent Churchman written stronger words than those in which he pleads with his people to save their little ones from the decay of religion and morals that must imperatively follow the exclusion of religion from the education of youth and the onrush into an education of secularism and materialism this exclusion infallibly entails. It warms one's heart to read the impassioned strain in which he advocates "a Catholic school for Catholic children."

A few months before Archbishop Ireland's letter was published, another distinguished prelate of the Middle West had issued a remarkable pastoral to his own people, which touched upon matters of educational interest impressive enough to claim the attention of Catholics the country over. Recognizing that the further development of Catholic educational facilities involving provisions quite beyond the power of those who have hitherto borne the heaviest part of the burden, Archbishop Keane of Dubuque appeals directly to those Catholics whom God has blessed with abundant fortunes. "To-day our great and urgent need is to provide for the development of our active, positive forces; we need great institutions of higher education in which to prepare our young men for leadership and large influence: we need higher schools in which these, without jeopardizing their faith, shall receive the thorough training necessary that they may be a power for good." The Catholic system, he explained, must grow in lines that have made possible the aggressiveness of richly endowed and well-equipped schools about us. It needs progressiveness in a direction impossible to follow unless the charity of the rich men among us be inspired to helpfulness. It sorely needs funds that shall give us stately buildings, suitable and up-to-date equipment, and such endowment as will enable our schools, almost without cost to them, to educate the large number of exceptionally talented boys who knock at their doors annually for an opportunity to qualify themselves for the best service of God and country. If the crown is to be upon the school system our Church has succeeded in building up despite her meagre resources, our rich men must emulate the example of non-Catholic philanthropists in lending the necessary financial help.

In the trend of general education here in America the characteristic feature seems to have been one of dissatisfaction with the educational ideals long in honor. A writer in the *North American Review* for April described the situation by affirming that our public school children "are spoiled for being honest workmen and are unfitted for being something better." He meant not to deny universal education, but he would have it be "education of the right sort, and education in the true sense,—existing ideals need overhauling." Probably it was because of this that we have heard so much of "investigations" and "reforms" in

our courses of study. Of the former the most noteworthy, undoubtedly, was that of the Hanus committee of educational experts chosen by the Committee on School Inquiry of the Board of Estimate of Greater New York to look into the whole system of the city's schools. Their report declares the schools of New York to be seriously defective and recommends sweeping changes amounting to complete reorganization. It scarcely needed the elaborate processes of this expert body to confirm most of us in the conviction that the common schools of this and other cities were not efficient in securing the primary results looked for in elementary training, but the Committee's singularly complete vindication of popular sentiment will unquestionably help to the betterment of conditions. Among the recommendations made are these, which merit the attention of many other schoolmen than those prominent in New York: "Corporal punishment, restricted to application by the principal, should be permitted; the elementary school course should be reorganized to make it a six year unit, with alternate courses leading to high school, to commerce, or to the trades; high schools should be limited to 1,500 pupils and should offer parallel courses leading to the college, to industry, and to the trades."

As to the "reforms" suggested probably the less that is said the better. That popular author, Father Finn, a man deeply interested in school work, wrote a while back: "If a select anthology of absurdities uttered seriously by university professors within the last ten years and given out no less seriously to the public press, were collected, it would make a joke-book comic enough to throw Joe Miller's famous volume into the shade." The idea once prevalent amongst us was, with the aid of public funds, to multiply schools so as to put the acquisition of an elementary education within the reach of practically every child in the land. But true to its reputation, conservative sentiment with us has permitted itself to forget that the State is not a socialistic paternalism and that the creating of such social and civic facilities as certain reforming schoolmen are bent upon foisting on the State's legitimate educational activity is not a governmental function. To-day the humble system whose aim its founder averred to be "to train up children in the elements of all good knowledge and virtue," has developed into a ponderous, top-heavy and overloaded department of State activity providing for high schools, manual training schools, vocational schools, domestic science schools, agricultural schools, evening schools, kindergartens, libraries, museums, reading rooms, gymnasiums, playgrounds, schools for blind, deaf and mentally deficient, truant schools, schools for adults and public lecture courses. The aim proposed in all these institutions is undeniably a good and useful one, but the public school as understood among us is not the place to make the effort to reach that aim, nor should the control of such institutions devolve upon those in charge of the educational life of the State. There is such a thing as too much "improving and reforming." May it not be that, in the craze to add to the already overcrowded school system the burden of the novelties now widely urged by educationists, the essential is forgotten? We have all heard the complaint concerning children turned out from the grammar schools unprepared for the work they must do: "They cannot read, they cannot spell, they do not seem to be able to comprehend instructions. They cannot remember. Above all, they are unable to solve simple every day problems in arithmetic."

No word of reference is needed to that other "reform" so widely advertised during the past year. Despite the efforts of those who would introduce into the schools of the country instruction such as that given in Chicago's public schools,—the printed synopses of which are rejected as unfit matter for the mails,—we have every confidence that the evil will never prevail. It is through diverting the attention and interest of children to healthy channels rather than by feeding their imagina-

tions with the material of dangerous images, that young people are to be helped to cleanmindedness and wholesome moral living. Therefore the timeliness, and the strength of the fine paper read at the Buffalo International Congress on School Hygiene, by Father Tierney, of Woodstock College. "Build up the character of the children, teach them self-restraint from moral and religious motives, close the low theatres, purify the moving pictures, cleanse the novel, frown on the immodest fashions in dress, abolish animal dances!" By such means there is some hope that the high purpose professed by the eugenists among us may be in a measure fulfilled. It will never be achieved by the detailed instruction in schools, whether by the regular teachers, or by others especially qualified, now being pushed by unwise innovators and faddists.

M. J. O'C.

ECONOMICS

The Currency Bill

The Currency Bill, which is now law, has for a longer title "An act for the establishment of federal reserve banks, to furnish an elastic currency, to afford means of rediscounting commercial paper, to establish a more effective supervision of banking in the United States, and for other purposes." Its official short title is the Federal Reserve Act; and indeed one reading it finds that it has to do with the establishment of such reserve banks, their management and powers. This being so, the question arises: Why then is it called, both on the title-page of the copy printed by the Government and by the commercial world at large, a Currency Bill? The answer is that the solving of the problem of an elastic currency, that is, one which adapts itself to the country's needs, expanding when there is demand for money, contracting as the demand slackens, is the chief object it has in view; the reserve banks are means used to attain the end.

What is a Federal Reserve Bank in the sense of the Act? Here there may be some confusion. We know what Federal Courts are as opposed to State Courts, and the idea may come up that the Federal Banks are to be departments of the Federal Government. The idea is not altogether wrong. A State Bank is one established under the laws of a State and existing under its supervision: the Federal Banks will be established under this Act of Congress, and will be under the supervision of the National Government. Moreover, they will be more closely connected with the National Government than the National Banks heretofore existing. They will be controlled by a board appointed by the President of the United States, with the advice and consent of the Senate. Of this board the Secretary of the Treasury and the Controller of the Currency will be *ex officio* members. In their operations they will be more closely connected with the Treasury of the United States than the National Banks. They will be exempt from the jurisdiction of State governments.

Nevertheless, there seems to be another and a more intimate reason for the name. The country is to be divided into districts. In each of these one of the new banks is to be established. Its proprietors are to be, first, the national banks of the district, which are obliged to subscribe to its capital a sum proportional to their capital stock and surplus, and, second, approved state banks, which are allowed to subscribe under similar conditions. Should these not suffice to give the necessary capital, private individuals will be permitted to subscribe for a limited amount of stock under certain restrictions, and, should the required capital be still lacking, the United States Treasury becomes a subscriber. The bank is not to engage in general business. Its functions are, first, to receive on deposit the reserves of the proprietary banks, which are obliged to place with it a certain proportion of their reserve and may deposit the whole of it. Hence,

the proprietary banks are federated within their district, which is called a Federal District, and the bank of that district is properly called a Federal Bank.

Secondly, the Federal Bank may also receive in current account the current account funds of any member bank. Thirdly, it may, under certain restrictions, rediscount the commercial paper of such banks. It may also deal in exchange, bullion, loans, United States bonds, municipal obligations, etc., in open market. Fourthly, it may receive from the Federal Reserve Board notes of issue similar to existing National Bank notes. But the security it will give for these may be the rediscounted commercial paper already mentioned, in which a certain margin is fixed to secure the United States Treasury from loss.

From this we see the scope of the new banks. In them the member banks pool their reserves, so that in time of commercial tension each may be aided according to its necessities. That no individual bank may victimize its associates through imprudent speculation, a strict inspection of each is provided for and the taking over by the Federal Bank of the administration of any member in case of need. To appreciate this provision one must consider the object of a bank reserve. Some think that this is primarily to stave off a run. This is quite untrue. Of course a reserve may be used for such a purpose to a limited extent. But a run upon a bank is a lawless proceeding. If the bank is solvent it should be protected: if it is not, or even if it is only doubtfully solvent, it has no right to exhaust its reserve by paying certain creditors in full, to the detriment of others. Its duty in such a case is to close its doors, call in the examiners, and, if it is solvent, reorganize; if not, go out of business. The real object of the reserve is to protect the solvency of the bank against unforeseen depreciation in the value of its assets. For example, we have seen in England consols fall from above par to about 71. Some institutions are so strong that they have been able to write off the depreciation in their holdings out of their ordinary profits; others have had recourse to the reserve for this purpose. Those that could do neither have failed. If the depreciation is but temporary, as in a commercial crisis, a strong reserve is a guarantee that, whatever may be the loss on assets, the bank will come through unharmed. Again a bank may be weak in reserve, and yet solvent, if it be given time to realize its assets. In the great panics such have been saved by institutions of strong reserve coming to their relief. But this has been a sort of financial charity. Others, that might have been saved, have been wrecked for the lack of it. The Federal Reserve Bank provides relief for all members that deserve it, and by its system of inspection takes care that no member shall be undeserving. Secondly, it provides for an increase of currency when this is most necessary. The old National Banks had to deposit United States bonds to secure their notes. The result was that they could have any amount when money was not in demand, for they could then increase their bond holdings. But when money was needed they could not do this, and so they were brought to a standstill. The Federal Reserve Bank can put commercial paper into the United States Treasury as security for currency. In the normal times of increased demand for money, *e.g.*, the spring trade, or the moving of crops, this system can not but work well. In abnormal times, as in a crisis arising from over-trading, it will have to be watched very carefully. We must not omit to say, however, that if the new system be carried out loyally, if inspection be intelligently rigorous, it will be a great check upon over-trading.

We are glad to see, for reasons we gave a short time ago, that the provision enabling commercial banks to open savings departments has been cut out of the measure. H. W.

AMERICA

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CHRONICLE

Crop Reports.—In spite of droughts and other drawbacks the Department of Agriculture reports that the farm yield in 1913 was worth ten billion dollars. It was the most successful year in the history of the United States, the totals showing \$6,100,000,000 worth of crops, of which \$2,896,000,000 was represented by cereals alone, and \$3,650,000,000 worth of animals sold and slaughtered. Of all the crops, it is estimated that 52 per cent. will remain on farms, and that 20 per cent. of the animal production will remain. On that basis the cash income is estimated at \$5,847,000,000. Notwithstanding this record year of crop value, the Department does not take the view that a lower cost of living will follow as a consequence. This is a marketing problem, and the long line of distributors and middlemen between the farmer and the consumer keeps up the retail prices.

To Control Radium.—Secretary of the Interior Lane has asked Congress to pass a law which will give the Government control of all radium bearing ores found in public lands. The reason is that medical experience seems to show that radium may prove an efficient remedy for cancer, and as the supply is at present very small, it should be conserved for the general public good. Mining interests in Colorado have already protested against this proposed withdrawal of all lands containing pitchblende and carnotite from the public domain.

Big Business.—The late J. P. Morgan once declared, "You can't unscramble eggs," which, at the time was accepted as an oracular decision as to financial combinations. But other men, other minds; and the great bank-

ing firm of which he was the head startled the financial world last week by announcing that "an apparent change in public sentiment seems now to warrant us" in withdrawing from the "interlocking directorates" of twenty-eight corporations by which the firm controlled so much of "big business." This action is attributed to the results of the recent money trust investigations and the intimation from Washington that forthcoming trust regulation would include an intention of forbidding these interlocking directorates.

Mexico.—For most of the week the town of Ojinaga, which had a garrison of about 4,000 Federals, resisted the assaults of Gen. Ortega's rebels numbering nearly 6,000. A line of maimed and wounded kept straggling across the border to Presidio, Texas, where they were cared for by the U. S. Regulars and the townspeople. The President's special agent, John Lind, left Vera Cruz on the cruiser Chester, on Dec. 30, and hurried to Pass Christian, Miss., where President Wilson was spending his Christmas vacation. The President boarded the Chester on Friday, and after a long interview with Mr. Lind, no detail of which was made public, the special envoy started back to Mexico. No one from the Chester was allowed to go ashore during her brief stay at Pass Christian. No change of policy, but a better idea of the situation was declared to be the result of the interview.

Notable Statistics.—According to the statisticians who have begun to figure, as usual, with the close of the year the charitable gifts reported during 1913 were less than those of 1912. Totals compiled for the *Chicago Tribune* show that in 1910 the total of reported donations and bequests to educational, charitable, religious and other or-

ganizations of a public character, amounted to \$141,990,-436. In 1911 they dropped to \$120,499,910. In 1912 the total was the large sum of \$241,821,719. In 1913 the record shows \$169,841,442. Of the total amount \$76,791,-100 represent donations and \$95,050,342 bequests. This great sum has been distributed as follows: To charities of various kinds \$85,109,640; to educational institutions, \$27,776,997; to religious bodies, \$21,232,300; to art museums, galleries and municipal improvements, \$23,560,-505, and to libraries, \$2,162,000. The women of the country contributed \$28,056,524 of the total amounts, \$7,683,704 by gift, and \$20,372,820 by bequest. Another table reports the loss of life throughout the country during 1913, through disasters of various kinds, to be 13,-821. There were 6,733 persons seriously injured by automobiles, as compared with 5,756 in 1912, and 3,329 in 1911; and 1,613 were killed, as compared with 1,317 in 1912, and 702 in 1911. The number of passengers and trainmen killed on steam and electric roads was 5,260, and of injured 30,206. An average for a series of years shows that about 8,000 persons are killed and 60,000 injured annually. The loss of life by marine disasters was 1,640.

Income Taxes.—The Treasury Department has issued a regulation on the income tax in which it is provided that husband and wife living together shall be entitled to an exemption of \$4,000 from the aggregate net income of both, but when separated and living apart permanently each shall be entitled to a \$3,000 exemption. Where husband and wife living together have separate estates their income may be made on one return, but the amount of the income of each, with the full names and addresses, must be shown. The husband, the regulation says, should make the return as the head and legal representative of the household. Where a wife has an estate managed by herself from which she receives an income of more than \$3,000, she may make her own return, and if the husband in such cases has an income which brings the total above \$4,000, the wife's return should be attached to that of her husband, or vice versa. Where either husband or wife has an income of \$3,000 or more, a return is required under the law, no matter whether the combined income of both be less than \$4,000. When the joint income exceeds \$4,000, husband and wife are jointly and separately liable for making the proper returns and for the payment of the tax. Objection has already been made that the text of the law clearly allows separate exemptions to husband and wife living together, and that this Treasury regulation so complicates the issue that the courts will have to decide its limitations.

The Philippines.—Manuel Quezon, Resident Commissioner in Washington from the Philippines, who went to Manila with Governor-General Harrison, has returned here, and says the Filipinos are much pleased with President Wilson's policy, and that its effect on business in the islands has been good.

Santo Domingo.—The recent elections to the Dominican Constitutional Assembly have been declared by the "election observers" sent to the island by the State Department at Washington, to be the fairest and freest ever held there. The constitutional convention will meet on January 15, to prepare an adequate electoral law and introduce certain necessary modifications in the Constitution. When its labors shall have been concluded new presidential elections will be held.

Canada.—A break in the main conduit cut off the water supply of Montreal for more than a week. During that period several serious fires took place that were prevented from spreading by the most vigorous efforts. Officials blame excavations around the conduit for its collapse extending over a hundred feet. Others attribute it to bad workmanship. The contractor who constructed it says that the specifications were insufficient, and that he has been expecting such an accident. A grave inconvenience and even a danger to the city at large, the accident came in quite acceptably to the Protestant ministers, who, taking it as a text, preached fiery sermons on municipal inefficiency. Many factories and similar institutions have had to close on account of no water for the boilers, and the hands are suffering in consequence. After repairs the water was turned on December 31, when the conduit burst again.—The Gale Brothers, shoe manufacturers of Quebec, dismissed a machinist and his companions struck. After two days they determined to return to work. The employers refused to take them back unless they signed a contract for a year. On their refusal the other large factories took up the Gale Brothers' position. The Unions refused to yield and nineteen factories closed their doors putting 2,000 men out of work.—The Waimate, the first of four cargo steamers put on by the Union Steamship Company of New Zealand, is on the way from Australia and New Zealand to the Pacific Coast with about 4,000 tons of meat. Of this 1,000 tons will be discharged at San Francisco, the rest will come to Vancouver to supply British Columbia and Puget Sound. In the meantime the cattle of Alberta are going into the United States, the cattle men of that Province being compelled by their debts to sell to any dealer that offers.

Great Britain.—The whole Church of England is stirred over the Bishop of Zanzibar's letter, some taking sides with him, others against him. The Bishop of Oxford, Dr. Gore, says that the cohesion of the Church of England is threatened as it would be impossible to continue in a fellowship tolerating anything so subversive of Catholic order and doctrine as the conduct of the Bishops of Uganda and Mombasa in communicating with Presbyterians and other such denominations. The Bishop of Durham, Dean Hensley Henson of Durham, and Bishop Tucker, formerly of Uganda, now a Canon of Durham, take the opposite side, as does Professor Sanday. Athelstan Riley says that if the Bishops of Mombasa and Uganda are approved, the result will be far worse than

secession. We must not, however, expect too much from the tempest. Similar tempests have arisen before in the Establishment, e. g. in the Hampden case and the Gorham affair. But they were very brief; and many of the most valiant in word discovered that there was after all a *modus vivendi* of which they hastened to avail themselves. —The commercial reaction has fairly set in. Depression in the cotton trade has closed eighteen mills at Blackburn and others are expected to suffer the same fate. —The correspondence between the Duke of Sutherland and Mr. Lloyd George, Chancellor of the Exchequer, has been published. It is characterized with those personalities which are to be found in most of the letters that pass between peers and the Chancellor. The Duke remarks that though he knows too well the Chancellor's statistical method, he was not prepared to find him estimating his deer forests at nearly twice their actual acreage. Whereupon the Chancellor retorts that a Duke who greatly underestimated his property in order to evade succession duties, should be the last man to pick holes in his figures. With such courtesies passing, it is needless to say that the Chancellor is not going to accept the Duke's offer of his land for experiments in land reform. —Serious division in the Cabinet over the naval estimates is reported, which, it is not unlikely, will result in the resignation of either Mr. Winston Churchill or Mr. Lloyd George. —Sir Rufus Isaacs, the new Chief Justice, has been raised to the peerage.

Ireland.—A renewed attempt on the part of the English labor delegates to settle the Dublin strikes again failed owing to their insistence on immediate reinstatement of all the workers. The employees agreed to withdraw their previous objection to the Transport Union and to reinstate as many as their business would allow. This has been generally done, and business is reported to have been rather brisker than usual during the Christmas season. Trade and commerce have returned to normal, and the strike having failed, James Larkin announced that he would carry "the fiery cross" to the United States. Later reports say he has reconsidered this decision owing to advices received that his reception here would be unfavorable and his visit unprofitable. —The London *Daily Chronicle*, a Liberal organ, has announced that the Government is prepared to excise the clause from the Home Rule Bill that places the Post Office and its revenues in the hands of the Irish Parliament. This was the only revenue that the Irish Exchequer could collect or control, all taxation and other revenue having been reserved to England. The ostensible purpose is to conciliate the Orangemen, though this does not touch their objections, but the real object is further to restrict the powers of the Irish Executive and smooth the way for Federalism. With the same view the power originally granted in the Bill to make a ten per cent. variation on British tariff was later withdrawn. The control of the Post Office is of more importance than its

revenue, and is deemed essential to anything approaching self-government. The Irish papers have entered strong protest that the Bill has been already whittled down too much and if further weakened, it cannot be regarded as a settlement. —Bishop O'Dwyer of Limerick delivered a striking condemnation of Mr. Birrell's interference with Irish Catholic schools. His attempt to dictate to Catholic schools, which were built and sustained without a penny of Government money, that they should have so many lay teachers if they would possess ordinary educational rights, was impertinent and offensive, and would have been met by a storm of indignation but for the restraint imposed by the imminence of Home Rule, a condition of which he had taken dishonorable advantage. Nevertheless they would stop this first step towards the French "laïque," and manage their own schools in their own way. Their Catholic schools had beaten all others in open competition, and they would keep them Catholic despite the bribes and threats of this British Nonconformist.

Rome.—On December 30, Cardinal Cassetta formally opened the basilica erected on the Ponte Molle, on the foundations of the old Milvian Bridge, in commemoration of the defeat of Maxentius by Constantine, in the year 312. The Papal coat of arms in marble over the door of the basilica was donated by Mr. McBride, of New York. The main altar has been erected by means of a fund collected by the *Sacred Heart Review* of Boston. —The press of the world is busy keeping up the excitement about Cardinal Rampolla's missing will, and has even announced that a search is to be made in each of the 36,000 volumes of the Cardinal's library to find the document. —Although Cardinal Martinelli is reported as being in very feeble health, he was, nevertheless, present at the reception given by the Pope to the Cardinals on Christmas Eve. —On January 1, Prof. Giacomo Boni, director of excavations in the Roman Forum and on the Palatine, discovered in the centre of the Palatine area the "mundus," or central point of the ancient city, marked out by the famous furrow of Romulus. It is recalled that on New Year's Day, 1899, Prof. Boni discovered in the Forum the "niger lapis," which marks the legendary grave of the founder of Rome.

France.—A new political party has been formed by Briand, and boasts already 150 senators and deputies in its membership. It is a sort of French Bull Moose affair, and is supposed to draw its strength from the Radical Republicans. As usual with such political uprisings it proposes to put the good of France before considerations of local politics. It is actuated by great bitterness towards the "Caillautins," as they have dubbed the followers of Caillaux—a name which suggests the derisive title often given to the Clericals: "les Calotins." —According to the press reports of January 1, France has now reached the most critical financial situation since

1871, the deficit in the current estimates alone being \$150,000,000, and the danger of a deadlock between the Senate and the Chamber of Deputies on financial problems threatens the passage of disastrous hand-to-hand measures to meet national expenses. Meantime, the Caillaux Cabinet refuses to lay its loan proposals before Parliament until Parliament has voted its credits, which is the very reverse of what Caillaux's predecessors and the financial world in general expected. Caillaux is backed by the Socialists, and is demanding heavy taxes. This may account for the chill that was noticeable when he appeared at the New Year's reception.

Germany.—A heavy snow-storm which lasted sixty hours recently interrupted traffic in the German cities, while country roads remained for a considerable time entirely impassable. Terrible hurricanes at the same time drove the waves far inland along the southern shore and caused great destruction, littering the coast with debris. —The Foreign Office at Berlin was obliged to deny through the *New-Yorker Staats-Zeitung* the rumors of a German-English alliance, said to be directed against the economic development of the United States. Various New York papers had published a Washington correspondence in which it was claimed that the real reason for the refusal of Germany and England to participate in the San Francisco Exposition was to be found in a mutual understanding between these two Powers. Their purpose, it was claimed, was to protest against the commercial expansion of the United States in Central and South America. In answer to this statement Germany denies the existence of any alliance, and insists that the policy of both Powers has consistently been to yield to the United States in American matters. Special reference is made to the non-interference of Germany and England in the Mexican troubles. —The Zabern incident is still creating intense excitement. During the Centrist Party Day, held December 30 at Stuttgart, a most aggressive tone was assumed not merely against the Chancellor and others responsible for the recent Government policies, but likewise against the President of Police v. Jagow. A political war is imminent, declared Representative Erzberger, and there can be no question of a compromise. "The treatment of this case by Government officials," said Representative Grober, "must fill us with distrust and indignation." The Liberalist press no less plainly admits that Germany is advancing towards a crisis, that the Imperial Chancellor von Bethmann Hollweg stands isolated in the Reichstag, and that the Liberals would not bemoan his fall.

Austria-Hungary.—Queen Elizabeth of Rumania, known as Carmen Sylva, was particularly honored by Emperor Franz Josef on the occasion of the celebration of her seventieth birthday, December 29. Count Czernin von Chudenitz, the Austrian ambassador to Rumania, was despatched to Bucharest to present her with the Great Cross of the Order of Elizabeth. This distinction is

given only in reward for signal religious and humanitarian services. Austrian and German papers have recently been filled with accounts of her life and enthusiastic estimates of her merits not only as a poetess, but likewise as a queen whose name will never be forgotten by the Rumanian nation. She was born in Castle Neuwied on the Rhine, and is the daughter of Prince Herman of Wied. —The trial of more than ninety Ruthenians, accused of treason, has begun at Maramaros-Sziget. Among them is the clergyman of the Orthodox Greek Church Alexander Kabalyuk from Mount Athos. Under the pretext of carrying on a propaganda for the Greek Church countless leaflets containing attacks upon Emperor Franz Josef and the entire Hapsburg dynasty were scattered among the Ruthenian farmers. The object, it is said, was to bring a part of the Ruthenian population under Russian dominion. The arrests were made at the time the Balkan crisis had reached its height, and the country was filled with Russian spies. The trials may continue for a long time. About three hundred witnesses have been summoned, and the defence likewise is strongly represented.

Balkans.—The Prince of Wied will begin his reign in Albania with serious difficulties to face. The news comes that anarchy and famine are destroying the country from within while enemies outside of it are plotting its destruction. A recent traveler says that the so-called provisional government "of which Ismael Kiamil Bey is president, has authority only over southern Albania; Essad Pasha wielding a dictatorship in the central part of the country. War between the two factions is imminent. In northern Albania, where the population is chiefly Roman Catholic, there is complete anarchy. Scutari is a hotbed of international intrigue. Every consulate keeps spies watching every other consulate. Letters are stolen and mysterious warnings from obscure sources are in circulation. —The Montenegrins make no secret of their chagrin at being deprived of Scutari and their intention to seize the city at the first opportunity." In Bulgaria, also, trouble is rife. Thus the opening of the Sobranje was marked by an unprecedented demonstration against King Ferdinand. As the King and Queen, with their sons, entered the Parliament building the Socialist Deputies shouted: "Down with the monarchy! Long live the republic!"

When the King began to read his speech one of the Socialists repeated the cry and added: "Sixty thousand Bulgarians have been sacrificed for the grandeur of the monarchy." All the Socialist Deputies then left the hall in a body. King Ferdinand took no notice of the episode. In his speech he said that "relations between Bulgaria and Rumania have been resumed with mutual good will." He referred to an arrangement with Turkey which "will exclude misunderstandings." Relations with Servia "are being reestablished." As the royal party left the hall the members of the Agrarian party stood like the other Deputies, but did not return the royal salute.

QUESTIONS OF THE DAY

About Potatoes

Of centennials there is no end. The latest is that of Antoine-Augustin Parmentier, one of whose many distinctions to fame as a benefactor of humanity is that more than a hundred years ago he induced Europeans to eat the American potato. Curiously enough, coincidentally with his centennial, the United States is doing its utmost to keep European potatoes out of American markets. This looks like the act of a parent frowning on his progeny. But in reality it is not so. The genuine tuber is not a native of the Northern Hemisphere. It came from Ecuador.

One does not usually associate poetry with potatoes, but there is a fragrance of both in Parmentier's distinguished career. He appears first as a bit of a boy in a pharmacist's shop of Montdidier, a little town of Picardy. That was in 1753. His mother was very sick, and he had come to have a prescription filled. Unhappily he had no money to pay for it, and alas! the chemist was cruel and refused to mix the ingredients until the money was forthcoming. "We have none," cried the boy in agony, as the tears streamed down his cheeks; "but I'll work a whole year for you if you save my mother." The bargain was struck, and so Antoine-Augustin became the druggist's apprentice.

But Picardy was too small for Parmentier. At eighteen he was in Paris, as a student of military pharmacy. In 1757 he was sent with the army to Hanover as medical assistant, and was several times taken prisoner. In 1763 he was Aide-Major in the Hotel des Invalides at Paris, and in 1772 was brevetted Major, and he then began a career of unusual scientific distinction for forty glorious years.

From 1779 to 1781, when England and France were fighting for the control of the seas, he was Superintendent of the Marine Hospitals at Havre and on the Brittany coast, and afterwards, in 1782, was given the medical control of the army in Geneva, where conditions had been, up to his arrival, worse than chaotic. In 1788 he was made Supervisor of the Camp at St. Omer, and until 1792 he was associated with Bayen in what would be equivalent to a National Board of Health.

It was during this period that the potato entered into his life. Until then the tuber was regarded only as a curiosity, or was looked on with contempt and even with horror. Indeed, one great man averred that it gave leprosy to anyone rash enough to eat it. At best it was set down as inferior to a bad turnip; though a scientist who wrote a book which he called "*Histoire des plantes rares*," finds it analogous with the *arachnis* of Theophrastes, whatever that is.

It was the Spaniards who first made the world acquainted with the American potato. Pizarro found them

growing near Quito in 1530, and a monk named Hieronymus Cardan brought them to Spain, and from there they found their way to Italy. Drake and Hawkins and Raleigh brought some to England and Ireland, but they were only the Virginia sweet potatoes.

It is gravely reported that His Catholic Majesty Philip II sent a present of some of the imported tubers to the Pope, with the information that they were a remedy for the debility of old age. The gift was received with great pleasure, and the Sovereign Pontiff shared it with the Cardinal Legate, whom he sent to Belgium in 1686. That dignitary in turn presented five of the wonders to Sivry, the Governor of Mons, reminding him that they were only for medicinal purposes. Instead of eating them, therefore, the Governor prudently planted two of them and sent the other three to the Emperor's gardener at Vienna, who also put them in the ground and waited for results. Later on, the British Royal Society began to study these poor exotics as possibly affording material for food, and finally recommended their cultivation. Alsace was ahead of England in this respect, for potatoes were widely cultivated there in 1770, but only as food for cattle.

At this point Parmentier enters the field or the patch. After the great famine of 1769, the Academy of Besançon offered a prize for some esculent which in times of public distress might serve as food and so supply the want which was just then so sorely felt. Parmentier's paper won the prize. He recommended the potato. Of course, he was assailed, and it was on this occasion that the poor potato was accused of carrying germs of leprosy under its jacket. Parmentier fought valiantly for his pets, however, and finally won the endorsement of Turgot, and the valuable help of Maurepas, Condorcet and Voltaire. The result was that potato-patches were laid out all over France, but even then it was considered as food fit only for peasants, and the Faculty of Medicine recommended it when nothing better could be had. Finally, King Louis XVI was won over, and the Pharmacien-Major of the Hotel des Invalides was given an immense tract of land in the plains of the Sablons at Neuilly for experimentation. Victory came at last on St. Louis' Day, 1780, when the jubilant Parmentier appeared at Versailles to present to His Majesty a bouquet of the precious potato-blossoms, which the plants of the Sablons had just produced. The chronicle has it that His Majesty "gave him no money on that occasion, but allowed him to embrace the Queen." After that the King and all the courtiers wore potato-blossoms in their buttonholes, and everyone, citizen and peasant alike, went crazy about potato farming. Indeed, troops had to be sent to guard the fields at Grenelle and Neuilly, for when they were not picketed the lackeys of the grand seigneurs were wont to steal out at night, so that their distinguished masters might have on their table next day a splendid layout of "Parmentiers" or potatoes.

Parmentier survived the fall of the King, but on ac-

count of his intimate relations with royalty he was at first regarded as a suspect by the revolutionists. Later on, however, he was awarded a civic crown by the Convention, and made Chief Inspector of the medical departments of the army, and was likewise put in charge of all the military stores. He introduced vaccination in the army, and established order, economy and systems of sanitation in the hospitals, writing meantime a valuable code of laws for the regulation of all such establishments. "Few men," says Silvestre, "have rendered more important services to the nation. His burning love for humanity always inspired him in his investigations, and as soon as there was something to be done to alleviate suffering he knew no rest; he sacrificed everything, time, inclinations, money, health. His door was besieged by suppliants of all kinds, and to make up for the time that had to be taken from his scientific researches he toiled at his desk till two or three o'clock in the morning." The mere titles of his literary contributions to medical science fill a whole column of fine print in Hoeffer's "Nouvelle Biographie Générale." Singularly enough the "Encyclopædia Britannica" says not a word about Parmentier; nor does "The International," but there are brief notices of him in "The Catholic Encyclopædia" and the "Konversations Lexikon."

Parmentier died in Paris, December 17, 1813, and it may not be uninteresting to note that years ago there lived in Brooklyn, in the time of Bishop Dubois, some relatives of the great man: André Parmentier, a scholar of considerable scientific attainments, and his wife and two daughters, whose piety and charity won the admiration of old New Yorkers and Brooklynites. The mansion in which they lived is to-day a Sisters' School—a gift of the Parmentiers.

X.

Social Valetudinarianism

At a meeting of the Young Men's Christian Association in Brooklyn on a Sunday afternoon lately, the young men were deep in the discussion of marriage reform according to the lines of legislation taken by several States. Suddenly, one rose in the back of the hall and asked how they reconciled the measures they proposed with the Constitution of the United States. For answer he got at first only cries of "Shut up!" "Turn him out!" etc. Recognizing, perhaps, that in a meeting for discussion a civil question can not be out of order, and that "Put him out" is not a sufficient reply, one of the leaders claimed for society the right to protect itself against disease. This is not a sufficient answer. He should have added, "and the right to use any means, even though such should go against the Declaration of Independence which says that the function of Government is to secure the rights of individuals, especially their natural rights, and against the fourteenth amendment to the Constitution which declares that all persons born or naturalized in the United States and subject to

its jurisdiction, are citizens of the United States, and forbids any State to make any law which shall abridge their privileges or immunities." This was the more necessary as the Supreme Court of New Jersey has already declared laws such as the Marriage Reformers propose to be unconstitutional, inasmuch as they violate that amendment.

As the constitutional question may well come up before the Supreme Court of the United States, it is not our business to discuss it. We may, nevertheless, repeat what we have already said on the assumed principle, that "society has a right to protect itself against disease." As it stands the principle is figurative, a grave defect in a fundamental principle. Society is a moral body and is not subject to physical disease. Hence the principle taken literally is absurd. It is subject to moral diseases such as disobedience, rebellion, the indecent interference by subjects with authority in matters of government, and therefore public authority has the right to protect it against such evils that threaten its existence, even by going so far as to suppress the lawless agitation of Marriage Reformers and others, whereby the people are kept in continual turmoil. Those subject to disease are the individual members of society. They can not escape disease absolutely. Moreover, as man is mortal by nature disease is not an absolute evil. We are in this world to work out by God's grace our eternal salvation, and death is the gateway of heaven. Nevertheless it does not follow that social authority should do nothing to diminish disease. Man is in this world to die, but not merely to die. The degree of glory he will attain in heaven depends upon his merits, these in their turn depend upon his supernatural acts and these again will in each individual be proportionate, at least as regards their number, to his length of days. Moreover God, the Lord and Giver of life, is also the Master of death. Each individual is bound to use due means to preserve his life until God shall summon him by death, and social authority is bound to use due means to help him to discharge this duty.

But in both cases the means must be due means. They must not be exaggerated. The individual would do wrong were he to take his temperature continually, to be always changing his clothes with every slight change of weather, to occupy his time with studying his digestion, to be constantly on the lookout against contagion and infection, in a word, were he to be a valetudinarian. This would mean a continual neglect of higher duties, and, consequently, the violation in many cases of the rights others have over him. A moderate prudence in the conservation of health and a firm trust in God's providence are the best means to ensure life according to the best measure for each. He would do worse were he to use direct violations of the rights of others in order to lengthen his own days, and worst of all were he to violate their fundamental natural rights. Social authority, though its obligations are more extensive than those

of the individual, as it is charged with the good of all, since its function is, as we have said, to further the individual in the exercise of his rights and the performance of his duty, must measure the intensity of its rights by those of the individual.

Hence social authority may not be valetudinarian. Should it be such it impedes the individuals in the performance of the duties of life, setting up false standards, prompting insane fears and occupying men and women in useless cares. Its functions are more extensive, as we have said, than the individuals'. It is not the business of these to look after the sewers, and quarantine, and tenement houses (unless they be the owners), and market inspections and so on. But its obligations are not of a different nature. The moderate prudence according to real knowledge and the firm trust in Divine providence, that form the sane rule for the individual, make its rule also. Yet we fear that if some people had their way we should have to suffer from the worst kind of social valetudinarianism.

Again social authority may not violate the rights of an individual to secure the well-being of the many. The reason is, because its function is to protect the individual in his rights. On the other hand, there is such a thing as a collision of rights, and in this case, the weaker right is suspended in the presence of the superior. If one be suffering from an infectious fever, his right to liberty is suspended for the moment in presence of the right others have to ward off disease, the more so as the disease itself deprives him for the time being of the exercise of liberty. Here the two rights in collision are in the same order, and the prevalence of the more universal right is clear. Social authority has the obligation of protecting the latter by segregating the sick person, and it has also the obligation of so segregating him as to facilitate his restoration to health. But we may remark in passing that it has no right to segregate him in such a way as to impair his spiritual freedom, to make it difficult and even impossible for him to receive those spiritual ministrations which a happy exit from this world demands. Here the collision would be in different order, and the spiritual is so high above the temporal, that no danger of infection can make it lawful to imperil the individual's salvation.

When it comes to fundamental natural rights one is less likely to find the case on which these must yield. By deliberate crime one may, in presence of the high claims of social order, intimately connected with the supreme authority of God, lose his right even to life. By a formal act of the will one may renounce for the time being, or even forever, his natural rights to contract marriage or to avoid particular perils to life, as when one enters the army, or becomes a physician, or a life-boat man, or joins a religious order, or takes the obligations of the priesthood. But to claim for social authority the right to forbid marriage to such as are afflicted with tuberculosis or some hereditary disease, and to require

as a universal rule those who propose to marry to submit themselves to inspection, are violations of fundamental natural rights that it is impossible to justify. To do so one must show that such marriages are directly in conflict with the universal good. This can not be done, first, because disease, as such, does not conflict with that good. Secondly, because those who are supposed to be in danger constitute a very small portion of mankind, wild statistics, which have been showered upon us lately, notwithstanding. Thirdly, because, as the agitators themselves admit, not all such diseases are necessarily communicated, and when they are communicated, this is often in so mild a form as to cause but little inconvenience, indeed, those that receive them are often unconscious of the fact until a blood test reveals it. Fourthly, because arguments are of no avail against facts, and it is an incontrovertible fact that the human race exists to-day reasonably healthy after ages of unrestricted matrimonial liberty. Fifthly, because nature itself tends to the elimination of such diseases, and the advance of medical science so helps nature that the violence of the proposed reforms is without the shadow of an excuse.

Some urge the right of the coming generation to be protected. As we have said before, the coming generation is an abstraction and has no rights. Before one can have a right he must exist, and it must not be forgotten that existence, no matter under what conditions, is a boon beyond all others, on account of the supernatural destiny of every intelligent creature of God.

And so we learn the answer to the second question of the man in the back of the hall: How do you reconcile the measures you propose with the Golden Rule? "Do as you would be done by" includes this precept: Respect the rights of others as you would have them respect yours.

HENRY WOODS, S.J.

First Medieval Gilds

The history of medieval gilds begins with the reign of Charlemagne. The word *gild* itself, *geldonia* in Carolingian Latin, occurs for the first time in the year 779. It is found in a law issued by Charlemagne, decreeing that no one should thenceforth presume "to bind himself by mutual oaths in a gild." From the mistakes made by the earliest copyists in transcribing this term we may reasonably conclude that it was not yet in common use.

In 821 the lords of Flanders were cautioned, under penalty of heavy fines, to prevent their serfs from forming associations binding under oath. Similar injunctions were again issued in a capitulary of the year 884. The clergy as well as public officials were to instruct the serfs "not to enter into the combination commonly called a gild (*quam vulgo geldam vocant*), against those who may have stolen anything." (*Cap. a. 884. Pertz I, 553.*) The serfs were not to take the law into their own hands, but to leave its execution to the proper authorities. In the troubled conditions of those unsettled times such

associations would indeed strike terror into evil-doers; but they would likewise prove a source of serious danger to the State.

Modern authors in general vie with each other in their denunciations of Charlemagne for his attempted suppression of the gilds. Yet it was not against the gilds, but against the oaths, which he believed might lead to conspiracies and national danger, that the legislation was directed. Political and civic conditions were still in a ferment. The centralization of power was real only in as far as it depended upon the personal influence of Charlemagne himself. Disruption followed the moment that the grasp of his own strong hand relaxed in death.

Another reason may have existed for the suppression of some of these early gilds. Their secret conclaves, it is believed, were in some cases merely made an occasion for continuing the idolatrous practices which had survived from heathen times. That pagan organizations, somewhat similar in purpose to the gilds of the Frankish serfs and the Anglo-Saxon freemen, had existed among the ancient Teutons is sufficiently established. The old German warriors met and mingled their blood and drank it as a mutual pledge that they would defend and avenge each other. "Dost thou recall, Odin," says Loki in the Lokasenna, "how when our pledge began, we mingled blood together?"

It is not surprising therefore that the Church herself should at times have been obliged publicly to forbid such organizations, even as duty compels her to do in our day. Thus a canon of the Council of Nantes forbids "*collectae vel confratriae, quas consortia vocant.*" It is unreasonable to inveigh against such regulations. Mistakes may undoubtedly have been made, and even personally selfish motives may have swayed individual ecclesiastics; but the Church herself has from the first been the champion of all reasonable freedom of organization. Even the oath itself, which at every period was regarded an essential condition for admission to the gilds, was never in principle forbidden, and virtually never opposed by her in practice during the entire course of the Middle Ages.

No later than the year 858 we find mention made of gilds of priests as well as of the laity in the capitularies of Archbishop Hincmar of Rheims. (*Labbei Concilia, ed. Coleti, t. x., cap. 16, p. 4.*) No restriction of any kind is placed upon them, except that they must not transgress the bounds of "authority, usefulness and right reason." Here therefore we have the attitude of the Church clearly defined at the very beginning of gild history. When the limits thus described are flagrantly transgressed, it is not only her right, but her duty to interfere. The salvation of souls is then imperilled. The social institution has become a menace to society and religion.

The Church, however, did not merely remain passive in regard to the actual progress of the gilds. Her fostering care was one of the mightiest factors in their develop-

ment. "Apart from the reference to the mutual oath," writes George Unwin, referring to the earliest Frankish gilds, "nothing is said of the religious character of these associations; but in that age the cooperation, official or unofficial, of the clergy was an almost indispensable element of any popular organization. We also know that by the middle of the ninth century the clergy of the diocese of Rheims were allowed to superintend the formation of religious gilds bearing essentially the same character as those which throughout the Middle Ages, underlay every form of social and economic organization." (*The Gilds and Companies of London, p. 17.*)

These religious gilds indeed are of the highest importance in the history of labor, since from them in many cases the labor gilds were later to arise, directly or indirectly. Such was especially the case where the establishment of such unions, whether of tradesmen or of journeymen, was regarded with suspicion, while the Church harbored and fostered them. The fact that individual ecclesiastics were at times swayed by personal bias, selfishness or ambition can not in any way diminish the glory of the Church herself as the champion of the serf, the poor and the oppressed, as the educator and liberator of all the classes of labor.

The work which she had already accomplished in the days of Charlemagne is truly beyond all estimation. She had broken the power of a system which only a supernatural force could have overcome. Under her teaching of brotherhood, her doctrine of the common creation, the common redemption and the common destiny of all mankind, slavery had practically passed away throughout the Frankish dominions.

Serfdom, however, still remained. The Church, whose whole energy was required for the conversion and education of the barbarian could only by slow degrees bring about the abolition of this institution. Like the system of slavery, it was gradually to lessen and disappear through the influence of her divine doctrine and her mission of charity.

In the time of Charlemagne many of the trades already existed; but the tradesmen themselves were largely of servile condition. They are often perfectly organized; but never by their own initiative. The serfs and other unfree laborers—among whom must be numbered not only mechanics, but even small dealers and professional artists—were grouped according to occupations by the lord to whose manor they were attached. Servants, hunters and shepherds were similarly organized from above. The entire institution was known as the *Frohnhof* or manor. The laborers thus employed were known as *Hörige* or serfs. Each division was under its master who had the power of exercising judgment and correction, unless a misdemeanor occurred which was to be referred to a higher official. The last court of appeal was the lord of the manor himself, whose power was limited, however, by the law of the land. (*Dr. Otto Gierke. Das deutsche Genossenschaftsrecht. pp. 176-8.*)

The laborers dwelled in the *Frohnhof* of the Lord, who had the absolute right of assigning to each individual the trade he was to practise or the service he was to perform. Wages were not paid, and the workingmen for whose support the master provided, might at times be loaned to other lords. A corps of skilled masons would thus be in requisition wherever elsewhere a new castle was to be constructed. (*Huber-Libenau, Das deutsche Zunftwesen im Mittelalter*, p. 11.) Charlemagne himself was liberally supplied at his various manors with skilled artisans and artists. Many interesting regulations regarding this system are to be found in the *Capitulaire de villis* of the years 812 and 809. (*Pertz I and III.*)

Not all laborers, however, were serfs. There was in particular a considerable class of free farmers who owned the soil they tilled, as well as a number of free mark and village communities. Yet ordinarily even these stood under the protection of some great lord. It must be remembered, to be just, that the entire civilization of that period was built upon the one idea of service. The lord himself was only less dependent than his serfs. It was the duty and the glory of each man, whether free or bond, high or low, to be faithful to the master who was over him. "I serve," could be the motto of the proudest lord.

A greater freedom gradually prevailed among the serfs. They were permitted in course of time to live outside the manors of their lords. Their service itself was reduced to a limited number of days. It even passed from the individual to the trade group, which could assign definite members to perform in turn the customary duties, thus always leaving a number free to follow their own occupations. A tax was finally paid in place of personal service, and so serfdom itself passed out of existence.

During the course of these developments the groups of workmen had formed their own organizations under the care of the Church. Every German gild, as Gierke remarks, was religious, social and moral in its purpose, besides following its own specific aims. Even before their emancipation the serfs had obtained distinct rights which their lords were bound to respect. With their full freedom achieved they naturally betook themselves in ever increasing numbers into the cities, which thus received a great labor population. Free gilds sprang into existence everywhere, each with its own chaplain. Its own altar or chapel; and its oblations of candles, its offerings for masses, and its benefactions to the poor.

It must not, however, be concluded that we must therefore seek the origin of the gilds in the unfree labor groups, organized by the Frankish lords upon their manors. This was but one of many factors which all combined to further the same inevitable idea. The essence of the gild was brotherhood, religion, mutual helpfulness and social fellowship among equals. Everywhere the same forces were at work. Everywhere the Church stood by, protecting, directing, leading upward to a larger freedom and a more perfect charity.

JOSEPH HUSSLEIN, S.J.

Gregor Johann Mendel

The strange perversity with which non-Catholic writers, even when free from partisan animus or hostile intent, almost invariably fall into error and misrepresentation when treating of things Catholic or matters that have even remotely a Catholic bearing, is a phenomenon that passes comprehension. The works of Mendel, the discoverer and formulator of the laws of heredity, have been now for fifteen years before the general public, and the salient facts of his life and achievements are not difficult to ascertain; yet the *New York Times*, usually well informed on such matters, has recently presented an account of him which in nearly every particular is erroneous. He was "an obscure Austrian Monk," who "drew no wide deductions from his facts, brought them to the attention of only one scientist," and "possibly did not himself realize the importance of his discoveries." It was "extreme poverty that turned him to a clerical career," and having failed twice in his examinations at the Gymnasium and University, "he gave up the effort to become a teacher, retired to his Seminary, and in its little garden learned and recorded the laws of heredity, etc." This travesty Mr. Roosevelt caps with the declaration in his recent book of essays, that Mendel would certainly have been condemned by the Church had not Darwin's evolutionary theories diverted its attention from him. Now, every one of these statements is either substantially untrue or totally false.

Gregor Johann Mendel was born in 1822, near Odrau in Austrian Silesia, the son of a peasant farmer, who was indeed poor, but so far from extreme poverty that when the boy showed an aptitude for learning he managed to send him to the best schools and defray his expenses. The young student distinguished himself so much at Leipnik that he was sent to the Gymnasium at Trappau, and thence to the central institution at Olmutz. The additional charges made it necessary to borrow a portion of his elder sister's dowry, which she gladly sacrificed to advance her brother's education, a proof that the family, if comparatively poor in means, was rich in generosity and love of learning. One of his teachers at Trappau was an Augustinian, and from him he acquired not only a taste for the physical sciences, but also for the religious life, and particularly for the great Order he represented. At the completion of a brilliant course in the Gymnasium, Johann Mendel applied for admission to the Augustinian Order, and in 1843 was received as a novice in the celebrated Abbey or Königskloster of St. Thomas at Brunn, where he assumed the religious name of Gregor. He was ordained priest in 1847, and taught in the Abbey schools till 1851, when, to develop his bent for physical research, he was sent to the University of Vienna for a two years' course in mathematics, physics and the natural sciences.

His University career was so far from inducing him to "give up the effort to become a teacher," that when

his course terminated he was appointed professor of physics at the Realschule, and continued in this position for fifteen years, enthusiastically devoted to his work of teaching, and noted for his extraordinary success in interesting his pupils in the sciences. He was even then by no means obscure, for apart from his reputation as a teacher, he had published two papers on the subject of heredity during his course of study in Vienna, and contributed annual records to the "Transactions" of the Natural History Society of Brünn; but in 1868 he was appointed Abbot of his very important monastery, and soon an event happened that made him for a while probably the most noted ecclesiastic in the Empire. The Government at the time was showing its friendship for the Church, as so-called Catholic governments not infrequently are wont, by relieving its financial embarrassments at the expense of the monasteries, and for that purpose had imposed an extraordinary tax on religious houses. Abbot Mendel refused to pay it on the ground that all citizens were equal before the law, and it was unjust and illegal to impose taxation on one set of institutions, from which other tax-paying corporations were exempt. Other monasteries supported him at first, but gradually yielding to powerful influences, all at length submitted, and left Mendel to fight the battle alone. Convinced that he was defending not only the rights of his monastery, but the general interests of justice and law, he stood firm against threats and inducements from whatever source, and suffered the goods of the Abbey to be seized rather than pay the tax. The law was ultimately repealed in consequence of his protest, but neither in this nor in his invaluable contribution to scientific truth did he live to witness his vindication.

The distinction he thus attained, though highly honorable to him, proved a misfortune to science, in so far as it halted the prosecution of the researches on which his reputation rests. His manifold responsibilities as Abbot of a great monastery, and the strain put upon him by the lengthy and annoying controversy with the Government, resulting in serious and prolonged ill health, forced him to discontinue the experiments he had commenced as a novice and pursued during the leisure hours of his fifteen years of teaching. The consequent inability to supplement his previous writings and put his claims more prominently before the world, accounts in part for its long delay in giving him recognition. A stronger reason was the fashion that set in of accepting the Darwinian theories unchallenged, and the resulting disinclination to give a hearing to any that contradicted them. For the while Spencer, Huxley and Tyndall kept the ears of the world glued to Darwin and their reading of him. "The cause," says Bateson, who first gave publicity in English to Mendel's views, "is unquestionably to be found in the neglect of the problem of species which supervened on the general acceptance of the Darwinian doctrines."

While Mendel was still a novice Darwin's evolutionary tendencies, as manifested in the records of his travels and

researches, became known to the world, and reached the Abbey of Brünn. Dissatisfied with Darwin's inferences and the bias of his observations, Mendel proceeded to test them by a series of experiments with plants and bees in the gardens of his monastery; and when the "Origin of Species by Means of Natural Selection" appeared, subjected his results to repeated tests in the light of the new theory. In 1866, and again in 1869, he published the record of his investigations and the conclusions therefrom, now known as Mendel's Laws, in the Journal of the Society of Brünn. For the reasons we have noted they failed to attract world-wide attention at the time, but most scientists now agree with T. H. Morgan that they completely upset the Natural Selection theory or necessitated its essential modification. This alone disposes of Mr. Roosevelt's gratuitous supposition of ecclesiastical hostility. Mendel never needed to fear the Church's authority. The Church is not disturbed by the result of genuine scientific investigation, though it is much concerned with the unwarranted additions affixed to it by the smaller fry of more or less scientific agnostics.

Nor did Mendel fail "to realize the importance of his discoveries" or to draw the deductions that followed from his facts. Concentrating his attention on seven prominent characteristics in plants, chiefly the garden pea, and later in bees of various races, and studying the behavior of opposing pairs under hybridization, he found that the progeny of the various crosses were not haphazard in their character, but followed a natural law. The hybrids of the first generation retain the dominant feature only of the two opposing qualities of the parents, but in the second three-fourths appear with the dominant quality of the grandparents, one-fourth with the inferior or "recessive," and whereas the "recessives" continue to breed true, the dominants will produce one-fourth pure, three-fourths mixed, and so on. These conclusions have been generally found to be substantially true, and apart from their corrections of evolutionary vagaries, they are already exercising an important industrial influence on the scientific culture and propagation of animals and plants. Mendel was aware that the details of his findings might be qualified by wider investigation, but of the principles he had formulated he was thoroughly assured, and the most grievous of the disappointments that clouded his closing days was the world's neglect of his discovery, while the theories he had disproved were accepted without question. But he knew that truth would make its own way, and was wont to say to his friends, "My time will soon come."

Abbot Mendel died in 1884. Fifteen years later his faith was realized. In 1899, Tschermak, Correns, and de Vries, wrote independently of his publications in Austria, Germany and Holland, starting a volume of literature on Mendelism that has been continually on the increase. His fame has been also growing large, while reputations inflated by sensational publicity have been steadily shrinking. In 1910 a monument was erected to him in Brünn.

A better monument is the example he has left of genius and character toiling patiently and battling bravely in a monastery, to defend human rights and advance scientific truth for the glory of God.

M. KENNY, S.J.

CORRESPONDENCE

Conditions in Albania

Through vicissitudes and tribulations, harassed by internal strife and external encroachments, the little State of Albania has entered on a nominally independent career. In spite of prejudice, envy, and contempt, it has come into being, and there is certainly a possibility that this youngest nationality wrested from Turkish misgovernment may follow in the wake of the others and become like them free, prosperous, and progressive. Except to the wilfully blind it must be evident that the measure of Albania's success will be in proportion to the amount of Christian ethics allowed to prevail, and in as much as the Christian population are given fair play. Thus only will Albania be capable of competing with her sister States in the Balkan Peninsula. Islamism has unfortunately become domiciled in this once Christian land, and Islamism alone suffices to account for its tardy organization. Albania starts on the race of life morally discredited and physically amputated. The Christian tribes indeed made spasmodic attempts for freedom in the past, but they could never rely on their race brethren who had adopted the creed of Mahomet.

When war was declared in 1912, the Malissores encouraged by Montenegro, took up arms, the Mirdites assisted the Servians though not in the field, but the Mahometans rallied to the Sultan's flag making common cause with Turkey. Incensed at the passive attitude of Issa Boletinats himself, on whom the Servian Government had reckoned as on a former ally, Servia had no scruple in laying claim to the land on which her troops had executed an arduous campaign. The Albanians could not point to a single victory won over the Turkish lord, nor even to efficacious participation in the war except in rare instances under King Nikola's banner. The contention of the Servian victors that a majority of the population in Dibra, Prisren, etc., are of Servian nationality can hardly be substantiated. The Catholic priests hereabouts are the best factors for peace between the rival races. One of them, Dom Glassnovitch, has been appointed Mayor of Janova, but his persistence in calling his flock "Latinis" gives umbrage though it is natural and easily explicable. The word "Servian" has come to be in all these regions synonymous with "Orthodox" and the word "Arnaut" (Albanian) with "Mahometan." Some Albanian tribes are called "Katholiks" and other Catholics, nearer neighbors to Servia, style themselves "Latinis." The much discussed Concordat alone will make everything clear and perhaps persuade Servia's new Catholic subjects that it is expedient for them to be loyal Servian citizens as well as good Catholics. A man who holds great authority over his people and enjoys also the confidence of the Servian Government is the Catholic Bishop of Prisren, a fine martial figure, typically Albanian, with the distinctive, heavy moustache worn by the clergy in these parts. Another Catholic friend to Servia is the Chief of the Mirdites, Prenk Bib Doda. Finding himself already relegated to a secondary place in the new state of Albania, he is not averse to seeking an alliance over the borders.

Ismael Kemal, head of the provisional Government, has not succeeded in conciliating the various antagonistic elements in Albania proper. A septuagenarian, who fulfilled various missions in past years to the satisfaction of the Turkish Government, but only a half-hearted Moslem, he inspires a limited confidence in his countrymen. His enemy in the North, Essad Pasha, "A Turkish General and proud of it," has formed a separate Government, and professes to hold an entire district in trust for the new Prince. Essad's Government of Durazzo includes Kroya, birthplace of Scanderbeg; Tirana, Essad's own birthplace, rallying point of the Mahometans of the North; and Oroshi, the Mirdite centre. The International Commission engaged in the delimitation of frontiers is proceeding very slowly, for the members of the London Conference who tried to deal with this question had a very inadequate knowledge of affairs.

Conditions in the South give rise to still graver anxiety. Here, as elsewhere, the Greek Patriarchate has used its religious influence to further the cause of Greek nationality. The town of Koritsa, coveted by Greece, is the literary centre of Albania, all efforts of Greek propaganda notwithstanding. In the year 1908, when permission to use the Latin alphabet for the Albanian tongue was granted by the new Turkish Constitution, the first books were printed here. Koritsa possesses the only Albanian printing-press in the country, as well as the first founded and the best schools. The claim of Greece comes, like that of Servia, from the sacrifices she made in getting rid of the Turk while the Albanians remained inactive. Even Rumania made a show of readiness to fight before she seized on her neighbor's territory, and Albania finds once more to her cost that the right of the sword is better than any birthright in the Balkan Peninsula.

Albania is now about to be endowed with a Prince who has nothing in common with the people and no practical knowledge of customs, creeds or conditions. He does not belong to any of the three creeds of Albania. His Christianity will be disconcerting to Orthodox and Catholic alike, for the Sign of the Cross is a *sine qua non* for a member of either persuasion. One would strongly advise the Prince of Wied, if he wishes to pass for a Christian in these regions, to learn how to sign himself with the sacred symbol either in Catholic or Orthodox fashion. The primitive Albanian is as attached to outward forms in the expression of his belief as any Anglican divine; and Lutheranism could not appeal to him. If the new Sovereign is accommodating, and can adapt himself lightly to the Mahometan "salaam" and the Christian form of salutation "God and His Mother keep you" according to locality, he will fare better than if by personal example he tried to foist on his subjects the modern spirit of undenominationalism.

Up to the present Prince Wilhelm of Wied has shown more forethought than zeal in acceptance of his new dignity and responsibilities. The conditions on which he consents to assume the crown of Albania are not easy of fulfilment. It is reported that his first stipulation, discouragingly enough, is that he be allowed to retire should he find the post too arduous. His second that in this eventuality he be well compensated for his venture, and receive a stipend sufficient to maintain him fittingly as an ex-Sovereign for the rest of his days. Further, he demands that the lines of demarcation be clearly established before he sets foot in his new territory, and that his civil list be guaranteed to him by the Great Powers in the event of his revenues being delayed owing to the probable difficulty of collecting taxes. Thus it will be seen that

the Prince does not cherish many illusions, and has present to his mind the fate of Abdul-Hamid's tax-collectors who were paid by the tribes in the form of hot lead rather than cold coin. The Prince of Wied would also do well to remember, when he proclaims, as he undoubtedly will, freedom of worship for all, that Islamism was forced on Albania, that Catholicity was the original belief of all the tribes, and that the introduction of Protestantism, even accompanied by great material benefits, would be the most insidious of all the wrongs inflicted on poor Albania.

E. C.

Election and Inauguration of China's President

SHANGHAI, Nov. 10, 1913.

The last dying embers of the late rebellion had scarcely flickered out when it was resolved to proceed in all haste with the election of the President. The prompt and crushing defeat inflicted on the rebels, the dispersion of their leaders, the awe instilled into the Kuomintang party and other opponents, all suggested that the moment was favorable to end the unstable condition of the past two years, establish a real central authority and set the Republic at last on a firm basis. The Constitutional Committee, sitting in conclave at the Temple of Heaven, was therefore urged to pass without further delay the laws regulating the election of the President. The Bill was rushed through with commendable speed, the final reading accepted and the work completed on October 4. It was then also decided that the election would take place on October 6.

At 8 a. m., on the above mentioned day, the members of both Houses met for the long-expected event. They numbered 759 out of a total of 863. Yuan Shi-kai had 471 votes; General Li Yuan-hung of Wuchang, 151; Wu Ting-fang, former Minister to the United States, 33; and Sun Yat-sen, 13. Though Yuan had secured the largest number of votes, he was still short of the three-fourths majority of 99.

A second ballot was necessary. Then 747 members voted, and Yuan received 497 and Li Yuan-hung 162 votes respectively. Wu Ting-fang only secured 23, a falling off of 10, and Sun Yat-sen 12. Yuan had so far gained 26 votes, but still wanted 62 to attain the two-thirds majority.

According to the election law, the Assembly had now to choose between the two candidates who had obtained the largest number of votes, and for the third time the galleries were cleared. While the voting took place, it is said the Government expended \$200,000 in bribes. Some members got as much as \$2,000 to secure their votes, others \$1,000 or less. Those who did not get enough voted for anybody. It was a scene in which many lost all dignity, some even going so far as to put on their cards the names of courtesans and actresses. When the ballot boxes were reopened and the votes counted, it was found that Yuan had 507 votes; General Li Yuan-hung coming next with 179.

Meanwhile a huge and eager crowd awaited outside the House of Representatives. The final result being fully known, the figures were flashed out on a screen, and as they appeared, they were greeted with universal enthusiasm. In a short time the news was thus conveyed all over the city, while the wires flashed it to the extremities of the provinces and to all foreign countries. Thus after a struggle of two years maintained amidst intrigues, opposition, bombs, intimidation and calumny, Yuan Shi-

kai has emerged triumphant, and exchanged his provisional status for the permanent position of first President of the Chinese Republic. Doubtless, there were some deficiencies of procedure. There was no list of candidates; votes were given to men deeply implicated in the late rebellion, while a number of ballot papers were invalidated through the fact that they contained opprobrious epithets and remarks unworthy of a great assembly and calculated to bring disrepute upon the nation. Bribery was also resorted to, but this is a common practice in China, and it would be too much to see the Republic clean-handed in the twinkling of an eye.

As soon as the election was over, the result was officially communicated to the Diplomatic Body by the Ministry of Foreign Affairs. At the same time solemn assurances were given—to be reiterated at the inauguration—that the President would observe all existing treaties, agreements and contracts previously agreed to between the Manchus and the Powers. A copy of this engagement was sent in advance to the legations, and after perusal was found to be satisfactory. Secretaries then commenced in all haste to draw up formal letters of approval, acknowledging the President and the republican form of government now adopted by China. The Japanese note, drawn up in advance and awaiting only the name of the President and the date, arrived first at the Foreign Ministry, almost fifteen minutes after the official notification of the election was received. Russia came in a good second, while the notes of the other Powers arrived a little before midnight, thus closing the series of congratulations and approval, which all now wished to extend to the new regime. This approval was withheld for two years. The Republic, it was thought, could not maintain a stable government, fulfil international relations or carry out any policy of reform. These misgivings are now largely dispelled. China and her President may therefore feel proud; a decisive step has been taken, a great advance made, the country has a definite master for five years, and some think even for life.

On October 7, President Yuan Shi-kai telegraphed to all rulers of foreign countries thanking them for their recognition of the Republic, while Sun Pao-ki, Minister of Foreign Affairs, visited the legations and personally thanked the Ambassadors. The same day, the election of a Vice-President of the Republic took place. At the first ballot, General Li Yuan-hung was elected by 610 votes out of 719. Ninety votes were distributed among 26 other candidates, the principal being Wu Ting-fang, who got the biggest lot, 15; Sun Yat-sen, 10; while Kang Yu-wei, General Fang Kuo-chang (General of Chihli) and Huang-Hsing, got each one. The announcement of the election was received by the Assembly with much greater enthusiasm than that of the President, thereby giving a public testimony to the great popularity of the Vice-President, who, during all the turmoil of the past two years showed unswerving fidelity to Yuan, and backed up his policy by all means in his power.

While the above events took place, martial law was still maintained in Peking. Every day, plots for assassinating the President and other high officials were being discovered. It is now a well-known fact that the head of the detective service and the commander of the mounted police were both in the pay of the late rebel party. On the eve of the inauguration ceremony, the above commander applied to be as near the President as possible, though his official duty and the requirements of the day would have him be elsewhere. This excited suspicion and he was arrested. His house was then searched and re-

sulted in 16 bombs being found there together with incriminating correspondence showing that he was a hired tool of Huang-Hsing, the leader in the late rebellion.

After Yuan's election, the Presidential inauguration absorbed all interest in Peking. The ceremony was fixed to take place on October 10, anniversary of the day when China first rose in arms against the Manchu dynasty. During the few days that intervened, the whole city was hung with flags and banners, triumphal arches spanned the streets and every preparation was made to render the ceremony as imposing as possible. Throughout the whole preceding night rain fell in torrents, and the dawn of the 10th was ushered in amidst heavy drizzle which lasted all day. This spoiled much of the decorations, gave to the soldiers and police a bedraggled appearance and checked to a certain extent the enthusiasm of the crowd. The ceremony was thus witnessed only by a limited number and the favored few who could enter the precincts of the Inauguration palace, either in their official capacity or as specially invited guests. Punctually at 9 a. m., the members of the Diplomatic Body arrived, accompanied by mounted escorts. They halted at the South gate of the Forbidden City, where they were given sedans with two bearers each and taken to the Ceremonial Hall. The President left his private residence at 9:30, and surrounded by a strong escort, travelled in a state carriage drawn by four horses as far as the gate of Terrestrial Peace (Ti-ngan-men). Facing this gate, were two bands garbed in crimson and blue, while the approaches were lined with troops drawn up in close order and in double ranks. When the President alighted from his carriage, he was greeted with the music of the massed bands and received by the army with a general salute. He wore the uniform of a Field-Marshal and was escorted by a number of high military officials. Bowing to the assembled crowd, he ascended immediately a sedan and borne by eight bearers proceeded to the Inaugural Hall (Tai-ho-tien). This is the finest building in the palace, and was formerly used by the Manchus on all State occasions. Some of the Ming emperors (the Chinese dynasty that preceded the Manchus) were also crowned there. On the present occasion, the Manchu throne was removed and replaced by a richly carved lacquered screen with the arms of the Republic in the centre.

All being duly prepared and the guests having taken their places, Su Cheng-hsiang, formerly Premier, and now Master of Ceremonies, informed the President that the hour of his solemn inauguration had come. As he appeared, the usher ordered "hats off," and Yuan Shikai advanced on the platform in front of the screen facing the spectators. Beside him were the Minister of War, several military officials and his special bodyguard, while troops were stationed to the rear and every precaution taken to ensure his absolute safety. Yuan began by bowing to the audience, who, rising to their feet returned the salute. The usher then handed him the text of the Inauguration Oath, which he read in a clear and strong voice, solemnly declaring in the presence of the highest officials of the country and the accredited envoys of the Powers that "he would most sincerely obey the Constitution and faithfully discharge the duties of President." The oath taken, he pronounced his inaugural speech, a splendid utterance worthy of the occasion, and outlining his future policy, which it seems, will be one of sound conservative tendency, maintaining all that is good in the past and gradually substituting improved methods for the antiquated makeshifts of hoary times.

After the President had concluded his speech, he

saluted with three bows, to which the audience courteously replied with three similar ones. As he withdrew, officials and guests vociferously cheered him, the echoes of the interior being taken up by the crowd outside, till they died away amidst the booming of cannon and the strains of the national anthem.

A short interval having elapsed, the President returned and received the congratulations of the Diplomatic Body, Foreign guests and visitors, among whom were Bishop Jarlin of Peking and the Governor of Tsingtau. The Minister for Spain being the dean of the Diplomatic Body voiced the wishes of all and read an address in French.

The Chinese Minister of Foreign Affairs then introduced each one of the Foreign Ministers and his respective staff to the President, who greeted them most cordially and thanked them for their good wishes expressed both to himself and the New Republic of China.

Delegates from the Manchu Court were afterwards received. They were headed by Prince Pu-Sun, attired in full-dress uniform of the Manchu Imperial Guard. The prince was formerly put forward for the throne but was supplanted by the infant Hsuan-Tung, who, still under the terms of abdication, retains his title of "Manchu Emperor." It was, therefore, a delicate and touching scene to see the representative of the fallen dynasty congratulating the President of the New Republic in the State Hall of his ancestors. Yuan accorded him the greatest honor and courtesy, and replied: "the President thanks the Manchu Emperor for sending him a congratulatory message. He hopes the Republic will prosper, that the nation will be rich and become respected by the Powers so as to bring comfort to the Emperor."

A military review, in which 8,000 troops—infantry, artillery and cavalry—paraded, brought the official ceremony to a close. The men were commanded by the Minister of War. The President, Cabinet Ministers, members of the Diplomatic Body and a few unofficial foreign guests holding special passes for the occasion, viewed all from the battlement overtopping the gate of Celestial Peace. The crowd looked on from the gate of Military Renown. Far to the South was the Chung-hwa gate, while on both sides were the Eastern and Western gates of Peace. This vast area was specially selected and augured that with the election of the President peace would henceforth reign throughout the land. For a full hour the troops marched along the paved way, saluting the President as they passed. Meanwhile three bands discoursed excellent music and enlivened the ceremony by their martial airs. When all was over, the President bowed for the last time to those present, then entered his sedan and was borne to his residence, surrounded as in the morning by a strong military escort.

Never in the memory of the Pekingese had a function so imposing been witnessed. Carried out without a hitch, surrounded with due pomp and dignity, it will go down to history as one of the greatest in the annals of the nation. The general opinion—native and foreign—is favorable to the new President. In him, the Republic has henceforth an experienced man upon whom the people may reckon, and who will solve the many and intricate problems of the country better than any of his competitors. His opponents fear he will show a strong hand, somewhat of the veiled despotism which has characterized the rule of the last two years, but in the eyes of many, this is what China chiefly wants, as otherwise anarchy and disorder will become endemic, and the country will never enjoy a good and honest government.

M. KENNELLY, S.J.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

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Supporting the Catholic Press

An editorial in our last issue dealt with the suggestion that the Catholic Press should be supported by means of subscriptions enjoined in the confessional as satisfaction for certain offences. We did not see our way to approval of the method, but the spirit of the proposal was altogether commendable. There are reasons why it would be usually inadvisable, if not positively condemnable, to make monetary penances mandatory except when there is question of restitution, but there is every reason why subscription to a good Catholic paper and provision in the family for standard Catholic books of instruction should be recommended as advisable, and cases are conceivable in which it may become a duty to make such direction obligatory. If, for instance, a family is growing up without Catholic instruction, can not or does not attend Catholic schools, and the parents are unable or unlikely to give such instruction, it may become the duty of the confessor to enjoin the parents to place books and papers at the disposal of the children, and themselves, to supply the deficiency; and there are no parents who cannot improve themselves and their children by such provision. All this concerns primarily the parent and the family, but when confessor and pastor have done what they can, we fear the Catholic paper will have to depend for its success, financially and morally, mainly on its own merits. But it will have to make its merits known in both capacities.

A new paper that has been started at Albany, New York, the *Catholic Messenger*, insists strongly and altogether justifiably, on the duty of giving financial support to the Catholic Press. Claiming over half a million Catholics in the diocese, it rightly insists that they should have an organ to express their views and supply their news, and asks what are they going to do to support it? If every family subscribes to it and every Catholic business man advertises in it, it is satisfied that its troubles are over. This may not prove correct, for excessive catering for advertisements may cheapen the quality and there-

fore the value of a paper. But this granted, the general duty of support remains obligatory. "A religious newspaper is a perpetual mission," said Leo XIII, and the reigning Pontiff adds: "In vain will you build missions and found schools if you are not able to wield the offensive and defensive weapons of a loyal Catholic Press"; and from these principles the great Archbishop McHale drew the practical conclusion: "If you wish to have an honest press, you ought honestly support it."

"Educational Vaudeville"

In the sensible and witty paper on "Popular Education" with which Miss Agnes Repplier opens the *Atlantic Monthly* for January, the old-fashioned system of pedagogy on which her girlhood was trained is effectively contrasted with the "educational vaudeville" that so many American children of to-day are attending. The writer, who passed her early years, as is well known, at one of Philadelphia's famous convent schools, observes that in those times:

"There was precision in the simple belief that the child was strengthened mentally by mastering its lessons, and morally by mastering its inclinations. Therefore the old-time teacher sought to spur the pupil on to keen and combative effort, rather than to beguile him into knowledge with cunning games and lantern slides. Therefore the old-time parent set a high value on self-discipline and self-control. A happy childhood did not necessarily mean a childhood free from proudly accepted responsibility."

Now, however, all those antiquated ideas must be consigned to the pedagogical dust heap. For we are assured that:

"Nothing is too profound, nothing too subtle to be evolved from a game or a toy. We are gravely told that 'the doll with its immense educational power should be carefully introduced into the schools,' and that a ball, tossed to the accompaniment of a song insultingly banal, will enable a child 'to hold fast one high purpose amid all the vicissitudes of time and place.' And when boys and girls outgrow these simple sports, other and more glorious pastimes will teach them all they need to know, without effort and without exaction." The school-room of the future will be one "where moving pictures will take the place of books and blackboards, where no free child will be 'chained to a desk' (painful phrase!), and where 'progressive educators' will make merry with their pupils all the happy day."

Miss Repplier has also discovered that, according to the new pedagogy, indolent and mischievous children are only "patients," and must be treated as such, and that the "rights of children" now include "the doubtful privilege of freedom from restraint, and the doubtful boon of shelter from obligation." The essayist is right. However well meant, it is showing children a false kindness to let them grow up with the idea that life is only a game, that work differs but little from play, and that the

things worth while are easily won. Those who have been reared on the principles of the "new pedagogy" cannot mix long with the world before disillusionment sets in. To their regret and chagrin they will then find that their early training has not prepared them to surmount difficulties, resist temptations, and however unpleasant it may be, to do their duty always with cheerfulness and courage, and thus win by sheer strength of character the true prizes of life. But this most necessary training can not be given the child by the modern "educational vaudeville" that Miss Repplier so justly condemns.

Not Morals but Money

The ease with which the promoters of filthy moving-picture shows have succeeded of late in keeping the police of New York from stopping the disgraceful exhibitions makes particularly praiseworthy the decision given on December 27 by Justice Gavegan of the Supreme Court. In denying the Sociological Research Film Company an injunction, he said:

"It is contended by the plaintiff in affidavits furnished by disinterested individuals, whose motives it is not within the province of this court to question, that the pictures contain a great moral lesson to fathers and mothers, calculated to impress upon their minds the urgent need of protecting their daughters from the influence of evil associations. The answer to this is, that the exhibition has not been confined to fathers and mothers; that there is no evidence before me that the owners thereof propose or desire to so confine it, and that the evidence shows they are conducting the enterprise not for the uplift of public morals, but for private gain."

As every sensible observer knows, Justice Gavegan is perfectly right. The disgusting cant that is talked nowadays about the "high moral purpose" of these shows deceives nobody. The men who have nobly banded together in the name of liberty "to fight police opposition" to the continuance of these "uplifting" exhibitions have been reaping such large profits from the films, and so many thousand young women of New York have not yet been "warned," at twenty-five or fifty cents a warning, of the numberless snares set for their virtue, that the promoters of "moral film" companies and "sociological" funds naturally regard as the minions of tyranny and the foes of freedom all policemen who attempt to close these so-called "immoral" moving-picture theatres. Owing, moreover, to the failure of the courts to sustain in several instances the action of the police, film shows which were manifestly vile and debasing, after being closed for a little while, reopened triumphantly, and through the free advertising they meanwhile received from the daily press were enabled to do a more thriving business than ever. All honor, therefore, to Justice Gavegan, who has had the wisdom and the courage to decree that the police "are within their duty in attempting to prevent the continued violation" of the statute that for-

bids all exhibitions "which would tend to the corruption of the morals of youths or others." May our chairs of justice be always filled with men as worthy.

Constantinople

Now that the war is over and the treaties signed, the Turks have recovered their breath, and instead of blaming Germany for the disasters in the Balkan war, have, to the amazement of many, invited them back again to train the Sultan's troops for future contingencies. They have made General Liman von Sanders, Commandant of the First Army Corps, and have welcomed with enthusiasm a Military Commission consisting of fifty German officers.

A protest was immediately made by Russia, England and France, but they were coolly told that no outside nation had anything to do with the domestic affairs of the Turkish Empire. The day after this rebuff, Djemal Bey, the former Commander of the First Army Corps, informed the troops, as he temporarily resigned his post, that he expected them to rival each other in their obedience to General Liman von Sanders, so that when he resumed his command and the Ottoman Government endeavored to efface the blots on its history, he would find the army in the pink of perfection.

The whole affair is naturally very alarming for Russia; for in case of war with Germany the Bosphorus will be closed and all food supplies cut off. Indeed, the editor of the *Paris Matin*, writing from St. Petersburg, says that "the Russian Government regards this action of the Turks as constituting the gravest crisis that has yet supervened in the Balkans. Russia," he continues, "looks to France if trouble arises"; but what, it may be well asked, can France do with men like Doumergue and his fellows, Caillaux, Delcassé, and the rest whose names are associated with the most humiliating events in recent French history; the cession of the Congo, and the apparition of the *Panther* at Agadir? One French paper regards the episode as "France's diplomatic Sedan."

"The Star-Spangled Banner"

A formal circular from the Executive Committee in charge of the project announces that Baltimore will begin on September 3 next a ten days' celebration of the centenary of the composition of the National anthem "The Star-Spangled Banner." It is intended to make it the chief national event of 1914 and to group around it notable celebrations of patriotism and peace. The successful defence of Baltimore at North Point and Fort McHenry comprised the final battles preceding the treaty of Ghent and these will be emphasized.

Apropos of this the discussion on the tune itself has been again revived. The December *Records of the American Catholic Historical Society* opens with a long article in which Rev. Dr. H. T. Henry takes issue with Dr. Grattan Flood on the Irish origin of the air of "The Star-

Spangled Banner." He is moved thereto by the fact that AMERICA's summary of Dr. Flood's article in the *Ave Maria* made the Irish claim clear and quotable and therefore endangered its general acceptance. Transmitting much entangling discussion that does not touch the point at issue, we conclude that Dr. Flood has not substantiated the Irish claim, but yet has rendered the authorship of Stafford Smith, the only English claimant, exceedingly improbable. The first proved publication of it under Smith's name was in 1799, when he copyrighted it with other compositions. It had been published in 1771 when Smith was in his twenty-first year, and many times in the intervening years, including an American edition by Matthew Carey in 1796. With the possible exception of the 1799 publication, which from its terms did not necessarily imply authorship, Smith made no claim up to his death in 1836. Dr. Henry parallels this omission with that of Father Walworth, who though he wrote "Holy God we praise Thy Name," the much used version of the *Te Deum*, in 1853, did not formally claim it till 1888. The failure of a Catholic priest to claim credit for a translation is not on a par with that of a professional musician, whose living depends on his reputation, to lay claim to the authorship of an original composition which had become famous on two continents. Dr. Henry has made it clear that "Dr. Flood has not yet made good the Irish claim, but neither has he himself made good the claims of Smith." The origin of "The Star-Spangled Banner's" tune is still in the air.

All Jerusalem is Moved

Wordsworth assures us that the meanest flower that blows could give him thoughts so deep as to lie far below the region of tears. One wishing to believe him must take his word for it; first, because we hardly find him uttering a thought remarkable for depth; second, because we have no way of identifying the thoughts occasioned by mean flowers; third, because he speaks of possibility only, and does not even hint that it ever passed over into reality; and fourth, because, thought, high, low or medium, has in itself nothing to do with tears, which are connected with our emotions, not with our intellectual perceptions. To the emotional tears come easily. A perverted nature will weep without cause and be dry-eyed in presence of the gravest cause. A woman may weep over the loss of a wretched dog and not have a tear for her perishing offspring. Richard Coeur-de-Lion was not an intellectual, but he was extremely emotional. In some things, such as his inordinate desire of honor, his yearnings for revenge, his nature was perverted, and consequently his emotions led him far from the right path. He was not perverted in his religion, for the very sufficient reason that he was a Catholic, accepting the religion established by Christ in simplicity, without any idea of improving on it; and so his religious emotions were of the noblest. He did not pretend to weep over flowers, but,

coming to a point from which Jerusalem could be seen, he turned his head, buried his face in his mantle and wept, saying: "Lord, let not mine eyes look on Thy Holy City, since Thou dost not deem me worthy to rescue it."

Many modern Christians saw the Holy City on New Year's morning through the medium of the newspapers, which told them how Vedrines, the airman, who had flown from Paris to Cairo, was expected in Jerusalem, that the whole city was in a turmoil of expectation, and that the Mount of Olives was white with the booths of the sellers of souvenir postal cards. What were our emotions? The question is more important than it appears to be. We have just been hearing how, at the coming of the Magi, all Jerusalem was moved. Jerusalem and Mount Olivet will one day see another coming that will stir the emotions of men from Adam down, perverted and unperturbed. But how different will be the emotions of each. And for all eternity there will be no need of souvenir postal cards to keep the memory of that day.

Half Truths

Half truths are generally interesting and always misleading. A recent utterance of Dr. Robert Speer at a convention of Student Volunteers, in Kansas City, is no exception to this rule. His assertion that the "evangelization of the world must be accomplished in this generation" is an interesting and misleading half truth. No doubt, this is an opportune time for the spread of Christianity. The West is tired of materialism, the East is weary of paganism. An upheaval is in progress, and the old order is changing and in the change the missionary will find a golden opportunity to glorify Christ by extending His Kingdom. Men are thirsty for the water which springs unto eternal life, hungry for the bread of life, eager for the truth that will set them free. Here is surely an opportunity. But it is not true that missionaries who lose it, must cast aside the shield and spear of Knighthood in the Master's army. There will still be victories to be won, hearts to be subdued. Successful evangelization will not cease with this generation nor the next. It will come to an end only when all people are one fold, under one shepherd. This is Christ's prayer, this is Christ's promise. Both the one and the other will not fail. Calvary is our witness.

"Sociological Propaganda"

"The filth of society will not need to be realistically exposed to public view when more of our citizens go to church and are thus led to understand their own personal responsibility," said ex-President Taft last week in his indorsement of the so-called "everybody-at-church-Sunday movement." "There is great need," he continued, "of widespread church-going to-day in order to offset the evil results of an ill-advised emotionalism that seems to be sweeping throughout our land."

True. If the church-goers of America to-day bore the same proportion to the "unchurched" as was the case thirty years ago, we should doubtless be spared a great deal of this disgusting "sociological propaganda" that is now defiling the minds and hearts of the young. A great deal depends, however, on what "everybody" hears said to him after he has reached the church. For there are Protestant clergymen, we regret to say, who have lent the sanction of their name and position to a movement whose chief promoters apparently believe that the best way of curing immorality is to talk of it without reserve to all sorts of people, to scatter broadcast by means of the press full information about every loathsome vice and to use the theatre and the film hall for making young people thoroughly familiar with the habits of evildoers. Perhaps there are some men and women deluded enough to be sincere believers in the high "ethical value" of this "sociological propaganda," but the movement has proved so singularly remunerative to those who have promoted it most zealously, that cruel suspicions have been cast on the purity of their motives.

IN MISSION FIELDS

Mission Life in Alaska

VALDEZ, ALASKA, November 21, 1913.

Who will ever describe Alaska? Its peaks in cloud and snowy mystery; its all-day stars of winter; its drunken sun and moon reeling in wild revelry athwart the summer sky. It is a land where "the long, mild twilight, like a silver clasp, unites to-day and yesterday—where morning and evening sit hand in hand beneath the starless, sky of midnight"—the land of the thundering sea—the sinuous fiord, the sharp-ridged glacier, the cloud-entangled peak. This is Alaska, the great country where the scientist may see all the secrets of nature unfold; of which the white man writes that no stretch of land 'neath any sun has possibilities so vast, so measureless, and of which the Indian sings in deeper pöesy, "God sat upon the glaciers to make the world." And if, indeed, there could be a throne fit for Almighty God, it would seem to be the glacier—its original message still spotless but unread—the glacier so almost eternal, so mighty in its deep-seated mass, so endlessly rich in its jeweled coloring, as it sits, a coronet of sapphire, upon the brow of the mighty land; so eloquent in the harmonies of its voice—when the bergs break off and, like stately argosies, go shouting out to sea.

Now that the world has once more been awakened by startling stories of Northern wealth, and is rushing toward the quest, let me tell of another gold that Alaska holds—holds deep in the hearts of little children and in the hearts of them that work in silence, where charity quickens the pulse, and makes the arm active, the courage warm and joyous, the hand alert, the eye keen and penetrating.

What, then, are our people doing? With the little ones in school, the old folks of the Mission are continuing—we trust with sinless purpose and loftier hope—the unbroken sequence of Innuït custom.

In February, they repair to the mountains to pursue the deer until the snow melts and the returning geese and swan circling in midair, bring tidings of the spring. In June they begin their quest for eggs—their chief diet till the salmon come to fill the traps carefully laid in the meandering rivers.

Every month brings the Innuït some special work or pleasure, and nature has been lavish to him; lavish in aptitude conferred, and in the bountiful reward of his endeavor. Even the children give proof of this ability to read the secrets of nature and pursue her wealth. The smallest of these have astonished me by their weather forecasts, their graceful speed in bounding over the tundra and unnesting hidden eggs of all sizes and colors—their wise little glances upward toward the flying creatures of the air, distinguishing by the height and the motion of the wings what bird was in the sky, whence coming, whither going, which to us seemed but a vague, uncertain outline. And when the birds and the salmon have ceased to absorb Innuït energies, then comes the ice, and he bores holes in the river to catch fish for his sustenance. Never is he without food or occupation, for in October he returns to his home and trapping begins.

November and December are the months of social intercourse, the fashionable season in Innuït land. With his fast-speeding dogs and sled, he skims the ice and snow to visit the neighboring villages and indulge in the enchantment of the dance. Nor are the Esquimos behind civilization in their cult of Terpsichore. Their dance consists chiefly in motions of the hands and swaying of the body, while the feet remain fixed. Nay, I have seen the women kneel to dance, wearing always the traditional dress and ornaments. They do not lack grace, but their dance is so individual that it is difficult of imitation and description. Our little girls, too, love to dance, but we seldom allow them, for they throw themselves into it with centuries of inherited propensity, and we prefer to see them bounding over the prairies, or drawing upon the snow the whole history of their tribal life. Each one, for this latter purpose, receives from her fond parents a pointed dagger made of wood or ivory, and speedily and dexterously do these little observers of nature wield their pencil in this great land of Never, Never. They are happy when on sunny days they tumble about, or draw pictures upon the snow. We have taught them the games of our own childhood, but, owing doubtless to the melancholy strain that runs through their national character, they prefer this silent, meditative drawing, this writing of snow epics.

When the New Year begins, the Innuït barter what he has fashioned and trapped, and in February he is off again to the mountains in the footprints of the deer. The intervals are spent in visits to his children, and to the Fathers at the Mission—for his joy, for counsel, for shrift and for his share of the celestial banquet.

But while the parents have been following the unchanging avocations marked out for them by nature in her changing seasons and varied gifts, the little girls have been very busy at school, studying, sewing, working. They have knelt often at the holy tribunal to steep themselves in purity of soul, and every morning they have had with us the ineffable grace of Holy Communion. In their quaint and native fur gowns, just as the great Mission bell pours out its throatful of invitations to the crisp and silent air, and the Jesuit Father who has given all his learning, sanctity and distinction to their little souls, stands upon the altar-step clad in sacred

vestments, then the little children have filed into the log church and knelt in the benches to assist at Mass.

What knows the world of this sweet peace? The very Mass at which princes and cloistered nuns kneel in rapt devotion, and men and women, the learned and the ignorant, toilers of the day and of the night, the rich and the poor, these best beloved of God, witnesses to the Faith and up-building of its giant works, in the chapels and vast cathedrals of the Catholic world, unfolds before these little Innuits, and they attend with something of that heavenly intuition which makes the mysteries of our holy religion native to the virgin heart of childhood—a still unforgotten harmony of heaven. And then the organ peals and the children begin to sing, sometimes in Innuity, sometimes in English, and so sweetly that the listeners are rapt in an ecstasy of pride and parental love. Then it is that for us the cold blasts are tempered to sunny summer and the rough boards are hanging golden ornaments, and the poor walls, expanding, enclose each one of us and the heart—upbounding with the throbbing prayer of gratitude, knocks at heaven's gate, and is not turned away. Such is the joy of the Mission life in the very maw of the Arctic!

Our chief occupation and preoccupation this year has been our Novitiate. Once more was I obliged to leave my dear St. Michael at the bidding of our good Prefect-Apostolic Father Crimont, S.J., to take preparatory steps toward definitely locating the site somewhere upon the coast. And for this Novitiate your hearty, generous co-operation—little or much—all will be welcome. It is the soul of our Mission—this little trysting place for the ideal in the mad rush for Alaskan gold. We must be about it. For when the few workers that we have laid down the burden for our first, our long, long rest, where will be the Ursulines to carry it forward unless we train them now? That Alaska is the country of the future, there can be no doubt. Deep into its icy soil are stretching the nerve-wires of commerce and bold enterprise. Shall we that sowed the seed when the night was blackest and when no one was at hand to record our joys, to measure our labors—shall we remain behind and not be there, with our young nuns, to answer "adsum" when the growing population shall call for larger activity and more undivided service?

The great obstacle now is the vastness of the land, the scattered population, the difficulty of travel, the strange, wild silence. And all through this sorrowful and weird isolation, the Ursuline tree has sent its first shoots deep down into the soil, and the workers have ministered, trusting in God alone, hiding their sufferings in the silent Heart of Jesus. The Blessed Sacrament has been the sun of their darkness, the joy of their isolation, the music of their mighty silence! But now the field broadens, and lengthens, and deepens. The lure of Alaska gold is peopling the vast and lonely land; the means of communication will grow more numerous and more satisfactory, and there will be more good to do, and greater facility for doing it, as we can then reach our poor people.

Therefore must we be ready; therefore must we have a home in which to train our novices, to teach them the trail to souls, so long abandoned and deserted. Westward the course of empire has taken its way ever since Abraham followed the voice of God into the promised land. But now we have reached the extremest west, far into the promised land of souls. Nor can the gold-seeker trek further; for the beloved Alaska, in which we toil, stretches its wondrous length beyond the line

that cuts the world into East and West—its last islands, like stepping-stones, bridging the chasm between old Asia and young Alaska.

Sometimes in the far North we stand enveloped in mist, gazing toward a point where we know God's splendor is to appear. Either it is the sky where the sun has but dipped at midnight beneath the sea, quickly to rise again in mysterious, ruddy splendor; or else it is some mountain peak that seems to hide itself in clouds and then peer out upon you—a veiled prophet—a king in most mysterious splendor—a spirit as it approaches nearer and yet more near in its gigantic silence, when your delighted eye describes at last the sublime of wondrous beauty, slowly detaching itself from the mass of snow clouds with the earliest sunbeam on its royal brow speaking some message which no human voice can render, but which every human heart doth feel. So, too, will it be for the toilers of the Arctic when the clouds of life recede, and they behold, in its stupendous magnitude, the work their sufferings and silence in the snow land shall have helped to accomplish.

There is a flower that blooms in loveliness bereft of all sun-lit fellowship, save what it sees reflected in the mountain tarn. So spotless and so noble is it that the world has named it *edelweiss*, while the delicate hand of beauty is proud to pluck the little solitary one of the mountain to wear it near a throbbing heart; for it seems like the embodiment of the ideal on the lonely summits—the one thing that smiles upon the traveler as he presses onward and upward toward the goal. It is hardy, pure and lonely! It reminds one of the Ursuline Missions in Alaska. It speaks of heaven.

The prospector trembles with unwonted joy when, after days, nay years perhaps, of hardship, privation and toil, he sees the gold glinting, laughing upward from the dark and frozen depths. It seems to him a throbbing, living thing, this potent little sleeper, awakened by his hard brown hand and almost tenderly does he lift it to the light, this, his gold, all guiltless still of sin or sorrow. So, too, will it be with those whose charity shall have awakened souls that slept in the cold depths of Innuity night and superstition.

"O happier one,
Whose course is run
From lands of snow
To lands of sun."

SISTER MARY AMADEUS,
of the Heart of Jesus,
Superior of the Ursulines of Alaska.

The wooden shoes much in use among the rural population in Holland and Germany will soon cease being an object of good-humored ridicule. According to a recent report of the U. S. Forest Service, this primitive article of footgear is fast growing in favor among employees of tanneries, breweries, liveries and workmen who walk on hot grates or floors. The wooden shoe is considered very sanitary besides being cheap, costing only from sixty to sixty-five cents a pair, and good for two years' wear. If not indicative of a general return to the simple life, the new fashion will make for a partial reduction at least of the "high cost of living" and incidentally vindicate the practical sense of our forbears.

LITERATURE

Amateur Theology

"The Great Adventure," a book by Louisa Pond Jewell, published a year or two ago and widely read still, has for its theme the fear of death. The work consists of the brief biography of a young woman who in early childhood was confronted by death but was gradually and utterly emancipated from her first grim and sorrowful concept of the destroyer, and finally brought to a view of death which is not only a cheerful and wholesome one but is also, we are asked to believe, the incontrovertibly right one. The main narrative is supported by some discussion that is light, lucid and never tiresome, while looking out from it all is the figure of Carroll Page, quiet and fascinating, whose most salient characteristic is her conviction on the subject in hand. The climax naturally would be the taking off of the heroine. But death is no climax; only a turning the corner, a passing into the "keeping-on land." Fear of death, we are told, is futile, for horrors beyond the grave are only of our own creating, mere wanton shapes which the unknown assumes. We might just as well people with vague discomforts the further end of a sunlit avenue simply because from where we are walking and enjoying the splendid loveliness all about, we cannot see what is beyond; just as well this as to fancy that where this fair avenue of life is lost in shadow there is a break in the vista, a reversal of the teeming delights of living-on.

Thus the little book may be paraphrased in its progress and central idea. The following comments on it may appear strangely severe. For with all its merit, the book is big with delusion, it is a snaring half truth, which, indeed, is the most dangerous of lies.

But first take up the main proposition of the book and carry it on with rigid fidelity. The region beyond the grave is merely the "keeping-on land." Life with all its changeable activities, the glow of friction, and the elation of smooth running, all is to be perpetuated, all is to keep on. But there is a serious difficulty here at which the philosopher will cry out: What about the sorrows of life, the mistakes, the failures, the false conceptions, the defeated strivings, are all these to be perpetuated with the joys of living? Carroll Page's unhappy marriage to an inebriate, which she bears up under so bravely, is this to have a recurrence later on? It seems so, for if the delights of living are of their nature perpetual, why not the inconveniences? It is a somewhat upsetting question to ask whether the "keeping-on" theory of the after life is to be applied to the poor, fallen wreck of a husband whose death is in keeping with his course of self-enslavement. Consistently one might be led to answer that the good will keep on being good and the bad will keep on being bad. But is there to be the same commingling of good and bad, of the cockle with the wheat, growing up in endless succession of harvests, the same thwarting of good endeavor, the same poisoning of innocent beginnings that make the tears of life so real? That there is heroism and the fair gleam of honor brought out in the friction and even the failures of life no one but the insanest pessimist will even attempt to question, but let any man or woman be faced fairly with the proposition of having this stumbling whirl of days and nights keep on forever and see whether a revulsion will not grow out of the contemplation sooner or later.

The great error which underlies the book is a popular one and worthy therefore of amplification. It consists in the exclusive contemplation of a single truth, one which is in itself unassailable, and an infatuated worship of this truth which

leads to the ignoring of other truths so closely connected with it, whether as complements or correctives, that without them, truth though it be, it becomes but the foundation-stone of error. It is a striking example of that emotional thinking, the soul of Modernism, in which the mind of the contemplative, caught by the beauty of an idea, allows it to expand with undue luxuriance and hide everything else. For it is unquestionably true that the faculties and energies of man point to an indestructible principle within him, and again that there is a subtle something about us, called "personality," which is not only incapable of change but by its very existence absolutely denies the possibility of exchange as well. All this points clearly to the truth that death is not an ending but a passing on. But set beside this some other truths equally vital. What about the truth of our responsibility to a Higher Power, a Personal Power, by Whose free choice we are here, to Whose service we are committed, Whose laws we have learned whether we would or no, so that nothing can suppress the twinge which their disobedience brings? Again there is the truth which grows luridly plain to him who gazes at it, of the miserable derangement in human life as a whole, the striding presence of a monster called Sin, and the all but insuperable difficulty of keeping mind and heart from the defilement of his touch. This points strongly to some ancient breaking away from a benevolent purpose of Him who set us here and again creates the strong probability that this time of struggle and endeavor is a period of probation and that when it is over there will come, not annihilation, nor yet a mere passing on to another stage of instability and unsatisfaction, but an utter consummation and a perfect crowning. Then it happens that, besides this and independent of all this, we have positive revelation in the matter; that is, the distinct and authentic teaching of the Great Author of our being relative to reasons for our being here, to unimagined wonders that await us and, above all, of a contriving love that has immeasurably outrun all proportion of our deserving and wrought for us a destiny and a way to it far beyond all the demands of our nature. But the teaching of this same Providence has been no less clear on another side of the matter, that is, on our inherent power to thwart and bring to naught His loving purpose in our regard, and even our perverse tendency so to do. He has emphasized our need of clinging to His hand through every step of a perilous way. Nay, He has even bidden us fear and tremble, too, as we work out our destiny.

This matter of revelation is not merely disregarded but positively flung aside by our heroine with characteristic lightness when she says: "Oh, no!" (i.e., I do not take it for true because the Bible says it) "how could the people in the Bible know any more about it than we do?" Then, when our heroine is pressed to give the *raison d'être* of her convictions, she uncovers her system in a single clear sentence: "I—I truly can't tell you how I know—I just know. I know it all through me." How cruelly plain! Yet there is an element of dramatic truth about it that startles us. For it is just what a Carroll Page would say, and if the party of present-day thinkers who have implicitly subscribed to this very opinion could only have for their spokesman an emotional, uninstructed girl like Miss Carroll she could do more justice to their opinions than they with their learned disquisitions. Setting her method to other words it reads: "In our search for truth we must discard the sober voice of reason as well as the words of God's appointed teachers and be governed only by what we *feel* is true." But even if we acceded to the rightness of their method, the central thesis of "the great adventure" would fall by its own logic. For why should others at Carroll Page's bidding cease to

fear death because she *feels* overwhelmingly that such is the right view to take of the matter? Others for centuries past have felt just as overwhelming the dread of what lies beyond the grave, and therefore by her implied philosophy they should fear on.

So revel sweetly in your theory, Carroll, if it satisfies you, but do not insist that it satisfy me. This would be the veriest tyranny, as it is tyranny for you to scout disgustedly the practice of common prayer because you *feel* no satisfaction in it. Tyranny again it is, to call it by no worse a name, for you to toss your head at revelation because you *feel* no confidence in it. Finally, it is tyranny for you to insist that we get over this dread of our next life because you *feel* irresistibly that there is nothing for us to dread.

But the sad part of it all is the folly, the piteous, wretched folly of men or women striving, whether by the clue of reason or by superb flights of fancy, to light upon a theory of life more wonderful or inspiring than that which God Himself has stooped to tell us of. It is like flinging handfuls of pebbles into the bed of a torrent, purposing by dint of endless toil to make a ford where our feet may go safely across, when there, high-hung and splendid, is a bridge builded strong and secure by divine, condescending hands, and builded for our very crossing.

T. B. CHETWOOD, S.J.

Studies in Milton and An Essay on Poetry. By ALDEN SAMPSON, A.M. New York: Moffat, Yard & Co. \$2.00.

The author of this book undertakes to trace the development of Milton's poetical genius from the days of "Lycidas" to those of "Paradise Lost," gives good appreciations of the sonnets and writes an enthusiastic chapter on "Milton's Confession of Faith." Those who have not yet learned to perceive the beauties that abound in that poet's verse, and who are unfamiliar with the historical and biographical associations of each poem he wrote, will find much that is helpful and interesting in these "Studies." The author's enthusiasm for Milton the poet Catholics can share, but their admiration for Milton the sectarian will be much more moderate than Mr. Sampson's. Since the writer of the sonnet "On the Late Massacre in Piedmont" felt for that "triple tyrant" the Pope, and all he represented, the same fierce hatred that Cromwell bore the Church, it is amusing to find Milton described in this book as a passionate lover of religious liberty. Like many another Puritan of his time and since, Milton approved highly of religious freedom for himself but not for benighted Papists by any means, and as for his views on marriage, they were almost "advanced" enough for a modern sojourner in Nevada to hold. We much prefer the Milton of the "Hymn on the Nativity" to the Milton of "The Doctrine and Discipline of Divorce." The essay on "Certain Aspects of the Poetic Genius," which concludes Mr. Sampson's book, though it manifests the author's relish for good poetry, brings to a well-worn subject little that is fresh. The volume's frontispiece is an excellent picture of the Cambridge bust of Milton.

English Monasteries. By A. HAMILTON THOMPSON, M.A., F.S.A.

A Grammar of English Heraldry. By W. H. ST. JOHN HOPE, Litt.D., Hon. D.C.L. (Durham). New York: G. P. Putnam's Sons. 40 cents each.

There are two of the "Cambridge Manuals of Science and Literature," some eighty volumes of which have now been published. Having written for the series two little works on "The Parish Church," Mr. Thompson now offers a valuable book about the buildings of which the "English Monasteries" were composed. He begins with a succinct chapter on "The

Religious Orders" which summarizes the characteristics and history of those that had houses in England. Regarding the "wealth" of the monasteries and the "laxity" of the religious, Mr. Thompson has illuminating passages like these: "Even the richest houses, as a rule, were beset by money difficulties. Their expenses were great: hospitality and the daily alms were a serious drain on income: . . . There was much necessary outlay on property: young monks had sometimes to be maintained in hostels belonging to monasteries at the universities: an ambitious abbot might run his house into extravagant expense on buildings." Slackness of rule was naturally found in houses that had lazy or unworthy heads and it is not surprising that where monasteries were so many and religions so numerous as was the case in England during the middle ages, serious lapses occurred. "Such weaknesses however," says the author, "are just those on which satirists lay excessive emphasis and to which scandal lends a too ready ear. The evidence of episcopal visitations, while it discloses much that is repellent to our ideal of the religious life, seldom proves that moral corruption was general in any given monastery or that individual backslidings went without punishment."

In the five chapters that follow Mr. Thompson describes in detail the monastic church and cloister of Medieval England, and takes the reader through the daily life of the monks. Those who are ignorant of what the "dorter," the "farmery," the "frater" or the "misericord" was, and who the *minuti*, the *hospitarius*, or the *clerici secundæ formæ* were will find enlightenment in this little book. It is full of pictures and is furnished with a bibliography in which Catholic authors figure prominently.

The average reader would hardly consider luminously clear this quotation from the *London Times*: "Arms—Quarterly of six; the first quarter argent a cross gules charged with a lion passant guardant between on each limb a mullet of eight points or; the second azure five mullets, one of eight, two of seven, one of six, and one of five points of the first, ensigned with an Imperial Crown proper; . . . the fifth also or a swan naiant to the sinister sable; the last of the first a lion passant of the second, the whole within a bordure ermine." Yet those familiar with the jargon of heraldry would probably exclaim: "What a lucid description that is of Australia's 'arms'!" But the author of "A Grammar of English Heraldry" assures us that language like that quoted above is needlessly technical, that armorial bearings can be accurately described in much plainer terms, and should be too. One purpose of his useful little book is to show how this may be done. Mr. Hope makes the "science of heraldry" intelligible, and its history interesting. Illustrations abound.

W. D.

Among the last words penned by the late Andrew Lang was his whimsical introduction to "The Pleasures of Bookland: An Anthology," published by Stokes. Writes Mr. Lang:

"For the sins of the learned," says Swift, or Arbuthnot, 'Heaven permitted the invention of printing.' Arthur Balfour, in a vein of paradox, doubts whether the invention of printing is to be regretted. In my poor opinion it has proved a great blow to literature. Nobody can maintain that printing has produced greater poets or philosophers or historians than they who wrote when books were confined to manuscript. Homer, the Greek tragedians, Herodotus, Thucydides, Lucretius, Simonides, Vergil, Plato, Tacitus, Catullus, Horace have not been surpassed, while the prophets of Israel remain unique, as do the authors of the Gospels and the Psalms. All wrote many centuries before

Heaven permitted the invention of printing. All had a sufficient audience, and what more was required?"

"The Ten Christian Pastorals of Vergil," by Vincent A. Fitz Simon, M.D., is a sequel to the same author's equally curious production, "The Christ of Promise in Homer, Hesiod, Vergil, Ovid, etc." Both waste a vast amount of erudition and ingenuity in a fatuous attempt to prove that the pagan poets of Greece and Rome were "Christians," taught the truths and wrote the names of Christ in their verses and predicted His coming rather more definitely than the Scriptures themselves. All this they concealed from the vulgar by an occult process till Dr. Fitz Simon pried out the magic cipher that unlocks it. By means of allotropism, alloyage, transposition, union, division, etc., he can always find the name or truth he wants, and could easily prove that Shakespeare wrote Bacon's "Organon," or anything else. He has in preparation "The Christian Odes of Horace." Fanciful theory and illogical inference are buttressed by wide and varied learning, and it is a pity they are not put to a useful purpose. The book is published for the author by J. J. Little & Ives Co., New York.

The New York *Evening Sun*, December 26, after applauding the noble indignation with which "a revised and expurgated edition of Mother Goose" was denounced in these columns three weeks ago, pleasantly takes exception to the statement that the "book of our nursery days is one that has charmed and delighted six generations." "In reality," says the *Evening Sun*, "the last two generations have known none but a most dilute and adulterated version, as we took pains to point out several years ago, when Dr. Edward Everett Hale undertook to advertise the edition of 1833 as that 'on which the old Boston line was brought up,' and as the very 'centre of the baby life of this race.' It was indeed admitted openly by the editor of that corrupt and obviously expurgated compilation that earlier collections 'contained also other pieces much more silly' and a few to which 'the American types of the present day would refuse to give off an impression.' . . . The least suspicion of excess in any direction was frowned upon. The fellow coming from St. Ives was suspected of Mormonism, and so the verse had to be sacrificed thus:

'As I was going to St. Ives
I met [a man with] seven wives.'

"Boston's Mother Goose," concludes the writer, "was a very insipid old thing and the editors who are for adapting her to the taste of the time are only following the example of their predecessors."

The Rev. Alban Goodier, S.J., is the editor of a new "Catholic Library" that started in England on January 1 with the appearance of "Letters and Instructions of St. Ignatius Loyola." A fresh volume is to come out every fortnight and "beside original works," says the prospectus, "the series will comprise reprints of scarce and valuable Catholic masterpieces, each edited by an expert," and will embrace works of biography, history, theology, philosophy, asceticism, and literature. That numerous Catholic authors have offered their services promises well for the success of the venture and so does the low price of the volumes: one shilling each. Let us hope that over here that shilling does not grow to more than thirty-five cents. B. Herder is the American agent.

Major Henry F. Brownson, the son of the renowned Orestes A. Brownson, died at Detroit on December 19, at the age of seventy-eight. He was educated at Holy Cross Col-

lege, Worcester, Mass., was admitted to the bar in 1856, fought for the Union during the Civil War, and remained in the army till 1870. He contributed frequently to Catholic periodicals, wrote his father's biography, translated from the Spanish, Balme's "Civilization in Europe," and other books from the Italian and edited in twenty volumes the works of his father.

The enterprising press agent of the firm that publishes Mr. James Branch Cabell's medieval romance "The Soul of Milicent," has been stimulating curiosity by the announcement that the book "received commendation from one President and two ex-Presidents of the United States in the same day." The story pretends to be a translation from an old French chronicler and is so cleverly done that many readers have been neatly taken in. There are hair-raising adventures in every chapter, and, notwithstanding the quaint and archaic phrases that abound, the romance, like the dime novels of fifty years ago, is drenched with "buckets of blood." The plot of the story gained nothing by making the scandalous Bishop of Montors add to his iniquities the purchase of the popedom. The book, moreover, is badly misnamed. It is Milicent's physical perfections that are constantly emphasized. As for her "soul," though the thought of its "purity" gave Perion great comfort, the ways she showed her fidelity to him are certainly unconventional. (F. A. Stokes, \$1.50.)

BOOKS RECEIVED

Catholic Truth Society, London:

Some Protestant Fictions Exposed. Fifth Series; Plain Talks on Catholic Doctrine. By The Rev. G. Bampfield, B.A.; A Boy Scout's Christmas. By The Rev. D. Bearne, S.J.; Oratorian Biographies. 1s. each.

Longmans, Green & Co., New York:

The Early Church in the Light of the Monuments. By The Rev. Mgr. A. S. Barnes, M.A. \$1.50.

Benziger Bros., New York:

Frederic Ozanam and the St. Vincent de Paul Society. By Archibald J. Dunn.

Angel Guardian Press, Boston:

On the Threshold of Home Rule. By P. J. Conlan.

W. H. Samson, New York:

Mohican Point on Lake George. By W. H. Samson.

Regan Printing House, Chicago:

Irish Minstrels and Musicians. By Capt. Francis O'Neill; America's Triumph at Panama. By Ralph Emmett Avery.

German Publication:

Ohio Waisenfreund, Columbus, Ohio:

Der Deutschamerikanische Farmer. Ein Beitrag zur Geschichte der Deutschen Auswanderung. Von Dr. Joseph Och, Columbus, Ohio. \$1.00.

Spanish Publication:

B. Herder, St. Louis:

La Verdadera Dicha. Consideraciones Ofrecidas a la Juventud. Por El Padre Eutimio Tamalet.

Pamphlets:

Catholic Truth Society, London:

Thoughts on the Holy Souls. Selected by the Hon. Mrs. Maxwell-Scott; St. Bernard. (1090-1153.) By Henry Tristram; The Price of the Mass. By The Right Rev. Abbot Gasquet, O.S.B.; The Origin of Life. By The Rev. John Gerard, S.J., F.L.S.; The Carmelite Order. By Fr. Benedict Zimmerman, O.C.D.; Christopher Columbus. By Henry Tristram; About Foreign Missions. By The Rev. John Reesinck; Our Relations with the Nonconformists. By The Rev. Prior McNabb, O.P.; Anglican Orders. By C. G. Mortimer, B.A.; St. Philip Neri. (1515-1595.) By Allan Ross; The Record of an Impostor. Being the Story of (1494-1546.) By The Rev. Henry Grey Graham; Christianity in Modern England. By C. C. Martindale, S.J.; Emmanuel God With Us. By S. C. J.; His Visitors. By M. S. P.; A Confirmation Book for Boys. By Rt. Rev. Bishop Butt; One penny each. Talks about Saint Peter the First Pope. By the Rev. George Bampfield, B.A. Fourpence.

The Rosary Press, Somerset, Ohio:

Dominican Year Book. 1914.

Dr. Th. H. Walther, Chicago:

The Planisphere. A Movable Star-Map.

Music:

C. Schirmer, New York:

Missa in Honorem S. Caeciliae V. et M. (T.T.B.). By Giuseppe Cicognani. 40 cents. Missa Pastorale. By Pietro Alessandro Yon. 25 cents.

EDUCATION

Dean Russell of Columbia College on Defects in the Public School System.

Dr. James E. Russell, dean of Teachers College of Columbia, is the latest expert educator to enter the constantly growing throng of men and women who find much to be eliminated from the public school system and much in it to be reformed. The city press of December 16 last tells us that the dean spoke before the Institute of Arts and Sciences on "What is Practical Education." He must have followed a destructive line of thought rather than a constructive one in answering his own question, since his discourse as reported in the morning papers is more than a criticism, it is a severe arraignment of the common school system as carried on to-day.

Dean Russell finds the greatest peril of our educational system to be that "it promises an open door to every boy and girl up to the age of 14, and then turns them ruthlessly into the world to find most doors not only closed but locked against them." His implication in this appears to be that the existing school methods do not properly prepare children for the struggle for existence they will later be called to enter upon. And it is not necessary to go over to the vocationalists' camp to express hearty accord with this judgment of the dean. The lack of preparedness which causes "most doors to be not only closed but locked against" boys and girls who have finished the elementary course is due to the defect of thorough training in the fundamental branches which used to form the bulk of primary schooling. "Children," as the late Mayor Gaynor voiced the charge two years ago, "are being undereducated in an effort to overeducate them." He did not mean that they were being taught more than they ought to know, but more than they are able to learn in a given time. Too many studies are prescribed. No doubt it would be a fine thing to have all the children in school thoroughly instructed in a great variety of studies, even in a greater than that with which they are now overburdened, but even with all the "improved methods of instruction" the mental and physical powers of children have changed very little in the past twenty or thirty years and if we put the greater variety upon them the essential thoroughness of elementary training must suffer. Children, as wide experience proves, will not be able to read and write the English language with ease and correctness, to perform the fundamental operations of arithmetic with facility and accuracy, to know the chief facts of geography and history, even of our land and age. And ill prepared, ill grounded in essentials, really untrained and mentally unequipped for what is before them, it is little wonder that they leave school to find the doors of self-betterment closed and locked against them.

Dean Russell's second count is a far more serious one. "Our democratic notion of equality of opportunity is responsible," he says, "for the attempt to hitch some very ordinary wagons to stars of first magnitude. The result can only be bitter disappointment. Instead of a happy, contented, and able farmer boy we make of the ambitious country boy a clerk or helper in some city industry, or a cog in some factory wheel. Instead of helping the quick-witted city boy, who leaves school at 12 or 14 years of age wise beyond his years, to employ his mental strength in shortening the term of apprenticeship in the trades and in improving the quality of the output, we turn him over to the tender mercies of the trades' union or allow him to bungle ahead in his efforts to become a capable workman." Our boys are not taught to do a day's work in such a way, he explains, as to find pleasure and satisfaction in it. "The result," says Dean Russell, "is grumbling and fault-finding and discontent in private life, and in civil life the beginning of Socialism and anarchism."

This paragraph of the discourse of Columbia's dean, while explicit enough in pointing to the outcome of work according to our present school system, is not clear in its assignment of the reason of that outcome. The present writer, in discussing the utterance with an associate found this latter accepting it as a demand for wider and fuller industrial and vocational training in elementary schools. Dean Russell may possibly favor for elementary schools a greater measure of instruction that not only has an immediate applicability but which is tangibly and directly related to the man's world of affairs toward which the boy is naturally looking, but we believe he voiced quite another conviction when he uttered the words we have just quoted.

A little further on in his address he makes the statement: "No other civilized State follows a plan so manifestly suicidal as ours. No other people, so far as I know, gives so much heed to the *mental training* of its citizens and leaves to chance those matters which are really essential in life." He refers without any doubt to the higher and nobler scope of genuine teaching—to training for character. The dean is too good a schoolman to indulge in the extravagance of such as would begin real industrial or manual training with young children under 12 years of age. His plea, then, is scarcely for an extension of vocational work during the years which saner minds are in accord should be devoted to the thorough teaching of the old-fashioned fundamentals needed if any superstructure of mental training is to be attempted. He wishes rather that when, as with us, a nation bends every effort to rouse the ambitions and stir the aspirations which mental training evokes even in its most elementary beginnings, there should be a character formation accompanying that training which will so safeguard the ambitious and guide the aspirations as to promote civil order and social stability. There should be that moral training which will tend to build up good citizens—a feature, alas! that cannot find place in a non-religious and purely secular system of school instruction, such as prevails among us.

"To call any thing that attempts to train all men in the same way or that attempts merely to turn out great numbers of men who can read and write—to call that education, strikes me very humorously," is the lighter way in which Dr. James Walsh introduced a discussion of the same question recently held before the Municipal Club of the Greater City. Dr. Maxwell, the City Superintendent of Schools took issue with him, and in his remarks he showed little sympathy for Dean Russell's view of the dangers flowing from our democratic notion of equality of opportunity to all as it is exploited in the schools. "Equal opportunity is the root idea of education to-day," was the City Superintendent's contention.

"To-day," he added, "we have changed aristocracy into democracy. By our modern system of education the good things of life are being shared by all the people. We are not training just a few great geniuses. Modern education aims to give equal opportunities to all the people. That is the root idea of present-day systems, and that is just what we are trying to do here in New York City. There has been much criticism of our methods, but it has been mostly in the form of anonymous letters to newspapers and idle gossip.

"Contrary to Dr. Walsh, I believe that the world has made progress by ridding itself of slavery and giving free education to all."

Public speakers are not always held to strict account for the rigid significance of what they say. One knows not why, but it is unfortunately the case. Dr. Maxwell might find himself put to it were he forced to the proof of his words that "most of the criticism of our (his) methods has been in the form of anonymous letters to newspapers and idle gossip." He certainly knows better. He knows, too, that there are different forms of slavery and he ought to know that not the least vicious of these forms is the slavery of the discontent that rules a mentally fairly

well-equipped generation which is not guided by the ideals of virtuous training.

M. J. O'C.

SOCIOLOGY

Social Rights Against Some Unemployed

During the dull times following the panic of 1907, a group of men were taking a meal furnished by the sisters of a San Francisco hospital. One of them noticed a priest visiting the hospital and joined company with him when he came out. After the customary preparatory conversation he reached his point in saying: "Father, the Sisters have just given me my dinner. Won't you give me twenty-five cents for a bed?" The priest pointed out that he himself was so hard up that he was walking to the hospital and back, about two miles, to save car fare, that what he had for alms should go to the members of his congregation who had done their duty during better times. He then asked the man his trade, and was told that he was a plumber. "A plumber!" exclaimed the priest. "You have been working since the fire at about five dollars a day and now beg for twenty-five cents!" "No, I have not been working in San Francisco," was the reply. "I have been in the employ of the Government in Honolulu, and got only a little more than three dollars a day." "How long were you there?" "Two years." "Still better," said the priest. "You have had two years' steady employment at over three dollars a day and now you are begging. What did you do with your money? Did you go to church and contribute to the support of religion in that place where the clergy find it hard to make both ends meet?" "I didn't trouble the Church much in those days," he said. "No," rejoined the priest, "but now when you are in need you come to the Church quite boldly. Perhaps you gave away a good deal in charity?" "I can't say that I did." "Then you squandered all your earnings on your miserable self. Saloon keepers and such like have your money, and you expect me to give you from the fruit of the mortification, discipline and self-sacrifice of good Catholics?" "Father," was the answer, "you speak like a book. You are right: I have nothing to say; but won't you give me twenty-five cents?"

This man is typical of a large number of the unemployed in hard times. They work for good wages when trade is brisk. They refuse to take upon themselves the obligations of family life; or if they do so, they discharge these obligations very imperfectly. Their money dribbles away into saloons, cigar-stands, cheap theatres and other places. They probably do a little betting and gambling, so that when Saturday comes round they have not a cent and are probably in debt. Then they get their week's wages. But from Saturday afternoon to Sunday night is a time of prodigal spending; so that Monday finds a large part of their earnings gone. Hence it is that when the inevitable hard times come, the community finds itself with a multitude of unemployed to provide for. Of course, they must be cared for. When one is in want, his wants must be supplied, no matter what his past has been. This is the law of the Gospel. If God were not always ready with his grace to receive the sinner without other regard to past sins than to enable the sinner to repent of them, so that He may pardon them, who would attain salvation? But not only is it the Gospel law, it is also the law of nature. Nevertheless, as it is a gross disorder for one to continue in sin because God is merciful, so also is it for one to be recklessly prodigal, because others are bound to be charitable. It is quite possible to commit real injustice in this; for, practically, the spendthrift compels the thrifty to support what these would never support for themselves, the various places of disorder and riot in which he

has wasted the money he should have saved against the time of need. Leo XIII, when he laid down the conditions of a sufficient wage, required it to be such as would permit the workman to make provision for the future; but he also pointed out that the making of such provision demands frugality in the earner rather than excessive liberality in the employer.

The thoughtless earner, or rather, the selfish earner who dissipates his earnings is bad enough. But still worse are those, and their number grows daily, who spend all their earnings on the principle that society owes them a living and therefore must provide employment for them in every possible contingency. This principle which they express briefly and emphatically by the phrase, "the right to work," is not only false, but absurd also. Were everybody to act according to it, society would come to a standstill; for whatever way one looks at it, social authority can have no means for any operation whatever except from the surplus of thrift. Social authority has normally no other obligation towards the individual than to protect and assist him in his individual efforts to obtain his own livelihood in a lawful way.

But this is a very real obligation. It should, therefore, remove as far as possible from the first class of workers the opportunities of prodigality, by reducing or even abolishing, if possible, the places where they dissipate their earnings. This would do no wrong to those who keep such places, since evidently they do not earn a lawful livelihood who grow rich at the expense of the better class of the community, who in times of need have to carry the burden of the unemployed. As for the second class, though we are not in favor of compulsory insurance in normal conditions, still, we think it might be imposed as a corrective upon those who act on the absurd principle of "the right to work," as well as upon those who, in spite of the removal of occasions, still persist in wasting their means. Indeed, we would recommend more than mere insurance, in the case of those who earn good wages, yet refuse every social burden. For them we should like to see compulsory saving established.

H. W.

It was announced during the past week that the 600 invitations issued for the entertainment and cotillion of the Junior Auxiliary of the Catholic Institute for the Blind had been recalled and that the affair had been abandoned. The entertainment, which was to have consisted of tableaux and dancing, was scheduled to take place on January 5 at Delmonico's.

The Rev. Dr. Thomas G. Carroll, Secretary to Cardinal Farley, explained when asked for the reason of this announcement that while the Church had not officially placed a ban upon dancing, Cardinal Farley deplored the trend of the present vogue as immodest and had determined to do all in his power to discourage it.

"Having taken this position," said Dr. Carroll, "his Eminence felt that it would be most inconsistent on his part to permit such a form of entertainment to be given by any organization connected with diocesan activities for the purpose of raising funds for the support and maintenance of diocesan charities or institutions. It was not because the Cardinal had reason to believe that improper dancing would be indulged in at the cotillion of the auxiliary that this step was taken, but he realized that so prevalent was the present craze for the new dances that it would be impossible to prevent some of those who attended from indulging in them without positively offending them. It seemed much more discreet to abandon the dance. This course has been pursued with other cotillions and dances undertaken by Catholic organizations for the support of diocesan work. All Catholic societies in this city have been notified of the Cardinal's opposition to dancing in its present mode."

ECCLESIASTICAL NEWS

The Catholic Converts League of New York has a roll of over eight hundred members, primarily converts, though it includes many zealous Catholics to whom the faith came in infant baptism. Its function is twofold, to draw people to the Church, and to make them feel at home once they are within its pale. With regard to the first, its chief means is united prayer, and the dissemination of Catholic literature. But it also concerns itself in temporals, "the money question," when this proves an obstacle to conversions. As to the second, "it has its regular meetings for the purpose of making converts acquainted with their brethren in the faith. Often conversion means the breaking up of old ties, and a great deal of loneliness for the convert. Fortunately Our Lord is always very good in those early days of the new life, but it does not follow that Catholics have not the duty of welcoming the new-comer into the household of faith.

The League, which has done so much good in the past, is anxious to do more; and for this it desires to increase its membership. Good Catholics will be welcome as well as good converts. Its headquarters are the Church of St. Paul the Apostle, Columbus Avenue and Sixtieth street. Its meetings are held monthly, beginning with "conversion services" in the church, which are followed by a conference and conversazione in Columbus Hall, West Sixtieth street.

The Reverend Henry E. O'Keefe, C.S.P., is its spiritual director, with whom are associated as a special committee Messrs. Walter N. Waters and Stuart P. West.

The Rev. Henry J. Althoff, pastor of St. Barbara's Church, Okawville, Ill., has been appointed Bishop of Belleville in succession to Bishop Jannsen, who died in July last. The new Bishop is of German parentage and was born in Aviston, Ill., on August 20, 1873.

At the recent annual meeting of the board of trustees of the Catholic Summer School of America, held in New York, the following officers were reelected:

President, Very Rev. John P. Chidwick, D.D.; first vice-president, Right Rev. Henry Gabriels, D.D.; second vice-president, George J. Gillespie; secretary, Charles Murray; treasurer, Right Rev. Mgr. D. J. McMahon, D.D.; chairman board of studies, Rev. John J. Donlan, Ph.D.; chairman executive committee, Charles A. Webber. Right Rev. Mgr. M. J. Splaine, D.D., of Boston, was elected a trustee for the usual term of three years. Francis P. Cunnion was elected a member of the executive committee.

The annual course of lectures in Brooklyn, on the Mondays in Lent, given under the auspices of the Summer School will be delivered by the Rev. Joseph Husslein, S.J., associate editor of AMERICA. The subject will be the Medieval Gilds.

Mgr. Benson, it is announced, will make another visit to New York and again will be the preacher during the coming Lenten season, at the church of Our Lady of Lourdes, West 142nd Street.

The Right Rev. Edward Kozlowski will be consecrated Auxiliary Bishop of Milwaukee by Archbishop Messmer, on January 14. The new bishop was born at Tarnow, Galicia, Austrian Poland, Nov. 11, 1860, and attended the University in Galicia. In 1885 he entered St. Francis' Seminary, Milwaukee, and was ordained priest June 29, 1887. He held pastorates at Midland and Manistee, prior to going to St. Stanislaus', Bay City, Mich., in 1900, where he has been ever since.

Five Cardinals died during 1913: Nagl, Aguirre, Vives y

Tuto, Oreglia and Rampolla. This reduces the present membership of the Sacred College to 56. In all 44 Cardinals have passed away during the reign of the present Pope. There are now only 29 Italians. At the consistory of November, 1911, a creation, but reserved *in pectore*, was announced. Leo XIII created 25 of the living Cardinals and Pius X 31.

Very Rev. Bernard J. Bradley, LL.D., president of Mount St. Mary's College, Emmitsburg, Md., has been appointed a domestic prelate, with the title of monsignor, by the Pope. The papal brief was received on Dec. 23d by Dr. Bradley from Cardinal Gibbons.

SCIENCE

The rapid gain in popular favor which artificial ice has made in this country in recent years is shown by the report of the United States census.

In the manufacture of ice for household purposes and for cooling beverages it is important that the water used should meet all the requirements of potable water in respect to cleanliness and freedom from organic matter and disease germs. Most American manufacturers use distilled water in making ice, in order to get a pure, transparent product.

In the plate system, however, which is becoming more and more popular in this country, it is not necessary to use distilled water in order to obtain clear ice if suitable appliances are installed to prevent the occlusion of air and solid particles. Though it is true that the greater part of the bacteria and mineral matters in the raw water are excluded from the frozen plate, there is sufficient ground for assuming that perfectly harmless ice can be made directly from dangerously polluted water; and while it may be conceded that water pure enough for drinking is pure enough for making ice, it is nevertheless true that too much dependence should not be placed upon the natural purifying powers of the freezing process.

LETTER TO THE EDITOR

The "Eunomic Review"

To the Editor of AMERICA:

In your issue of December 27, an editorial on the *Eunomic Review*, the organ of The American Eunomic League, says in one place, "The department, 'Subjects of the Day,' is open for free discussion, we are told, and the editors are not responsible for sentiments expressed. Since this is a very considerable section of the little journal, there may be danger of breeding confusion instead of promoting orthodoxy."

A foot note to the above department, "Subjects of the Day" states that "This department is open for free discussion. It in no way voices the accepted policy of the League."

May I be permitted to call the attention of AMERICA's readers to the fact that this refers to a previous editorial in the *Review* which says that at present "discussion in the pages of the *Eunomic Review* must take the place of local debating."

The editors assume full responsibility for everything that appears in the *Review*; but since the paper is to serve as an organ of debate, a certain freedom of discussion must be permitted which at the same time will not commit the League as a whole to the specific policy under debate.

All articles appearing in the *Eunomic Review* must first receive the sanction of the Ordinary of the diocese in which the *Review* is published, or of some one appointed by him. The editors are thus able to insure the ethical and doctrinal soundness of all the articles in the *Review*.

RICHARD DANA SKINNER,
President, The American Eunomic League.

AMERICA

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CHRONICLE

A Notable Change.—David I. Walsh was inaugurated Governor of Massachusetts and Edward P. Barry Lieutenant-Governor on January 8. The ancient ceremonies in the chamber of the House of Representatives, Boston, were observed in the presence of Mayor Fitzgerald and an unusually large number of spectators. When the Senate was called into session the Right Rev. D. J. O'Farrell, rector of the Church of St. Francis de Sales, Roxbury, officiated as chaplain. As if to further accentuate these radical changes of social conditions in the Commonwealth, the first recommendation of the inaugural address of Governor Walsh, is for the project of celebrating the tercentenary of the establishment of the Pilgrim colony at Plymouth. The Alumni Association of Holy Cross College Worcester, of which the Governor is a member, gave him a reception, last Monday evening.

Governor's Message.—In his message to the New York Legislature, Governor Glynn called attention to the fact that in twenty years the State's current expenditures have more than trebled from \$15,000,000 to \$50,000,000. The present Legislature faces requests for appropriations aggregating about \$63,000,000, a sum \$22,000,000 in excess of estimated receipts from indirect sources. It is Governor Glynn's contention that direct taxation should be confined to what is needed for interest and sinking fund, and in order to make ends meet "cut down, cut down expenses!" As a warning the Governor gives notice that he will veto any special appropriation that reaches him before the imperative appropriations have been made for the maintenance of the government. His

suggestions regarding amendment of the private banking law to protect depositors, the lightening of the State's burden in caring for insane aliens and the readjustment of the sinking fund are particularly timely and practical and call for the prompt attention of the Legislature.

Panama Canal.—The courts have refused to allow the military governor of the Canal Zone to destroy the houses of the laborers settled there whose employment has ceased with the completion of the work on the canal. Colonel Goethals had ordered the police to clear the Zone of native homes by February 1 and to burn those not removed. New land commissioners will be appointed immediately and no property in the Zone will be confiscated. The first steam vessel passed through the Panama Canal on January 7. It was the Alexander Lavalley, a crane boat, and carried no passengers. It had been operating on the Atlantic side and gradually made its way through during the course of its dredging operations. The trip was made by stages, thus showing the practicability of navigating the canal. Captain Harper, the crew and Colonel Goethals were the only ones on board. The first boat of any kind to make the trans-isthmian trip was a mud scow of the Panama Railroad, which was brought from the Pacific entrance to Culebra cut in November and sent to the Atlantic entrance on December 23.

Race Betterment.—During the meeting on January 8, at Battle Creek, Mich., of the National Conference on Race Betterment, statistics from civilized countries were presented showing that the world's birth rate could be estimated at 34.3 a thousand and the world's death rate at 25, leaving an annual natural rate of increase of 9.3

for each thousand of the population. It was claimed that during the last thirty years the death rate for England and Wales has decreased from 19.4 to 14.7; that of the German empire from 25.3 to 17.9; that of American cities from 23.1 to 16.2. All statistics shown indicated the general improvement in health conditions throughout the world.

New York's Water Supply.—The new Catskill Aqueduct which has cost New York City \$162,000,000 and the labor of 72,000 men for several years, is now finished. Within a year New York will have a supply of 500,000,000 gallons of water a day flowing through a 15-foot pipe ninety-six miles long. The aqueduct is only a part of the gigantic provision which has been made for New York's water supply. The Ashokan reservoir, from which the water will flow its ninety-six-mile trip to the city, is 12.8 miles square, and its cost will approximate \$20,000,000. If all the water which this great repository can hold were turned over Manhattan it would cover the island with twenty-eight feet of flood, the whole area of the reservoir being about that of Manhattan from the Battery to 116th street. Eight villages had to be removed to clear the way for the reservoir, and two cemeteries, 2,800 bodies of the former inhabitants being buried elsewhere at the expense of the city. Using the four drainage areas in the new water system for the city, it is estimated that even in the driest kind of weather New York's supply need never be under 770,000,000 gallons a day, or about 250,000,000 more than is at present necessary.

Ocean Traffic.—During the year just ended steamships of twenty-six lines brought 1,332,200 passengers to this port, 952,834 coming in the steerage. There were 149,986 first and 230,410 second cabin passengers. Secretary of Labor Wilson has been discussing the further protection of poor immigrants with the diplomatic representatives at Washington of several European nations. His sympathy has been aroused by the fact that nearly 20,000 poor immigrants, were turned back at the door because the immigration law found them unacceptable. He is preparing to forewarn all such prospective immigrants and save them if possible from breaking old home ties in a useless search for new ones. "The thing to do is to keep them from starving," he says. "With the aid of the foreign governments and acting in cooperation with our State Department our Bureau of Immigration can, without any new legislation, I think, perfect a practical way of finding out in advance whether those who desire to come will be allowed to enter or not."

Mexico.—According to report, Sir Lionel Carden, British Minister to Mexico, is to be transferred to Brazil and succeeded by Charles Murray Marling who has had a long and varied diplomatic career mainly in the East.—After two weeks fighting Ojinga was oc-

cupied by General Villa's forces on January 10, and nearly 3,000 of the beaten Federalists fled across the river to Presidio, Texas. Northern Mexico is now in the control of the rebels.—Mr. Lind has returned to his station of observation at Vera Cruz, and has communicated to Chargé O'Shaughnessy President Wilson's latest ideas on the situation obtained during the Pass Christian conference.

Canada.—The Montreal conduit was repaired after the city had been without water for more than eight days. Nevertheless, there is danger of a new break at any moment, although everything possible has been done to support the conduit from the outside. A new one is to be made immediately. The stoppage of water caused much suffering. Many were thrown out of work, as factories had to suspend operations. Bread had to be brought in from other towns. Houses were without heat, and in some cases important surgical operations were impossible.—The *Winnipeg Free Press* confirms in its review of the year what has been said in *AMERICA* concerning the condition of the grain growers in the prairie provinces. They are, as a class, mortgaged to the last dollar, they owe the banks as much as these will advance. In addition they are in debt to agricultural machinery manufacturers, and for want of means to pay wages their land is overrun with wild oats and other weeds. Besides, its productiveness is growing less every year. Consequently, they buy in the dearest market and sell in the cheapest, and instead of profiting by their large harvest of the last year, they hardly manage to live. All this they attribute to the grasping corporations and middlemen. The truth is, that it is due in great measure to their own bad management, due to their taking up more land than they could manage, and their wasteful methods consequent on that first error.—Immigration for 1913 was 417,709, larger than that of 1912 by nearly 22,000. The number coming from the British Isles increased by 3 per cent.; from other European countries by 34 per cent. From the United States there was a decrease of 17 per cent. During the last four months of the year there was a very large falling off.—A complete establishment for making counterfeit notes of American national banks was discovered lately in the woods near Joliette. Unfinished notes to the value of several hundred thousand dollars were seized. Five men arrested on the premises claimed to be hunters taking shelter in the house. However, they were held without bail.

Great Britain.—The rumors of divisions in the Cabinet over the expenditure for the navy persist. The last revenue returns show that there is some reason for them. The Chancellor of the Exchequer expected a few months ago to meet Parliament with a surplus of five or six millions sterling. The probability now seems to be that he will have a considerable deficit to report; and the prospect of extending the income tax to include smaller in-

comes is something he, who has held consistently that the rich alone should be taxed, will not consent to. Hence, he stands for reduced expenditure, and there is reason to believe he will find strong support in the Liberal party in Parliament. The French are rather alarmed over the matter, seeing in it the collapse of the *entente cordiale*.—Mr. Joseph Chamberlain has determined to retire from Parliament. For years he has been prevented by illness from taking any part in Parliament. Nevertheless, his constituency has always returned him.—The Church of England has other reasons for alarm than the Kikuyu affair. The Master of the Temple, preaching on Christmas Day, said that though he and others preferred to hold the doctrine of the Virgin Birth, it could not be imposed as a dogma. Others of some dignity in the Establishment have told us that they prefer not to hold it.—The refusal of the Government to take part in the Panama-Pacific Exposition continues to interest the public. Some find the reason of the refusal in the supposed financial difficulties of the Chancellor of the Exchequer.—Labor troubles have broken out in South Africa with a railway strike. Sedition is playing its part, and a leader has been arrested for denouncing the King, the flag and the country. Among other acts of violence, an attempt to blow up a passenger train failed through the vigilance of a track inspector. A citizen defence force has been enrolled, and martial law is expected. Revolution is held to be the real aim of the strikers. Another strike is threatening in the Newcastle coal mines. Trouble is reported from the Jagersfontein diamond mines, caused by a brutal overseer. In driving the natives back to their compound the police killed several.

Ireland.—There was much New Year praying in Anglican churches against Home Rule, either in the form of deploring civil war in Ulster or directly petitioning against the establishment of an Irish Parliament. Meantime it is semi-officially announced that the negotiations between the Liberal and Unionist leaders "are being continued without any untoward incidents." One Ulster Unionist representative, Mr. Fetherstonhaugh, M. P. for Fermanagh, speaking at an Orange meeting, laid down a reasonable basis of settlement: (1) The franchise to be based on rating and paying of rates; (2) A second chamber of representatives for life or a long term of years, an independent judiciary, and all appointments by Civil Service, except for department heads; (3) Satisfactory financial provisions. These, he said, would be real safeguards, unlike the silly clauses against persecuting statutes which nobody feared. On such conditions he was prepared to cooperate with all Irishmen for his country's good.—The Hamburg-America line, not the North German Lloyd as previously reported, has made Queenstown a port of call on the way to Boston, and is establishing agencies throughout Ireland. Its first steamer, the *Rhetia*, will take passengers from Queens-town, January 29, and further developments are ex-

pected on the part of the German company, in consequence of the British Government having permitted the Cunard to break its Queenstown contract.—Dr. P. W. Joyce, M.R.I.A., died in Dublin, January 7, aged 87. He had been Principal of the Training College of Natural Education, President of the Royal Irish Academy and the Royal Society of Antiquaries, member of the Brehon Law Commission, and for sixty years was a prolific and authoritative writer on the language, music, customs, literature, history and antiquities of ancient Ireland. His Irish Social History and Names of Places are standard works, and several of his twenty-five volumes have reached the hundredth thousand. Two other distinguished Gaelic workers have also died recently: Thomas O'Nowlan, M.A., of Dublin, a writer of great learning and a brilliant teacher, who combined classic with Gaelic erudition; and Dr. Lynch, of Ballyvourney, County Cork, who had a national reputation as a benevolent physician, whose district had become, through his efforts, an object lesson in every variety of Gaelic work.

Rome.—According to the cable of January 7, Cardinal Vincenzo Vannutelli, Prefect of the Segnatura Tribunal, called a meeting of that court to pass on the appeal of Anna Gould to nullify the second decision of the Rota tribunal. Her plea is that she was not regularly notified of the hearing at which the decision was given and so was not able to present new evidence. This plea was rejected.—The town of Galitana whose inhabitants were guilty of acts of violence against their Ordinary, Archbishop Ridolfi, of Otranto, has been put under interdict by the Pope. Similar action was taken last year in Genoa because of the action of some of the people in urging the Government to refuse permission to the Archbishop to occupy his See. Two years ago a savage assault had been made upon Bishop Boggiano in Adria and that town was punished in the same manner by an interdict.—The newspaper excitement about Cardinal Rampolla's will and his great wealth has at least called the public attention to the fact that in reality the great man lived in poverty, his little house called by courtesy a *palazetto* being shabbily and meanly furnished, and the Cardinal himself being attended only by a few servants.

France.—In passing through France, David Lloyd George, Chancellor of the Exchequer in the British Cabinet, gave utterance to sentiments which have alarmed the statesmen of France, chiefly because he endorsed the views of Jaurès, and the group of anti-militarist Unified Socialists, and advocated international disarmament.—Even the *Matin* is startled by the alarming growth of juvenile criminality that is revealing itself everywhere in the country. But the frightfully long list of such offences, including assassination, which it publishes, is declared by *La Croix* to be incomplete. The same publication unites with Ribot in denouncing the

financial condition of France as one of disorder, and adds that the description applies to every portion of the government of Poincaré, which is absolutely atheistic. Caillaux is denounced as a scourge of God let loose to destroy the nation. The present Government is regarded as only a holdover till the next election. The party in power is itself torn with dissensions. Catholics have no voice whatever in parliamentary matters. So bitter and mean has been the persecution of the Church that hitherto even funeral processions in cemeteries were forbidden if any ecclesiastical emblem was displayed. Just now, however, after a fight of four years and a half in court, and in spite of Government pressure, a case has been won permitting such processions. On January 9, Gaston Calmette, director of the *Figaro*, published in that paper a signed article accusing Finance Minister Caillaux of extorting money for electoral purposes. The matter will probably be discussed in the House of Deputies next month.

Germany.—The Zabern incident has continued to keep all Germany in a ferment during the past week. The testimony of the witnesses at the court martial has been most contradictory. It is sufficiently evident that provocation was given on the part of the citizens and that the blame can at all events not be cast entirely upon the military authorities. The police were apparently inefficient and the post officials are said to have made it a practice to deliver letters containing threats and abuse against the army officers, while they held back other mail. The members of the fire department refused to obey orders, it is reported, for fear of being trounced by their fellow citizens. On the other hand, Colonel v. Reuter, who stood in command of the Ninety-ninth Infantry, believed it necessary to hold the machine guns in readiness and be prepared for action. To an official who asked him whether he would allow blood to be shed he answered, according to the reports given by the press: "Certainly! Blood may flow, and under certain conditions the story will be a good one if it happens; for we are protecting the prestige and the honor of the whole army and the greatly shaken authority of the government." The judge in his plea urged that the mob had systematically molested and stoned the officers for several days, and that since the police were unable to deal with the situation Colonel v. Reuter had been fully justified in intervening, while Lieutenant Schad had only acted under orders in making arrests and entering houses for this purpose. The charges, therefore, have been reduced to two. The Colonel of the regiment is blamed for holding civilians prisoners over night, instead of transferring them to the custody of the civil authorities, as required by law; while his lieutenant is charged with unwarranted assault, for striking one of his prisoners. A telegram sent by the Crown Prince to Colonel v. Reuter, approving of his procedure, has been explained by the former as merely a personal communication to which no political import-

ance was meant to be attached, and which was not in opposition to any official declaration or decision, since it preceded all such action. He did not regard Alsace as a hostile land, and believed that the vast majority of the people agreed with him that the military uniform must be protected against insult. This was true not only for Germany, but for all countries. The judgment of the court, awaited with the most intense excitement, was finally passed on Saturday. It acquitted all the army officers. The detention of prisoners by Colonel v. Reuter, it declares, had been necessary to prevent bloodshed, the charge against Lieutenant Schad had not been proven, and Lieutenant Forstner had acted in self-defense. In the last mentioned case the sentence previously pronounced was reversed by the superior court. The Centrist paper protests against the entire decision as unjustifiable, both in law and in fact. Only the nationalist organs are jubilant. The tension at present is such as has seldom been felt in Germany.

Balkans.—The troubles of this afflicted part of the world are not yet ended. Prince William of Wied hesitates about accepting the throne that was offered to him by the Powers, the chief reason being that the Mussulman Izzet Pacha, former Turkish Minister of War, wants it and is determined to have it, and two others, Essad Pacha and Ismael Kemal Bey have similar ambitions. From Italy came the news on January 8, that Izzet was in Brindisi to head a filibustering expedition into Albania. He was to land at Avlona, Albania's chief seaport on the Adriatic so as to put himself in communication with his followers in the interior and then to proclaim himself Prince of Albania under the protectorate of the Sultan of Turkey. Two hundred Turks who had arrived at Avlona to help the movement were arrested by the Italian and Austrian forces, who, in anticipation of the raid, were patrolling the coast. This, however, has only prevented one more element of anarchy from adding to the disorder that already prevails in the country, for Essad Pacha is at war with Kemal Bey, who is at the head of the provisional government. The movement from outside, which is fostered by Turkey, was projected because of the strained relations between Greece on the one side and Austria and Italy on the other with regard to Albania's boundary lines, but according to the latest accounts, Italy, Austria and Greece have agreed that Chios and Mitylene should be given to Greece, an arrangement which exasperates Turkey. It is also said that Bulgaria stands with Turkey. On the 8th of January it was reported from Constantinople that 40,000 troops were ready to descend on the coast of Asia Minor without a formal proclamation of war, to take possession of the Greek islands. Meantime the reorganization of the Turkish army by German officers is said to be going on vigorously. To add to the horrors of the situation, famine prevails in many districts of both Albania and Bulgaria.

QUESTIONS OF THE DAY

Another Remarkable Invention

Wonders will never cease. Inventions will never come to an end. A new one is on the market, the strangest of all yet devised by man. It is not a mechanical toy either, nor a machine for making bread. They are commonplace and quite unworthy of aesthetic Boston, the Alma Mater of the inventor. This remarkable invention is nothing less than a new religion, "The Christianity of the Twentieth Century." Its author is Charles Eliot, President Emeritus of Harvard. This is the second time the venerable gentleman invented a religion. Last year he fabricated "The Religion of the Future"; this year he gave to the world "The Christianity of the Twentieth Century." In view of the fact that there is no trace of inspiration or revelation in either, this is remarkable fecundity. We trust Dr. Eliot is not exhausted by his efforts. Next year would be dull indeed without another new religion.

The most wonderful feature of "The Christianity of the Twentieth Century" lies in the fact that it is not a religion at all. It is just Dr. Eliot at his worst. Like all his predecessors, this self-made prophet, this uncommissioned preacher holds out large promises to suffering humanity. There is no need which his religion will not meet, no trial which it cannot soften, no aspiration to which it will not bring accomplishment. Sweetness and light, purity and love, peace and comfort, hope and faith will be its gifts. These are comprehensive promises, but they are not half as comprehensive as the religion itself. That is all inclusive. There is a bit of positivism in it, some theosophy, some agnosticism, some pantheism, a tinge of blasphemy, and anything else suitable for wild moods and wilder whims. The line of converts might include the lean Comte, the portly Madame Blavatsky, the vigorous Huxley, the trenchant Ingersoll, and perhaps even the vociferous Paine. They could all either bow before the new high priest or burn incense in his presence. However, none but thinkers would be welcome in the procession.

To be a thinker you must disregard and even denounce the Creation of Man, the Fall of Man, the reception of the Ten Commandments by Moses, and anything else the new seer dislikes. All these are primitive myths, fit for the rubbish heap, vain and foolish things which no thoughtful man accepts. Thus does Dr. Eliot deliver himself. This, too, despite the fact that millions of most thoughtful men accept the very doctrines which the President Emeritus consigns to the heap as unworthy of credence.

Is a man a dolt because he will not think the irresponsible thoughts of Dr. Eliot; a dunce because he has too much respect for thought and truth to indulge in the wild fancies and exaggerated statements of the founder

of this new religion? By what warrant does Dr. Eliot name men so? What are his credentials? We refrain from exposing them, calmed by the knowledge that modesty has never been a distinguishing mark of any reformer. Oftentimes the assurance of such men is in inverse ratio to their knowledge of the subject under discussion. Thinking men of to-day accept the truths sneered at. Thinking men of other and all Christian days accepted them. Windle, a biologist of repute, thinks, he accepts them. Wasmann, the distinguished entomologist, thinks, he accepts them. So do thousands of others. So did thousands of others. Copernicus thought, he accepted them. Volta thought, he accepted them. So, too, did Ampère, the electrician; Pasteur, the chemist and biologist; Schwann, the discoverer of the cell theory; Bernard, the physiologist; Stensen, the anatomist; Laennec, the discoverer of the stethoscope, and so on without number. Even some of the men who taught and are teaching at Harvard accept them. Are they dolts, too, or are they simply different from Dr. Eliot? Dr. Eliot thinks. Just imagine the profound effort required to think that God should not be called God, but Our Father! A queer Father He is, too, according to the new Christianity. He is not an all-holy personal God whom Christians know and adore, but a "sleepless, active energy and will," which actuates all things and is recognized "chiefly in the wonderful energies of sound, light and electricity," and so on. Such is the Father of the new religion—a blind force which will light our pipes and propel our trolleys. In what His Fatherhood consists it is hard to see. Waiving all other implications, pantheistic and otherwise, such an energy would appear to bear less relation to man than the lamp of the incubator to the chicks. No chick is foolish enough to look for protecting mother-wings in the lamp. The chick is not fit for the new religion. It does not think.

The Father manifests Himself chiefly in light, sound and electricity. What shall we poor sons do on a dark, silent night, when electricity is not sensed? Strike a match, shout, rub sealing wax with a cat's fur and Our Father will become manifest unto us.

Dr. Eliot pokes fun at savages for finding gods in the lightning, the earthquake, the flood, the drought, the volcano, the mighty wind. But lightning is more sublime than the light of a match or of a firefly; earthquakes and volcanic eruptions more wonderful than the "mew" of a cat. If it be savagery to find gods in the sublime and wonderful, what is it, pray, to find God in the ridiculous. We cannot answer. Patience. Next year's religion may hold a solution.

The President Emeritus of Harvard is one of the most dogmatic men in the United States. He attempts to deliver his pronouncements with more force and authority and insistence than an ecumenical council. At the same time he is continually railing at dogma. His religion will have none of it. There is no magic, no miracle about it. It sneers at Hell and appears to dis-

credit Heaven. Does Dr. Eliot really intend to remain in a third state, Boston, for eternity? What can be his difficulty? Just this. He is Dr. Eliot, and Dr. Eliot hates authority. It matters little to him that his teachings logically lead to complete anarchy. If authority in religion is to be rejected, why not in moral and civil and household affairs also? The authority on which the state and home are founded ultimately rests on a religious basis. The Doctor had better be careful. His cook may become a convert and order him out of bed to help her prepare breakfast. This would be real democracy.

The new religion replaces priest and minister by the surgeon. He is the real Apostle. True, he will not evangelize, nor preach, nor perform any of the functions usually associated with an apostle. He will just use his scalpel skilfully, and twentieth century Christians will canonize him and represent him in painted glass, his face aglow with expectation and ether, a splendid substitute for a halo. Surgeons, take notice and become immortal by entrance into the twentieth century Church.

All this time Dr. Eliot is professing respect for Christ. He even deigns to name Him Supreme Teacher in the new dispensation. This is a peculiar procedure. First, Christ's doctrines are denied, then Christ is named Supreme Teacher. This is like a sweet chime of tongueless, cracked bells. It is a flat contradiction. Patience. The Doctor is still hale. Next year will give us a solution. As we said in the beginning, the venerable seer makes fair promises of great virtues as the outcome of his Christianity. To do so he distorts history. But what is that to an uncommissioned founder of a new religion? The imaginary picture he draws is lovely; the reality would be too hideous for contemplation. The sweetness and love and purity which he thinks will eventuate, would be the sweetness and love and purity of the barbaric Goths. The brotherhood he talks about, would be the brotherhood of the untamed Huns. Indeed, if Dr. Eliot's doctrines are ever taken seriously, the world will be little better than hell. But they will not be taken seriously. They will pass. So will the reformers. Christ alone will remain the way, the truth, the light.

R. H. TIERNEY, S.J.

The Power of Italian Socialism

The political elections of October, 1913 which were contested on the basis of universal suffrage, and which drew to the polls nearly one-fourth of the whole population, gave almost a double number of Socialists to the Italian Chamber. Previously, hardly forty deputies had belonged to the Marxian party, now there are eighty out of a total of 508 members in Parliament. The rapid increase of the Socialistic parliamentary representation naturally suggests a corresponding increase of the party, and makes a consideration of the power of Socialism in Italy opportune at the present moment.

A correct estimate of the number of Italian Socialists can be deduced from the *tessere*, which the directors of the party distributed to their followers. These *tessere* for the year 1910 were 32,000; for 1911, 30,000, and for 1912, 28,000. In 1913 the number had apparently increased, although exact and complete statistics are wanting.

At the Congress of Reggio Emilia, which was held in July, 1912, only the representatives of 23,511 confederations took part. These statistics need cause no alarm to a nation which has thirty-six million inhabitants. Unfortunately the number given does not represent all the Italian Socialists, but only a small part of them, *i. e.*, the members who have served their military term in the direct and political organization of the party. Behind that small phalanx there is an immense army, which marches under the shadow of the red flag.

The *Bulletin of the Labor Movement*, an Italian official publication of some weight, mentions in its report for 1912 as many as 97 labor federations, embracing 5,231 syndicates, and 528,151 members. There were 24 national federations with 197,581 members, and about two thousand agricultural leagues with more than 400,000 members. The greater number of these members belonged, likewise, to the Trade Federations, and formed part of the Labor Chamber.

It may be confidently stated that all these organizations of the laboring classes, with certain praiseworthy exceptions, are based upon Socialism. The leaders themselves the Socialists; the principles and motives which animate them are Socialistic. Their purpose is to encourage Socialism. The Confederation of Labor, which comprises the greater part of the trade syndicates, is directed by men like Rigola, who are well-known Socialists. There is, furthermore, a net-work of economic unions, mainly cooperative, which are inspired by Socialism, and through it have acquired unexpected influence, especially through Maffi and his followers, one of the most influential of Socialist leaders. The *Umanitaria*, an institution whose ideals are educational and socialistic, and which owes its foundation to a generous legacy of several millions, has started various important enterprises in the country, and is in the hands of Socialists.

The schools also have adopted socialistic aims. The *Unione Magistrale*, which is said to employ over 40,000 teachers, and adopts a neutral program, is continually attracting many thoughtless Catholics to its membership. It has recently become the spoil of a few bolder individuals who have risen from the ranks of the people, and who are, for the most part, adherents of Socialism. It is fighting now to drive all teaching of catechism out of the classrooms.

The Socialistic press is relatively weak as compared with that of the Liberal and Catholic parties. Up to last year three important daily papers might be reckoned as party organs: *L'Avanti*, in Rome; *Il Lavoro*, in Genoa; *Il Tempo*, in Milan. The last named newspaper has failed

financially. *L'Avanti* is published now in Milan, the commercial capital of Italy, and is chiefly supported by a powerful anonymous society, which likewise propagates socialistic ideas by means of books and pamphlets. There are besides a number of weekly papers and several natural science reviews. The journal most dangerous to religion and to all respectable society is the lurid and irreverent *L'Asino*, of Podrecca, a disgrace to Italy. It is a veritable cesspool of journalistic filth, and puts forth vile calumnies and insults against the Pope, the Church and the priests. It is eagerly read by the people because it recounts all the vices of the higher classes. Formerly it had a circulation of 60,000 copies, which now has somewhat decreased. It is rightly prohibited in Austria, and in some sections of the United States.

The political organizations have given eloquent proof of their efficiency in the two last elections. In 1904 the Socialists obtained 297,123 votes and won 27 seats in Parliament. In 1909 they polled nearly 330,000 votes, and the number of their deputies was 44; in the last elections of October, 1913, they again increased their representative power by about 80 deputies, of whom nearly 70 belonged to the official Socialist party. The others are independent Socialists.

The organized forces of Italian Socialism are well known. An attempt to form an exact idea of their influence upon the Italian populace in the spheres of politics, education, religion and society, would lead us too far afield. It will be more practical to give some idea of the influence of Socialism in regard to religion.

In Italy, as elsewhere, Socialism is openly and officially irreligious. But we must not, therefore, imagine that the men of the professional class, who are employers, schoolmasters, or politicians, are in fact professed Socialists, and therefore hostile to all religious sentiment, although they are swayed by Socialism. Many give their names to support it, not because they are opposed to religion, but for quite other motives. They, on the contrary, deplore the attitude of their party. At Turin, for example, where Italians are better educated, and where over nine thousand heads of families were enrolled as Socialists, only three hundred refused to permit catechism to be taught to their children. All the rest were unanimous in accepting it and in demanding it. If a true estimate were to be taken of the sentiments of those who belong to the Labor party, to the syndicates of employed labor, and especially to the agricultural leagues, many tens of thousands would be found to be, not only believers, but also practising Catholics. But of what use is it that this ignorant, albeit large community retains the Faith and often the practice of the Faith, if by numbers and by money it upholds a serious war waged against the Church and against religion by the leaders of the party; and if each day it is alienated more and more from religion by the lectures it hears, the newspapers it reads, and the social circles it frequents? Contempt for the priesthood, indifference and carelessness towards religion are cleverly

insinuated, and the results are hatred of religion and opposition to the Church.

The Socialist propaganda has done immense harm to the religion of the people. The localities which have been more particularly affected by it are Romagna and Emilia. Here one sees the sad spectacle of whole districts where churches are almost deserted; where a number of parents no longer wish to have their children baptized, and where civil marriages and lay interments have become very prevalent. Organizations inspired by Christian principles are now making fresh conquests, but with incredible labor. In the large towns and everywhere where industrial centres exist the Socialistic propaganda has either destroyed the Faith or has weakened it, and has reduced to a remarkable extent the practice of religion, especially amongst the men.

In the war against God, Italian Socialism finds faithful allies amongst Radicals, amongst a few Republicans, and above all amongst the Freemasons, for in spite of the clamor made against Freemasonry by many Socialistic organs, it has penetrated the movement to a great extent.

Italian history in the nineteenth century and in the beginning of the twentieth shows that the people did not yield to the anti-religious machinations of Freemasonic liberalism, but they yielded instead at times to the influence of Socialism, which shows a far more deleterious result after a little more than twenty years than the power of Freemasonry had been able to effect during half a century. The reason is that Socialism knew how to give economic advantages to the common people. Above all, however, it sought to alienate them from God and the Church in order to obtain ascendancy over them. This sad history should teach us how we are to lead the people back to God and to the Church.

I. QUIRICO, S.J.

Anglo Saxon Gilds

Although the first gilds were founded on the continent, yet the first complete gild statutes come to us from England. The earliest mention of the Anglo Saxon *gegyldean* or "gild-brethren" occurs in the laws of King Ine, which were promulgated before the year 700. An entire series of gild ordinances, moreover, was drawn up by "the bishops and reeves of London" about the middle of the tenth century. But the organizations in question, although embodying much of the true gild spirit—of that solidarity and brotherhood which is perhaps nowhere found to-day except in the religious orders and in the narrower circle of the Christian home, were not gilds in the strictest sense of the word. They were of obligation for the Saxon freeman and were imposed by law. Their civic purpose was the prevention of theft and the preservation of order and peace, while they likewise served as mutual insurance companies, charity organizations and purgatorial societies, and in fine gave to every man the strong support of a brotherhood pledged to stand by him

in every trial, to support him in every claim for justice and to bear his burdens with him when misfortune came upon him. Such were the *frith gilds* under Athelstan, with their tithings and their hundreds.

The first mention of the *gegyltan* occurs at the very period when the Catholic religion had achieved its final triumph in England. With the Faith came likewise that spirit of liberty and Christian love which alone could make possible the free and full development of the medieval gilds. Faultlessly perfect of course they were never to be; for their members were not angels but men. Much, moreover, remained from earlier customs and traditions which the Church could only gradually change in the course of centuries.

One of the first free organizations was the Gild of Knights, *Anglisshe Cnihtengilda*, as the Latin text calls it, which flourished in some of the leading cities of England and particularly in London, from the ninth to the twelfth century. *Cniht*, the Anglo Saxon word for "knight," originally meant a page or servant, and in the latter meaning still survives in the German *knecht*. At the time of the Cnihten Gild there was already a class of servants, no longer domestics, but armed retainers, who often enjoyed the familiarity of their masters and even received from them grants of land. Known as Knights, they were now the military attendants of great lords and bishops. A thane could hold his lands only on condition that he kept at least one such warrior for the defence of the community. The Cnihten Gild, or Gild of Knights, was therefore an important organization, and we find that a charter was granted to it by Edward the Confessor. In it he refers back to previous legislation in their favor as early as "the days of Edgar, Ethelred and Cnut."

Unfortunately the statutes drawn up by the Knights are not preserved for us. The closeness of their relations with the Church is, however, sufficiently clear from the circumstances attending the dissolution of their gild. In the year 1125, we are told in an old Latin document, fifteen burgesses, "from that ancient stock of noble English Knights," met together at Holy Trinity Priory and there transferred to the church and to its canons all their extensive lands and notable privileges, *totam terram et soccam*. To add special solemnity to the act they entered the church itself and there laid upon the altar all the charters of their association. In return they and their forefathers were admitted to a participation in the spiritual benefits of the Priory. (*Liber Dunthorn*, fol. 79; *Letter Book C*, fol. 135. *Gross II*, 183, *sqq.*) The jurisdiction which they thus conferred was exercised by the priors of Holy Trinity until the Reformation, and the land later became a quarter of London. The incident, like countless others shows the intimate connection which everywhere existed between the gilds and the Church.

This relation becomes still more evident from the three oldest gild statutes in existence, whose original Anglo Saxon text may be found in Thorpe's *Diplomatarium*,

and dates back to the earlier part of the eleventh century.

Of these sets of ordinances the first belongs to the Thanes Gild of Cambridge. In reading it we find ourselves transported into the midst of a society vastly different from our own in its uncentralized state, harried by raids and warfare, where every freeman was necessarily armed in his own defence, and communities largely administered justice through their gilds of burghers, knights and nobles. The *wergild* or blood money was still exacted for the taking of life, for every wound inflicted and for every injury to a man's "civil rights, his honor or his domestic peace." (*Kemble, Saxons in England.*) But how wonderfully the Church had already tamed the savage instinct of the rude warrior, and ruled him by justice and love, is evident from the statutes before us.

"We declare in this writing," they begin, "the agreements which have been made by this society of the Thanes Gild of Cambridge. First then each member shall give to the others an oath of true fidelity, sworn on the Holy Relics, before God and before the world; and all the society shall ever support him who has most right."

We are dealing here, it must be remembered, with a powerful organization in which were leagued together the nobles of the realm. In place, however, of primarily upholding their class or defending their privileges, they pledge themselves to support under all circumstances, by arms and influence, "him who has most right," irrespective of gild or cast. In the same spirit is composed that other regulation, "If the gild brother slay any one through wantonness and with guile, let him bear what he has wrought." If, however, "he be an avenger by compulsion," each brother must contribute to aid him in paying his *wergild*. We touch here upon the right of private warfare, known as the "right of feud," which was still legalized within certain limits, although blood money was exacted for its deeds by the law. The Church had indeed been able to restrain, but not as yet entirely to abolish it. The power of a modern police department and court of justice was still largely vested in the gilds, while the law permitted individuals to take into their own hands the execution of what was considered just punishment for certain crimes. The State itself was powerless to administer justice in every case. Such are the historic facts. The regulations of the gild of lords, as of the frith gilds, were therefore mainly concerned with exacting or paying the *wergild*. If necessary the entire gild would rise in arms to enforce justice. A fine was demanded even for an offensive word spoken to a fellow gildsman: "If any gild brother insult another, let him pay a sester of honey, unless he can clear himself with his two bench comrades."

The law of Christian charity was not forgotten. If any gild brother stood in need of assistance, the nearest officer was at once to be informed, and if he neglected

his duty he was to be heavily fined. The same held true of the superior officer, whose only excuse for neglecting a service of charity could be the instant need of his own lord, or a sickness which actually confined him to bed. Such help, it should be noted, was to be afforded whenever "any gild brother be in need of his fellow's aid." The duty seems therefore to have been as extensive within the brotherhood as charity itself. At the death of a member the entire gild was to be present at the funeral Mass, under penalty of fine. The expenses were borne by the society, and each brother was, moreover, to contribute "two pence for alms, and thereof bring what was fitting to (the church of) St. Aetheldryth." (*Benjamin Thorpe, Diplomatarium Anglicum Aevi Saxonici*, pp. 611-613.)

Passing on to the documents of the Exeter Gild, whose statutes were written at about the same period, we are suddenly lifted out of a world of strife and care into an almost purely religious atmosphere. Yet temporal interests were not neglected by the old gildsmen, for their organization served as a fire insurance company as well as a sodality and a purgatorial society, and it provided its members with a well-filled pouch when they went upon a journey.

The gild was formed by the good folk of Exeter, as their records tell us, "for love of God and for our soul's need, both as to our life's prosperity and also as to the latter days, which we desire for ourselves to be at God's doom." The three yearly meetings were held at "Michael's Mass," at "St. Mary's Mass after Midwinter," and at "Allhallows Mass-day after Easter." Each gild-brother was to bring with him two sesters of malt, and each knight one sester and a *sceat* of honey, evidently intended for the banquet which followed after the Mass, or some time in the course of the day.

The provisions made for Masses are indeed most generous. "Let the Mass-priest always sing two Masses, one for the living friends and one for the departed; and every brother of common condition two Psalters of psalms, one for living friends and one for those departed. After a death let each man offer six Masses or six Psalters of psalms; and at a death each man five pence." The latter were to be given at once as an alms for the repose of the departed soul. The penalty for any one who absented himself from the meetings on the three great Mass-days of the gild was no trifling fine, but "for the first time three Masses, for the second time five Masses, for the third time let him have no excuse, unless it be for sickness or for his lord's need." The beautiful statutes close with a prayer for grace to observe them, "May God support us thereto." (*Thorpe*, pp. 613, 614. *Dr. Hicks, Thesaurus*.)

To the third gild, that of Abbotsbury, founded by Orcy, a friend of King Canute, we need only make the briefest allusion. "This writing witnesseth," begin the records, "that Orcy hath granted the gildhall at Abbotsbury and the site thereof to the honor of God and St. Peter, and

for a property to the gild, both during his life and after his life, for a long lasting commemoration of himself and his consort. Let him that would set it aside, answer it to God in the great day of judgment!" The regulations then follow for the offerings of money or wax to the church according to the needs of the priest, of bread loaves, "well-sifted and well-raised, towards our common alms," together with gifts of wheat and of wood. So the ordinances continue looking mainly to the spiritual welfare of the gildsmen, living or dead. "Let us fervently pray to God Almighty, with inward heart," we read in the conclusion, "that He have mercy on us; and also to His holy Apostle St. Peter, that he intercede for us and make clear our way to everlasting rest." (*Kemble, Thorpe*.)

It is not necessary to point the moral for our age. Every organized effort, civic, social or economic, must be carried on with the assistance of religion if the true Christian ideal is to be realized. The great sin of modern times is the attempt to banish God from education, from social and industrial life. The object of a study of the medieval gilds is to reform society according to the mind of the Church—to renew it in Christ Jesus.

JOSEPH HUSSLEIN, S.J.

An Episcopalian Marriage Case

During the Protestant Episcopal Convention, held in New York about three months ago, the Catholic Church was vituperated for presuming to have a marriage law of its own. The Convention had not been closed very long before Episcopalians of New York were startled at seeing a gentleman, who had been set free by the civil law, married to a new bride in one of their own churches by one of their own clergy. Some asked an explanation, and were told by the clergyman involved that the matter had been referred to the bishop, with whose approval he had officiated at the marriage in question. This does not seem to have stopped discussion in New York and elsewhere; for an Episcopalian periodical appealed lately to its readers to trust the bishop, giving these two reasons why they should do so, that he had consulted a lawyer and that in such matters he is extremely conscientious.

We do not for a moment challenge the conscientiousness of all concerned, the bishop, the clergyman, the bridegroom and the bride; but we think Episcopalians would be better off, if in such matters they had something more stable to rely on than counsel's opinion and the bishop's conscientiousness. We have the greatest respect for the legal profession. But if one wishes to build a great bridge he does not consult a mining engineer, nor if about to construct a system of waterworks does he quite ignore the hydraulic engineer. Similarly, in matters of ecclesiastical law one does not go to one however learned in civil law. The bishop's conscience will not supply for his deficiency in science. How much more satisfactory would it have been had the bishop been able to refer the

case to a curia of his own, the members of which, learned in the letter of the law and precedents governing its application, could have given him a clear, authoritative decision on its merits. This was impossible, because, at best, the Episcopalian marriage law is no more than rudimentary.

The fact is that Christian marriage is one thing: marriage as viewed by the civil law is altogether another. The case we have quoted shows that no body of Christians can defend Christian marriage without a definite body of law on the subject. To those acquainted with the case we would say: think of all the distinctions it may have involved, between what was antecedent to the original marriage and what was consequent, between the absolute and the relative, between the antecedent doubt and the consequent, between the doubt concerning the law and the doubt concerning the fact. Hitherto, Episcopalians, earnestly as they may desire to defend Christian marriage, have been unable to do so efficaciously, just because they have no real law on the subject. There must have been some among them to comprehend this. If they can not induce their less understanding brethren to consent to legislation on the subject, at least they may restrain such from reviling the Catholic Church because it has its Christian law on the matter.

Bad Business

When our contemporary the Philadelphia *Public Ledger* was owned by Mr. Childs, and subsequently by Mr. Ochs, some care was taken to keep from its pages what Catholics would find offensive. The owner of the *Ladies' Home Journal*, however, controls the *Ledger* now and shows scant regard for the susceptibilities of Catholic readers. The *Ledger* has urged, for instance, the taxation of parochial schools and lately that paper has been offering as a supplement to its Sunday issue, reproductions in color of Miss Violet Oakley's paintings in Pennsylvania's Capitol at Harrisburg. These paintings, it will be remembered, whatever their merit may be as works of art, are inspired by the Protestant tradition, falsify history, and were placed in the Capitol against the strong but ineffective protests of Catholic voters whose money helped to build the new State House. As the man chiefly responsible for the pictures being in the Capitol was convicted of fraud and went to prison, the *Catholic Standard and Times* well observes: "There is a grim fitness in the association of deceptive history with the stigma of monstrous robbery and the dread nemesis of punishment that overtook many of the participants in that dark and villainous conspiracy to steal millions of the people's money under the eyes of the men who were sworn to do the duty of protecting the public, but failed to do it."

However, the *Public Ledger* seems to feel no delicacy about offering its Catholic subscribers copies of these mendacious pictures, for the painting of which public money was so disgracefully misused. Letters of protest,

we hope, poured into the *Ledger's* office. But there is another form of protest to which a paper's business manager is said to be extremely sensitive. Will it be necessary for the Catholics of Philadelphia to adopt that?

In a recent Catholic Truth Society pamphlet, entitled "Christianity in Modern England," Father C. C. Martindale, S.J., makes some observations that the Catholics in this country may also read with profit:

"What can be claimed," he writes, "of all modern Catholics is that they should be instructed, and they should be keen. Whenever a non-Catholic meets a Catholic, he ought to go away feeling it easier to become a Catholic himself. He must have met sympathy, he must have met intelligence, and, above all, he must have met sincerity of life. It is heartbreaking to meet Catholics who are simply letting their splendid chance slip through their hands perhaps because they don't know it's a chance, certainly because they don't know it's splendid. . . . I knew somebody of whom it was said, 'She's a Catholic, of course; but she's so tactful you'd never guess it.' And again, 'Yes; she is a Catholic, but she's so kind and never allows it to make the least difference: she never lets Mass or fasting and all that sort of thing become a nuisance.' And in fine, 'Yes, he's a Catholic; but you see he behaves just like everybody else: we're all in the same boat together, and religion doesn't really matter one way or the other.' Most of these remarks could be interpreted in two senses; and, anyhow, one must expect a percentage of slack Catholics. But I fear that the percentage is here and there too high; and that the attitude in my Catholic friends which provoked these comments justified their being interpreted in the less satisfactory sense."

In other words, more Catholics who are really interested in their religion are wanted, who are competent to give inquirers exact information about it, who show in their daily lives a certain "other-worldliness" that subtly distinguishes them from non-Catholics. "I am a child of the Church," were almost the last words of St. Teresa, the wonderful mystic. That thought was her chief comfort as she lay dying. If the American Catholics of to-day would take as a motto those same words and live up to them sincerely and consistently, the annual conversions to the Faith would be numbered by thousands.

No one who has observed the present day tendencies of certain magazines and papers that are commonly considered highly "respectable" will think the following strictures from the *Outlook* too severe:

"A most demoralizing offense of some magazines and newspapers is the exploitation of woman on the physical side, the growing use of half-clothed figures. The emphasis on the physical grows more emphatic and audacious, and its object is unmistakable: semi-nakedness is exploited for business purposes; it is a bid for the support of a class in the community who are attracted by indecency so long as indulgence in that taste does not jeopardize their standing as

respectable people. What makes the increasing audacity in the use of the semi-naked ominous is its appearance in newspapers and magazines which regard themselves and are regarded by their readers as responsible and respectable publications. . . . The mischief is serious because it is fundamental: it cheapens women, and anything which lowers the respect of society for women strikes down one of the great safeguards of society. Boys and young men who constantly see these illustrations cannot escape the contamination of ideas and associations which cheapen women in their thoughts. The vulgar handling of things essentially sacred and pure is a form of sacrilege which weakens the foundations of faith and reverence. These illustrations are an insult to women, because they treat them on the lowest plane; and they destroy that modesty which is just as truly the quality of a boy of fine grain as of a high-minded girl. They diminish the strength and happiness of society by diminishing its respect for wifehood and motherhood: for the degree of respect in which women are held is one of the measures of civilization."

Wise words and a salutary warning. The fact that some of the journals and periodicals that allow such illustrations in their pages are considered owing to their antecedents and history to be safe "home papers" makes the evil in question all the more insidious. Before long, perhaps, careful fathers will have to use the scissors on papers that enter the home.

CORRESPONDENCE

The Catholic Church in Bulgaria

The recent Balkan struggle has turned the eye of the world to these small States, which before were looked upon as trivial and of no importance. Beyond all doubt the Bulgarians have in the past been the most persecuted of all the Balkan nations. The Turks felt no uneasiness that their cruelty might come to the ears of the other European States, for they were shielded by the Schismatic clergy, who were almost exclusively Greeks. It was not until after the Crimean war that the Bulgarians began to make any headway in freeing themselves from the Turkish yoke. They first demanded an Exarch of their own from the Patriarch of Constantinople. Upon his refusal they turned to Rome. Pius IX complied and Archbishop Sokolski in 1861 was consecrated Archbishop of all Southern Bulgaria. The "Union" spread rapidly and the number of converts soon amounted to 60,000. The hope was entertained that all Bulgaria would be Catholic, but Russia intervened. On the one hand Russian money and on the other the secret removal of the Archbishop and the setting up of a Schismatic Exarch prevented a total Union.

In Thrace the Union was set on foot in 1863 by a septuagenarian monk named Panteleimon. In 1808 there came to Mount Athos, which was the home of many Schismatic monasteries, a young Bulgarian named Petko Jelesov. He became a monk and adopted the name of Panteleimon. His religious life was extremely edifying; he had a remarkable devotion to the Blessed Sacrament, was always hungering for the Saviour in the Eucharist and going frequently to Holy Communion. This piety

naturally drew upon him the displeasure of his more worldly brethren. Every means was used to dissuade him from his devotion to the Blessed Sacrament. When it was found that these efforts were futile, he was sent from one monastery to another and finally expelled from them all. By the influence of the priests he was thrown into prison and grossly maltreated. But the Lord cares for the devout, and finally, with a few priests whom he had won over to his views, this heroic old man in his seventieth year came to know the Catholic Faith better and by God's grace embraced it. As his sanctity was known far and wide many followed his example and in a short time he had founded several missions and established not a few monasteries in the vicinity of Adrianople.

In Macedonia the Union was established permanently in 1874. There, the Schismatic Bishop Nil Izvorov, who had been just appointed and was universally loved by the people, was deposed by the Exarch at the desire of the Patriarch of Constantinople. The bishop then became a Catholic and brought with him to the Faith many thousands, until the Turkish Government tried to prevent further conversions.

At present out of about four and one-half millions of Bulgarians some forty thousand are Catholics, one-half million are Moslems, and all the rest are Schismatics. In the independent Kingdom of Bulgaria there are about thirty thousand Catholics: these belong either to the Bishopric of Nicopolis or the Apostolic Vicariate of Sophia and Philippopolis. The Bishop of Nicopolis, Heinrich Doucet, who was consecrated in the year 1895, is a Passionist. His residence is at Rustchuk and he has as Coadjutor-Bishop, Leonard Baumbach. In this diocese there are about thirteen thousand Catholics administered to by fourteen secular and fifteen Order priests. The Capuchin, Robert Menini was consecrated in 1880 and is Bishop of Philippopolis. In his Vicariate there are about sixteen thousand Catholics; forty secular and forty-five Order priests. There are six Orders of men and six Congregations of nuns at work in Bulgaria. Deserving of special mention are the Passionists at Rustchuk and the Capuchins, about thirty in number in Sophia. There are ten teaching Brothers who have a college in Sophia, where more than two hundred pupils are on the roll.

Most of the Catholics in Bulgaria are of the Latin Rite, those, however, in Thrace and Macedonia have the Eastern-Slavonic Rite. The Catholic Bulgarians in what was hitherto Turkish territory are divided into three Vicariates: Constantinople, Thrace and Macedonia. In Constantinople there are practically no Catholic Bulgarians, yet in 1906 Archbishop Michael Mirov was appointed chiefly to look after the Bulgarian Catholics' interests with the Turkish Government. The Thracian Catholics and also the Catholics in Bulgaria of the Eastern Rite are under the Vicariate of Thrace. The Bishop Michael Petkov lives in Adrianople where there are four thousand Catholics and twenty native priests. The Assumptionists are especially active as teachers. They have adopted the Eastern Rite. The Sisters of Mercy from Agram devote themselves to the education of girls and hospital work. Among these a small percentage are native Bulgarians, but the greater part come from Croatia. The Apostolic Vicariate in Macedonia includes about eight thousand Catholics. The Bishop Epiphanius Shanov resides in Kukush and has forty priests assisting him among the people. Here there has been a remarkable advance towards Catholicity. In the spring of 1910, eleven villages with more than one thousand five hundred

souls were converted. The Catholic Church in what was until lately Turkey, has suffered much in the recent struggle. From all sides priests and nuns send tidings of their distress and the persecution of the people. In their retreat the Turks did their utmost to ruin the country, by setting fire to the villages and ruthlessly slaying the natives. In the second Balkan war the Greeks behaved in a similar manner. The Bulgarian Catholics were driven from their homes and many fled to the borders for safety while not a few have emigrated.

However, like the Israelites of old the Bulgarians have hopes of a more successful and peaceful future. The Kingdom of Bulgaria has always been well disposed to Catholics. King Ferdinand, himself is a Catholic, and though his eldest son Prince Boris was brought up a Schismatic, the rest of his children, two daughters and a son, are good Catholics, the two daughters being prominent Sodalists. The last war has done much to advance Catholicity among the Bulgarians. The Bulgarian soldiers have seen the untiring sacrifice of the Catholic priests among the natives and the noble and heroic work in the hospitals of the nuns who have consecrated their lives to caring for the sick and the wounded. They realize that they have been duped, deceived and abandoned by their Schismatic brethren. A great movement towards Union has shown itself in the Kingdom. In October of this year three mass meetings were held in Sophia to discuss the conditions of the Bulgarians in Macedonia. A large number attended and the speakers were men of prominence in every path of public life. The general trend of opinion seemed to be that there is only one way of preventing the assimilation of the Bulgarians in Macedonia with the Servians and Greeks—namely the Union. Bulgaria, abandoned by all, has turned her eyes towards the Vatican. The time of her emancipation is at hand. It may come through a Bulgarian Windthorst or O'Connell—but it is at all events rapidly approaching. Europe and especially the Balkan world are awaiting the issue.

J. RUKAVINA, S.J.

Cardinal Rampolla and Spanish Politics

MADRID, December 29, 1913.

While the periodicals of all nations are giving generous space in their pages to review notices of the brilliant career of the illustrious cardinal whose name will always hold high place in the annals of the Pontificate of Leo XIII, may it be permitted me to fill a page with an interesting bit of contemporary history as I sketch the important part the dead Cardinal Rampolla played in guiding the progress and development of recent politics in Spain? I shall venture no criticism; my sole purpose will be to narrate facts with impartial sincerity.

Following the restoration of the Bourbons in the plains of Sagunto, when Don Alfonso XII was acclaimed King of Spain and the second Carlist war had been brought to a close, one of the chief concerns of the earlier Cabinets of the restored dynasty was that concerning the attitude which the clergy and the Catholic body in general were likely to assume towards the new institutions. That these were in a certain sense hostile to the changed order seemed manifest. Catholic sentiment in Spain had apparently crystalized into the conviction that Catholicism was incompatible with the new régime and with the ministers, whether conservative or liberal, of the monarchy of Don Alfonso. Not merely among the plain, common people, but in many of the Religious Orders, among the Secular Clergy and even in a notable part of

the Episcopate as well, the opinion appeared widespread enough that only in the Carlist following could the old-time high religious ideals be found. It was an unfortunate identification of religion with a political party. One need not add that the entire Carlist press and especially *El Siglo Futuro*, then the official organ of the "Traditionalists" so-called, encouraged this spirit and defended the exclusive criterion thus accepted.

When things were at this pass Monsignor Rampolla, Archbishop of Heraclea, came to Spain, in 1883, as Nuncio Apostolic. It may be remarked that, at the time, his nomination to represent the Holy See in Madrid was viewed with some little mistrust by the Government, for during a former residence in the capital, in 1876, when he acted as Auditor of the Nunciature, Rampolla was believed by them to have shown a certain sympathy for the "Traditionalists." The mistrust, however, was speedily dispelled. Whether it was that the new Nuncio had been trained in the luminous and expansive politics of Leo XIII, or whether it was that he saw for himself that the situation in Spain in 1883 was vastly changed from that which he had known in 1876, certain it is that following his arrival in Madrid Rampolla made clear his desire to favor the interests of the restored dynasty and to win over to the monarchy all Catholics. He made no secret of his opposition to the irreconcilable partisans of the ancient absolutism.

There can be little doubt that his attitude was that of the Vatican. One month preceding the coming of the new Nuncio to his post Leo XIII had published his memorable encyclical letter "*Cum Multa*" (December 3, 1882) addressed to the bishops of Spain. In that splendid document the Pope referred to the error of those who sought to identify religion with any political party, reminding us that the Church can flourish under any form of civil government in which religion is respected and the common principles of justice are not ignored. It was in that same letter that he called upon all Catholics to sink their political differences in order that all might unite upon fundamentals and work together for the defence of the interests of their Church and faith.

In the Carlist camp Leo's Encyclical was like a bolt from the blue sky. Quickly recovering, however, from their first amazed surprise, certain leaders of the party hastened to destroy the effects of the pontiff's letter by arbitrary interpretations of its sense entirely in line with their own particular opinions. The union which Leo recommended, it was claimed, was a union of practical Catholics, of those who had known none of the smirching contagion of modern liberalism. And it was affirmed, at least it was clearly enough implied, that in Spain the only Catholic party was that of the Carlists. One can easily fancy how the Encyclical failed to bring about the results which the Pope had looked for. Criticism and censure, more or less veiled, of the bishops who had received the Holy Father's counsel with submissive hearts, were constantly appearing in the Carlist press, and as an unhappy sequence one saw a good proportion of the Clergy withdrawing more and more from cordial harmony with their prelates and assuming a hostile stand towards the ruling dynasty. The clouds of threatening civil strife once again darkened the horizon.

Early in January, 1885, the Bishop of Plasencia, published a pastoral letter which hurried on the crisis, the more so as several of his brethren in the episcopacy were not slow in aligning themselves by his side. In this communication to his flock the bishop not only sharply criticized the policy of the Government, but even made im-

prudently disrespectful allusions to some of the most dignified personages of the land and to certain cardinal features of the country's policy. The Government seized the occasion to make diplomatic protest. Mutual explanations followed on the part of the civil and ecclesiastical powers and in the end, thanks mainly to the discrete intervention of the Nuncio, Mgr. Rampolla, the incident was closed to the common satisfaction of all concerned.

A similarly skilful diplomacy of Rampolla saved the situation in this same year, 1885, on two other critical occasions fraught with genuine danger for Spain. The first of these found our country face to face with war with Germany over the question of the Caroline Islands. The revolutionists among us appeared quite ready to use the opportunity to the detriment of the monarchy and Spain was saved only by the happy mediation of the Holy See to whose arbitration the delicate question in dispute was submitted through the clever management of Mgr. Rampolla. The second arose from the untimely death of King Alfonso XII in that year. For some time before the end reports had indicated the fatal outcome of the King's illness, and the Republicans, always alert to make capital for their cause, were preparing to make good use of the difficulties certain to follow the monarch's death; the Carlists, on their side, were equally determined to rush to arms should the Republicans seize that occasion to disturb the public peace and order.

The twofold danger arising thence made imperative a prudent alertness to safeguard the peace of the opening days of the Regency and Mgr. Rampolla was fortunate, indeed, in the wise management by which he succeeded, when the Carlist party sought his aid in securing the united action of the Spanish episcopate to uphold the authority and prestige of the throne which the death of the young king had left vacant.

His action then left little opening for doubt regarding the sympathetic affection of Leo XIII for the ruling house of Spain; an assurance made doubly sure when shortly afterwards the country witnessed the spectacle of Mgr. Rampolla, in the name and as the personal representative of the Supreme Pontiff bringing the posthumous son of Don Alfonso XII to the baptismal font and acting as sponsor to our King, now reigning, in the administration of the baptismal rites.

The last incident in which Rampolla, whilst Nuncio in Madrid played an important part, was the definite placing on a basis of peace the religious question in Spain. In 1886 the Liberals were in power and Sagasta, who had succeeded Canovas on the death of Alfonso XII, was their leader. That party was determined to lay before parliament a bill favoring civil marriage, a project which threatened once again to arouse conflict and strife over the interests of religion. Long and difficult was the parleying which followed between the Nuncio and the leaders of the Liberal party. Rampolla, in the end, was able to bring harmony into an extremely delicate controversy by persuading the Government to insert in the Civil Code an approval of two forms of the marriage contract: the Church marriage for Catholics, which secures all civil effects with respect to the persons and property of the contracting parties and their descendants; and the civil marriage in accord with what the Constitution of the State prescribes and regarding which the Holy See allows the Government to dictate the conditions it deems best.

The relations then existing between Rome and Spain were cordial as one could wish. If on the one side the Vatican was obliged to yield, in a measure, to the pur-

pose of the Liberal Government to adopt certain reforms not without dangerous accompaniments; the Government, on its side, was led to make important concessions to the Church, such, for example, as the acknowledgment of the full rights of religious institutes to acquire and hold property of every kind, and the right of individual religious as well to inherit, even after they had been professed.

All this should establish, without question, the positive character of the policy of the Nuncio. And he gave one more proof of it. Called to Rome, where, in May, 1887, he was honored with the Cardinal's hat, upon taking leave of the then Minister President, Señor Moret, Rampolla once more renewed his assurance that the Pope would do for King Alfonso XIII and for his august mother whatever lay in his power. He affirmed, too, without reserve or limitation, the Pontiff's purpose to sustain the King's throne against revolutionary plottings of every kind, came they from the party of the Left or from the party of the Right.

One instance will serve to illustrate the manner in which Cardinal Rampolla, once he was established in Rome and charged with the Secretariate of State by Leo XIII, proved himself loyal to this pledge. It is common report that, in 1897, Don Carlos de Bourbon commissioned a certain confidant of his, of distinguished place in the Roman aristocracy, to visit the Vatican and, in his name, to offer to the Holy Father respectful assurance of his devoted submission. The Roman nobleman failed to secure an audience with the Holy Father but Cardinal Rampolla was charged to receive him and to tell him that "in the bitter trials, through which Spain was then passing, the Holy Father felt it to be his duty to urge all true patriots to harmony of action." The Cardinal added that in Spain, as in France, it was the duty of all Catholics to respect the Constitution of the land.

I need not enter into details regarding his sympathy and helpfulness when, early in April, 1898, war between Spain and the United States was imminent. You, in the United States, know of his action in arranging matters with Spain's representative at the Vatican to have the whole question in dispute referred to the arbitration of Pope Leo. Unhappily when Archbishop Ireland, of St. Paul, commissioned by Rome to submit the proposition to the United States authorities, arrived in Washington, it was too late. President McKinley had already sent in his message to Congress asking for authorization to intervene, with armed forces, in Cuba.

Such, sketched in brief outline, was the sympathetic course followed by Cardinal Rampolla in the development of politics in Spain since the Restoration. His was a difficult and hazardous position,—one demanding a diplomacy of the highest order, one requiring serenity of judgment, an exalted wisdom, a clear understanding of the problems facing the nations in that day, above all, one in which a spirit of prudent conciliation was imperative. Happily Cardinal Rampolla possessed in a notable degree all these qualities,—had he not, Spain undoubtedly would have seen prolonged within her boundaries a disastrous politico-religious warfare with all its disastrous influence upon the moral and material interests of the country. I shall pass no judgment upon the outcome of his labors, nor shall I say whether that outcome has measured up to the results hoped for by the Cardinal. It is too early to pass exact and definite judgment upon such recent history. Later generations will realize the truth and God's Providence will provide.

NORBERTO TORCAL.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

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Dark Republican Deeds

The Portuguese monarchy was effete. The Portuguese republic is infamous. The tale is sad and weird enough to appear fiction. Unfortunately, it is sober fact. Some months since the Duchess of Bedford went down to the unhappy republic to investigate conditions there. The result of her visit was a story so terribly and brutally tragic that men shook their heads in doubt. She told of dark, vermin-infected cells which dripped water and oozed slime. In the dungeons were people of both sexes, of all ages and conditions of life. Men and women were corralled like beasts. The high-born lady and the outcast were side by side. Virtue was often put to the blush by vice. No pity was shown. Hunger and filth and abuse and worse were the portions of the prisoners. No hope of release or even of trial was given. In a great many cases no charges had been made. None could be made. The prisoners were guiltless of crime. This one was a marquis. That was his crime. Another had been an attendant at court. That was her crime. The republic was endangered thereby. A filthy cell, hunger and abuse alone could save it. Such was the story of the Duchess. Men doubted it. The author was a woman and a duchess to boot. Herein were two counts against her assertions. A woman is apt to be sentimental and panicky. Both lead to exaggeration. Maybe this woman had exaggerated. Then, too, a duchess would naturally make out a case against a republic. Accordingly to set doubts at rest, a man, a democrat, in the person of Mr. Philip Gibbs was sent down to Portugal by the liberal English paper, the *Daily Chronicle*.

The Duchess was right. Gibbs has vindicated the woman and the Duchess too. His tale is even more harrowing than hers. On his very entrance into Portugal, the doughty Englishman fell afoul of the liberty-loving Republicans. Like all Englishmen he loves his bath, and like all Englishmen he carried his bath robe with him. A Republican spied it. There was a cominotion. Here

was a monk's habit. Wherever there is a monk's habit, there is a monk not far distant. Portugal was all but convulsed. The traveler was in difficulties. How he escaped, he does not say. Probably he gave the robe to the Republican. They take kindly to other people's goods. The difficulty over, Mr. Gibbs was presented to Senhor Manceira, the Minister of Foreign Affairs. With Turkish suavity, equanimity and sincerity, this gentleman invited the visitor to see for himself: "That the Portuguese Republic is founded securely upon the will of the people and has guaranteed liberty to all." The wily Portuguese had met a wily Englishman who won out at the game of deception. Gibbs went through town and country unheralded, arrived at prisons unknown and unannounced and slipped by incautious guards.

His story is almost incredible. Educated, conscientious voters are stricken from the voting lists as illiterates. All the old prisons are filled; convents and bishops' houses have been turned into prisons. They are filled too. New prisons are building. They will be filled. Men and women are exiled without warrant. Bogus plots are hatched in foul minds and innocent folk pay the penalty. The country is in the hands of the ruffian *Carbonarios* who lord it over police and soldiers and everybody else. The very offscourings of the people, "White Ants" they are called, are paid six shillings a day, by the government to spy and lie and destroy property. They infest the café and hotel and printing-shop and private home and no one dares gainsay them.

Such is the Portuguese liberty, fraternity and equality which three years ago began in a delirious dream and has now become a hideous nightmare. The awakening cannot be far off. The dance of death will follow.

All goes to show that bombs and Positivism cannot make a democracy. Democracy is in the souls of men. Portuguese souls are not ready for it, perchance not fit for it. Those who judge otherwise can ponder the present situation with profit. In the meantime, what strong, brave statesman will voice the wrongs of the silent, suffering multitude in Portugal?

Modern Fashions

A serious thought for modern society was brought home in vigorous language at the recent Paderborn Convention of Elizabeth Societies by Bishop von Hähling. "We may take it as a generally accepted fact," he said, "that the freedom in dress indulged in by the young woman of our day exceeds all measure. 'Never,' wrote a secular daily, 'were the times so inclined to sensuality, and never did women offer so little resistance to it, as at present.' To-day there is question not of the folly of fashion, which it has always been hopeless to combat; but of the relation of fashion to morality. You will agree with me when I say that many ladies no longer know the meaning of respectability in dress. They are concerned only about the fashion. One thing or another, they may admit, is

not entirely becoming or in good taste; but the moral stigma branding it as not respectable and therefore not permissible, is altogether wanting. When vice appears in the robe of virtue, the latter at least is honored; but when virtue is robed in the garment of vice, then she dishonors herself and becomes intolerable. When, therefore, we seek to instil the ideal of modesty into youth, we mean that it should apply likewise to dress. Civilized nations insist upon clothing in order to restrain as far as possible the concupiscences of the flesh. But what are civilized women doing to-day; what are even our own Catholic women doing? The commandment forbidding that scandal be given does not make an exception of the women and girls of the twentieth century. We are here confronted with a sacred duty." The words of the zealous prelate should find an echo likewise in the hearts of American women. To them we have a right to look for that example which he exhorts his hearers to give to the world. There is question here of a truly apostolic work, already undertaken, we are glad to say, by some of our societies of Catholic women.

The Orange View of the Manitoba School Question

As our readers are aware, the failure of the school authorities of Winnipeg to execute the Coldwell resolutions, has thrown the school question back into the unhappy state in which it has existed for many years. The *Winnipeg Free Press* is an irreconcilable enemy of the Catholic schools; and in its issue of January 2, it has a leader, entitled "Dangers of Separatism," which it begs Catholics to consider. Its argument is that separate schools would perpetuate in Canada, the enmities of Ulster Orangemen and Irish Catholics; and that the elimination of them can be brought about only by means of one language, which demands that there should be but one school.

We do not know how to qualify the editorial. Is it malicious, or is it only dense? If the editor knows the facts it is the former; if he is unable to perceive them it is the latter. All the world knows that Catholics are not responsible for the enmities he laments. In the three Catholic provinces of Ireland they do not exist. Catholics live in peace with their Protestant neighbors and are more than generous in their treatment of them. It is only in those parts of Ulster where Protestants are in the majority that the enmities are fostered from generation to generation. The same is true of Canada. In Quebec and in Catholic districts of other provinces Protestants are in more than peace. There is no strife but where the Orange Lodge is able to stir it up. The religious strife in Canada has one source only, the diabolical hatred Orangeism bears to the Catholic Church.

Why did the *Free Press* stop short with one language and one school? In Ulster there is but one language, yet the lodges are not satisfied. Why does it not speak out its full mind, one language, one school and *one religion*?

This last is its real aim. Catholics are to be brought over to the Orange religion, or rather irreligion. For take from Orangeism its hatred of the Pope and the Church, and it has nothing left to go by the name of religion.

In the words of the *Free Press* "This point of view we beg to submit for the consideration of" the rational Protestants of Manitoba, in particular, and, in general, of all Canada.

An Excellent Rule

The *True Voice*, of Omaha, in a review of statistics which show a steady growth of the Catholic body in that Western diocese and a gratifying progress of Catholic influence during 1913, notes that the number of baptisms reported to the diocesan Chancellor in the course of the year was 3,840. Of these, the review informs us, 350 were baptisms of adults and indicate the gain by conversion to the Church during the year. In connection with this notably high percentage of adult baptisms the writer in the *True Voice* makes this comment: "A large proportion of these baptisms of adults represents conversions on the occasion of marriage. For the past twenty-five years there has been a rule in the diocese of Omaha requiring a thorough course of instruction in Catholic doctrine as a prerequisite for obtaining a dispensation by the non-Catholic seeking permission to marry a Catholic. In many instances the dispensation is not needed, the instruction leads the non-Catholic to conversion before the marriage."

It is an excellent rule and must have other happy results than that which the writer specially emphasizes. Surely it is prudent for one who accepts the condition insisted upon before such a dispensation may be granted—in no way, namely, to interfere with the practice of his religion by the Catholic party—to have clear ideas upon the matter and scope of the solemn obligation he voluntarily assumes in marrying a Catholic.

An Amateur Catholic (?) Theologian

There are Catholics and Catholics. There are many who, when they hear the voice of legitimate authority, bow their heads, obey; and are glad to do so, because the voice of legitimate authority is the voice of God. There are others who obey, but veil their obedience, so far as the outside world is concerned, in expressions of a perfect coincidence of their views with those of authority. There is a third class, that of those who will not obey but say nothing. They are bad enough; but far worse are the few of the fourth class who not only disobey, but also declaim against their lawful superiors as ignorant, tyrannical, blundering, self-sufficient, antiquated, and so on. Sometimes these sink so low as to denounce their superiors in the newspapers, and then they betray their enormous ignorance.

Such a one wrote to the *New York Herald* lately to

correct an error that journal had fallen into. He (or she) informed the editor that the Cardinal has no power to make the tango a matter of confession,—that is to say, that the Cardinal has no power to impose a grave precept on the members of his flock to abstain from tango-dancing—that the Pope alone could do so after consulting the College of Cardinals. It would not be easy to count the errors in dogmatic theology, moral theology, and canon law contained in this assertion. The writer goes on to revile the Cardinal and his Vicar-general and his advisers in language most disgraceful, and audaciously signs the letter, "Catholic."

If the writer really be a Catholic, let him (or her) go to confession to any priest, and accuse himself (or herself) of having written that letter. He (or she) will learn a lesson not to be forgotten easily.

The Ford Plan

Many different views have been expressed upon the profit-sharing plan adopted by the head of the Ford Motor Company. The leaders of organized labor have received it with favor, upon the principle that it will help to bring about an increase of wages. Manufacturers, on the other hand, practically agree that the plan would be impossible in their own establishments, unless introduced in a very modified form. The motor company, of which Mr. Henry Ford is president, and of which he owns the majority of the stock, stands practically without competitors in its own special field. Its car, cheap, light and efficient, answers the demands of a large class of buyers, and from 1,000 to 1,200 machines are said to be manufactured each day in the Ford plant. The profits have consequently been correspondingly great, and Mr. Ford feels confident that he can annually set aside \$10,000,000 to be shared among his employees, and yet leave rich dividends for his fellow stockholders. Should the latter object he would be able to make the entire gift out of his own profits. Approximately 26,000 men are to benefit by this plan, and the lowest paid workman is to receive a minimum wage of \$5.00 a day. Where women are the sole support of the family they are to receive the same minimum wage. The working hours moreover are to be reduced from nine to eight, the men working day and night in three eight-hour shifts.

The plan, as here outlined, is evidently possible only in an establishment whose profits are enormous. Mr. Ford, we have no doubt, will be able to carry out his resolutions as long as his present prosperity lasts. We are not blind, however, to the fact that this step will greatly aid his business from many points of view: as an advertising proposition; as a means of attracting to him the most efficient workingmen; as a preventive of labor troubles and as an assurance of most conscientious work on the part of his men from the highest to the lowest. Few will care to risk the loss of their position with the knowledge that tens of thousands are eagerly waiting for their places.

Yet it would be unfair to Mr. Ford to assign to him commercial purposes as his prime motives. We may take him at his word that he sincerely desires in this way to correct what he calls "the unequal division of our earnings between capital and labor." He understands that other establishments could not make the same terms, and that he himself could not possibly have done so at a much earlier date. "It all depends upon the business of the concern," he says, "I believe that every employee should share in the profits, but when there are no profits he can not very well share in them, and when the profits are small his share is necessarily small. The employee, I believe, should be in somewhat the same position as the stockholder. When business is poor he can not expect to receive more than his share of the proceeds of his work, and when business is good he is entitled to receive his share."

Unfortunately for this plan, the lowering of wages would not be likely to have the same effect as the raising of them. In the concrete however, profit sharing, as practised by many firms, consists in the division of a certain portion of the year's gain among the employees over and above their normal wages. The present instance differs perhaps from all others in the largeness of the gift, which is one half of the prospective earnings of the firm for the coming year. As the profits increase in the future, with the new improvements that are constantly made, the share of the employees is likewise to be augmented still more.

The objection made by many business men, that this vast increase in wages which few can imitate will breed discontent among the working classes, is in a manner admitted by the labor leader, John Mitchell, but he believes that it will be "an intelligent and constructive discontent." That it will not be sufficient to create wide-spread unrest may readily be supposed. Mr. Ford himself admits that there is question of an experiment. The devoting of ten million dollars to a wise promotion of social betterment everyone will applaud; the economic prudence of the present particular movement will not be equally evident to all. One thing however is plain, that employers are taking a new view of the labor situation, and that a spirit of greater attention to the needs and desires of their employees is likely to be the rule for the future. Business principles themselves will dictate such a course. When all business men will be as considerate as Mr. Ford of the men in their employ, the happy millennium will have come.

A Strange New Year's Message

The following is the opening of a New Year's message addressed, at the request of a great newspaper, to the people of a well known city:

"The shooting of Admiral Byng was a strong measure, but it opened the era of Hawke and Rodney and Howe, and Jervis and Nelson. It may be that our present distress will be the beginning of our

glory. We close the year under no small sense of civic danger; and good wishes without genuine good purpose behind them are worth nothing. . . ."

Who is the author? One might suspect James Larkin, or Mrs. Pankhurst, or some other such advocate of violent measures against authority. None of these is responsible for it. The words were penned deliberately by a Protestant minister of Montreal; and, if they mean anything, they are a recommendation to use for the reformation of the municipal administration of that city, the means the Government of George II employed for the encouragement of valor in the British navy. When will Protestant ministers learn that the sitting in judgment on civil authority is none of their business?

No doubt the minister in question will deny that he had any intention of stirring up the people of Montreal to assassination. We are quite ready to believe him. He is only another example added to so many of clergymen, undisciplined in mind, using language of which they have not grasped the meaning. But this is an additional reason why he and they should leave alone great matters to which they are unequal.

It is estimated that the 1,200 moving picture theatres in Greater New York are now visited every day by more than 500,000 people whose admission fees net the managers a daily income of \$40,000, "nearly as many nickels as are paid each day on the entire subway system." Moreover, the people of New York and its environs probably pass as much time at moving picture shows as in the subway, and that means a substantial portion of the day. This being the case how important it is that the pictures shown in these numerous film halls should at least be unobjectionable on moral grounds. Yet no effective way of controlling the character of these shows has been found.

The Board of Directors of the Knights of Columbus has arranged for a national lecture tour against Socialism, to begin March 1, and has engaged for this purpose the services of Mr. David Goldstein. The tour will include the lectures to be given under the auspices of the Central Verein, covering such distant cities as Winnipeg, Los Angeles and Oklahoma. The Knights of Columbus have been very active in the social lecture field, and the individual councils are constantly taking a more zealous interest in the campaign of social enlightenment.

A bill to provide for wide-spread agricultural credits and to simplify loans, and intended to supplement the new Glass-Owen currency law, is to be reported to Congress. Under its operations banks may be started by private capitalists, or on a non-profit-seeking cooperative basis, which will have federal charters like the present National banks. They will issue debentures as their direct

obligations, the proceeds of which will be loaned to farmers on first mortgages. These loans can be repaid in small fixed annual payments. The interest charged will be higher than that for the debentures and the difference will be the profit of the bank. The bill proposes to "provide for the establishment, operation and supervision of a national farm landbank system in the United States of America."

LITERATURE

Three Great Gaelic Pioneers

A Group of Nation Builders. By Rev. PATRICK M. McSWEENEY. Iona Series. St. Louis: Herder; Dublin: Catholic Truth Society. 35 cents.

The latest issue of the Iona Series is, like its predecessors, artistic within and without, and exceptional value for a shilling. The nation is Ireland, and its builders are O'Curry, O'Donovan and Petrie, three giants of their day who dug unaided into the foundations of Irish literature, archeology, history and customs, and single-handed upraised the substance of the ancient structure; and they were also remarkable in this that they gave all their great energies to serviceable work and none to advertise their greatness. Not a few literary exploiters have made noisy reputations and comfortable fortunes by poetizing or parodying fragments of their discoveries; these were content to toil without fame or reward for the literary regeneration of their country. In Ireland's triple battle of the nineteenth century, for religious and legislative freedom, for the ownership of her soil, for the restoration of her intellectual life, O'Curry, O'Donovan and Petrie are not less distinguished, and in the minds of many have rendered more lasting service, than O'Connell, Davitt and Parnell. Cherishing and reverencing her past, they determined to bind to it the Ireland of the future "by the strong links of knowledge and of love; and they forged these links in the white-heat of patriotic research."

Owen O'Curry inherited with Gaelic speech from his father, Owen Mór, a County Clare farmer, a great love for Gaelic literature, and acquired an extensive knowledge of it from the ancient MSS. preserved in their humble cottage and others gathered by his own industrious zeal; but it was only in his fortieth year that an accident placed his genius and acquirements at the service of his country. In 1835 he entered the Ordnance Survey in Dublin with John O'Donovan, and the two divided between them the task of Ireland's literary resurrection. O'Donovan, who had inherited in Kilkenny the tastes and traditions that O'Curry was born to in Clare, and added to their development a classical and legal education, was then in his thirtieth year, and had already contributed many translations of Gaelic MSS., and valuable commentaries, to the *Dublin Penny Journal* and other publications. Leaving O'Curry to collate and transcribe, translate or catalogue the MSS. to be found in Trinity College and elsewhere, he proceeded on his famous Survey journeyings, during which he wrote 103 Volumes of Letters on the history, antiquities, genealogies, legends, customs, of the places of Ireland and their people. This immense and masterful compilation, as human in tone as it is erudite in matter, and affording inexhaustible material for delvers in antiquarian lore, required, and fortunately found, a mental, moral and physical equipment that is seldom met in combination. With no clerical assistance and less than the pay of an artisan, O'Donovan wrought incessantly for seven years, ill fed, ill housed, exposed to the elements and always

on the brink of want, working feverishly night and day in his unappreciated labor of love.

Meanwhile O'Curry, while helping him and Petrie to solve historical and topographical difficulties with illustrative extracts from ancient manuscripts, was himself traversing with unremitting toil the whole range of Irish manuscript literature, and bringing to light with astonishing rapidity, rich material hitherto unexplored. His catalogue work alone, with accompanying description and analysis, occupies 2,172 closely written folio pages and seven of the ten huge volumes of the Royal Irish Academy's catalogues of MSS., the remaining three and the thirteen volumes of indexes being the work of his pupil, O'Longan, another of the silent, serviceable delvers in Gaelic lore. But while thus engaged in laying the foundations of the future, O'Curry was translating, transcribing, discovering, and editing a long series of invaluable texts, which have since been used or appropriated by Reeves, Graves, Atkinson and others, often without acknowledgment, and have opened to modern workers the pathways of the Gaelic Movement. While expending the energies of ten average toilers, with more than the erudition of all his contemporaries, he was receiving, like O'Donovan and Petrie, a wage that an unskilled laborer would scorn; and even this was cut off in 1842, because the Government grew afraid of the patriotism their revelations of Ireland's ancient glories were evoking. Happily their countrymen came to their aid, and they continued on a pittance their gigantic labors. O'Donovan, in addition to many translations and commentaries, produced his "Irish Grammar," so highly praised by German Celticists, and, in conjunction with O'Curry, "The Annals of the Four Masters" and "The Brehon Code," which gave a new status to the history and ancient civilization of Ireland. He died in 1861, in the midst of his labors on the Brehon Laws, but he had done enough to merit the eulogy of his eloquent biographer:

"He evoked from hill and glen, from river and cave, from ancient dún and medieval fortress and ruined church, the historic or legendary associations of their names. He laid the foundation of the true history of his Country and of her Laws. He found her crooning the weird stories of her past by the turf-fire, and he left her with the copies of the title-deeds of her glory deposited in the libraries of Europe."

O'Curry survived his brother-in-law—they were joined in kinship as in scholarship—only a few months, but he had accomplished even more. With the aid of the Archeological and Celtic societies, he had given to the world some of the results of his vast research, when in 1854 he was enabled by Dr. Newman to prepare the publication of the monumental works that complete and crown his labors, his lectures on "Manuscript Materials of Irish History" and "Social Manners and Customs of Ancient Ireland." This was perhaps the greatest of the great services that John Henry Newman rendered to Ireland. He appointed O'Curry to the Chair of Irish History in the Catholic University, encouraged his lectures and undertook their publication. Father McSweeney refers to O'Curry's glorious tribute to Newman in the preface to the "Manuscript Materials," but does not give it. The whole preface, eloquent in the humility of true, yet conscious scholarship, deserved reproduction. Aware of his deficiencies, O'Curry still claims "the poor merit of the first effort ever made to bring within the view of the student an honest, if not a complete, analysis of all the materials of that unwritten story which lies accessible, indeed, in our native language, but the great body of which, the flesh and blood of all the true history of Ireland, remains to this day unexamined and unknown." The infant Catholic University had assumed the heavy expense of the publication, the first under its auspices, and its President "with more than

the thoughtfulness of a dear friend," had nerved him to complete it:

"There was among my varying audience one constant attendant, whose presence was both embarrassing and encouraging. . . . whose kindly sympathy practically exhibited itself in the active encouragement he never ceased to afford me as I went along, assuring me that quantity was of far less importance than accuracy in careful examination of the wide range of subjects which it was my object to digest and arrange. At the conclusion of the course this great scholar and pious priest (our late illustrious Rector, the Rev. Dr. Newman) astonished me by announcing on the part of the University that my poor Lectures were deemed worthy to be published at its expense."

These two great volumes have an intrinsic value beyond the depth and vastness of their lore. His translations, like those of O'Donovan, were from his native language into a more or less acquired one, and therefore are truer and more satisfying than "the smirking preciosity of certain moderns," who know less of the Gaelic of the period than the English of their own. Dr. McSweeney, the accomplished editor of the Maynooth *Ecclesiastical Record* and the heir of their spirit, presents a brilliant picture of their achievement, but might well have devoted to it much of the larger space he gives to Petrie, whose equally valuable services to Irish Archeology and Music had been fittingly recorded in his life by O'Curry's brilliant pupil, Dr. Stokes. But 'it was largely owing to Petrie's kindly interest and influence that O'Curry and O'Donovan were launched upon their labors, and as it was their linguistic knowledge, loyally acknowledged by him, that enabled him to complete the great antiquarian researches which restored to history what was previously deemed legendary or fabulous, it is meet that they should be linked together as the reconstructors of ancient Ireland. Dr. P. W. Joyce, the Stokes family, Dr. Hyde, and a host of lexicographers, grammarians, poets, historians, essayists, have added goodly stones to their edifice and filled the niches they left vacant; but they were the primal builders, and Father McSweeney has done a permanent service to literature in enriching it with such a striking and readable presentation of their accomplishment. M. KENNY, S.J.

Der Deutschamerikanische Farmer. Ein Beitrag zur Geschichte der Deutschen Auswanderung. Von Dr. JOSEPH OCH. Columbus, Ohio: Waisenfreund. \$1.00.

We are indebted to Father Och for a valuable monograph study of the economic, political and cultural influence of the German-American farmer in the United States. The author has confined his researches mainly to the twelve North Central States in which German thrift, intelligence, endurance and energy have given to the German immigrant the actual ownership of valuable tracts of farmland, approximating in their total acreage to the entire extent of the Fatherland he has left. Thus to a new country he has brought his loyalty, strength and skill without ever forgetting the old. The States in which the greatest agricultural development has been achieved are likewise the centres of the greatest German agricultural activity. Much attention is given by the author to what may at first sight appear to be a startling assertion, that the best investment ever made by Germany was the colonization of America, since it has given to England a new commercial rival and so makes possible her own commercial progress.

Father Och has constructed his work upon a purely scientific and statistical basis. His object is to prove that in value and permanence and true nobility the conquest achieved in America by the German colonist far surpasses that accomplished by France, Spain, Holland or England. The latter

nations, moreover, fought with the consciousness of national glory ever in their mind, while the German was forced to battle for the very right of retaining his ancestral name. Under William Penn and his successors he was often obliged to translate it into English if he desired to obtain a title to his land. The importance of the German farmer in the war against slavery is clearly shown, while no one can fail to appreciate his present inestimable economic value to the land of his adoption. The element of stability which he has given to our national character and our national life and the example of indomitable endurance and moral courage he has ever manifested are among the most valuable assets of our country to-day. While of other nationalities many have drifted from one section to another, and often have only impoverished the land they held, the German farmer has persistently retained and enriched the soil where he first turned the sod with his spade. May the coming generation emulate his virtues! While the author has given considerable attention to the cultural influence of the German element upon our national life, we are sorry to miss a more detailed treatment of the religious question, which after all is the great determining factor of all true culture. J. H.

The Catholic Truth Society's Recent Publications. London, 69 Southwark Bridge Road, S. E.; Brooklyn, N. Y., 407 Bergen St.

The bundle of books and pamphlets we have lately received from the Catholic Truth Society means that the pastor who wisely maintains a bookrack at the church door may now replenish his stock with some excellent material. Among the shilling volumes, is "Oratorian Biographies," containing a sketch of the Oratory and eight of its eminent men; a new series of "Protestant Fictions Exposed." Father Bampfield's "Plain Talks on Catholic Doctrine"; and for fourpence the same author's "Talks about St. Peter the First Pope"; while the penny pamphlets include such attractive titles as these: "Anglican Orders" by C. G. Mortimer; "Cardinal Beaton" by Father Graham; "The Carmelite Order" by Father Zimmerman; Father Tristram's sketches of "St. Bernard" and "Christopher Columbus"; "The Origin of Life," by Father Gerard; "Our Relations with the Nonconformists" by Very Rev. Prior McNabb; and Mr. Atteridge's exposure of a sham priest named Von Husen. For the ill instructed Catholic or the the enquiring Protestant we know of nothing better than the C. T. S. publications. They are short, low-priced and attractively written. Those who buy and pass them along are exercising a zealous apostolate.

The Early Church in the Light of the Monuments, by ARTHUR STAPYLTON BARNES. New York: Longmans, Green and Co. \$1.50 net.

This is one of the Westminster Library Series. Its plan is, after a brief historical introduction, to draw from the Roman monuments, their testimony to some dogmas disputed or misunderstood by those outside the Church. These are, the primacy of the Holy See, the Holy Eucharist, and the Communion of the Saints. Baptism and the rites and ceremonies of the Church are also illustrated from the same source. The spirit of the writer unlike that of some who delight in captious criticism of tradition, is grave and reverential. The many illustrations are well executed and far from commonplace.

Plato; Moral and Political Ideals. By ADELA MARION ADAM, M. A. New York: G. P. Putnam's Sons. 40 cents.

This little book is an excellent summary of Plato's chief works. The author has caught the sage's main ideas and expresses them admirably in a simple, easy style. Best of all, she seldom departs from her purpose of exposition to

labor much debated questions. She adopts the common and conservative interpretation and sets it before the reader, devoid of technicalities. No doubt, she was sorely tempted at times either to defend or attack Plato's extreme doctrine about the education of women and their position in the state. She does neither. Her only comment is contained in one short sentence which expresses a well-poised, conservative opinion on one point. Radical feminists would do well to read this book for enlightenment on the logical outcome of their boisterous movement for equality with man in all things. Good as the book is, yet it will appear commonplace to those who know Plato in the original tongue. The sweet rhythm of his sentences is sadly lacking. Philosophers, too, will be disappointed by the absence of a clear statement of Plato's doctrine on the universal idea; and Mrs. Adam will be justly scolded, if it appears that she really holds the state to be a mere aggregate of individuals.

R. H. T.

Mr. W. H. Samson has had printed for private distribution a richly illustrated book about "Mohican Point on Lake George, the Summer Home of Mr. and Mrs. W. K. Bixby." After giving a brief and accurate history of the lake, the author describes with enthusiasm the charms of Mohican Point and its environment. Lake George, he reminds the reader, is the name General Johnson gave the lake in 1755 in honor of George II. But Father Jogues, the Jesuit martyr, called it the Lake of the Blessed Sacrament from the date of its discovery, the feast of Corpus Christi, 1646, which fell that year on May 30. Mr. Samson courteously acknowledges the assistance he received from Father Campbell in finding the exact date of Jogues' achievement.

With Lawrence, Mass., during last year's labor troubles as a setting, Mabel A. Farnum has written a novel called "The Cry of the Street," in which she describes sympathetically the life of factory workers and shows how professional agitators kept Capital and Labor from coming to terms. Jaqueline, a French Canadian mill-hand is the amiable heroine of the story, and a zealous old parish priest is a well drawn figure. The other characters in the book are more conventional. (Angel Guardian Press, Boston.)

"Tad Sheldon's Fourth of July," is John Fleming Wilson's story of the perilous adventures that befell some boy scouts, who were singularly resourceful for persons so young. The lover of "thrills" will find in the book all his heart can desire. (Sturgis & Walton Co., New York, \$1.00.)

The *Unpopular Review* is a new quarterly published by Henry Holt and Company. Had the editors put an advertisement in this first number explaining the reason for the name, many would have been saved much guessing. It may be that its end is to discuss unpopular subjects, or to take the unpopular side in questions of the day, or to discuss them in an unpopular style. Perhaps it is intended to comprise all these unpopularities; and again the title may be but a bait to catch the popular fancy, a kind of irony suggesting that the aim of the editors is to make it the most popular quarterly of all, a satire on so many publications that assume the adjunct "popular" only to show themselves unable to live up to it.

The longest article, running through fifty pages, is called "Professor Bergson and Psychical Research." It has not much to do with Professor Bergson otherwise than by using his election to the President's chair in the Society for Psychical Research, as a peg on which to hang the author's views regarding the results of the Society's work. He does

not seem to be overawed by "zoömagnetic force," "telekinesis," "telepathy," "teloteropathy," "telopsis," and all the other fine words invented by the Psychical Researchers, which are all fit objects of the fine scorn Ruskin poured on "chlorophyll"; and, moreover, involve the begging of another question, i. e. objectivity or subjectivity, of which that term is guiltless. Going over the Society's records he shows how they establish many things that can be accounted for only by assuming the existence of agents other than men and women living in this world. He, of course, favors the theory of spiritualism. We know that the souls of the dead do not return to amuse the living or satisfy their curiosity. Such agents are the evil spirits. Should one ask how it is that such fail so egregiously in matters apparently so simple, the answer is easy. In the first place they are liars, confirmed as such in their fall. Consistency then is not to be looked for in them. Secondly, since our Lord's coming Satan and his angels are bound. They can know regarding men and their affairs and can communicate with men only as far as God allows them. He, in his mercy for the deluded victims of psychical research, brings to pass that they manifest their true character, and those would be wiser were they to study this feature of their experiments instead of exercising their ingenuity in inventing foolish Greek names for what English is quite equal to expressing.

The other articles are full of shrewd observations on politics, war and peace, reform, etc. If the editors will undertake to exclude in future such offensive reflections on Christian religion as mar the otherwise excellent article on "The New Morality," we shall be glad to recommend their venture. Stained with such, and with the advocating of spiritualism, it is not for Catholics. H. W.

"America's Triumph at Panama," by Ralph Emmett Avery, is an account of the making of the Panama Canal. The pictures are interesting: the work itself is heavy and dull. Fortunately there are very many pictures. Indeed, they take up more space than the reading-matter. As one may judge from the title, the book is written in a boastful style, common enough in such works today, but, to say the least, very far from good taste. (The Regan Publishing House, Chicago.)

When we read in a book called "The Continuation Committee Conference in Asia" such a statement as the following, it is hard to take the compilers seriously: "We recognize that the Chinese Church, both as regards her leaders and the majority of her membership is strongly in favor of one Church open to all Christians. . . . This does not mean that there will be a uniform statement of faith, or identity in forms of worship, or one central church government." What a curious thing then that "one church" in China will be! "The Tourist Directory of Christian Work in the Chief Cities of the Far East, India and Egypt" is a catalogue of all the mission stations in the countries named. At the end of each list are mentioned Catholic missions. The number and variety of the Protestant sects that are reported to be working in the East must bewilder the poor heathen no less than they sadden the Catholic reader. "Within a century over 200,000,000 copies of the Bible," we are told, "have been printed in 360 different languages" and scattered broadcast. But as "faith comes by hearing" a lawfully commissioned apostle, and not by reading a very difficult book, what good have those millions of Bibles done? For the present state of religion in the East we may thank Martin Luther and his followers. (Society of Foreign Missions, New York.) It does not fall within the scope of the "Tourists' Directory" to show

the comparative extent and success of the Protestant and Catholic missions in the Orient. But as the careless reader will doubtless be much impressed by the imposing array of sectarian establishments in the East, it is well to remind him that all the baptized Protestants, "catechumens and adherents of all kinds for the whole of China is less than the number of baptized Catholics in the single province of Chi-li." Those who would like further information about the Church's missions in the East should read the "Catholic Mind" for July 22 and October 8, 1913.

Under the title of "The American Catholic Hymnal," the Marist Brothers of St. Ann's Hermitage, Poughkeepsie, N. Y., have published through P. J. Kenedy & Sons an extensive collection of hymns, Latin chants and sacred songs, including Gregorian masses, Vesper psalms, litanies and motets for Benediction. (Price, \$1.50). As a result the volume is unusually large (500 pages, octavo), the hymns are varied as to source as well as to character, and are intended for trained choirs no less than for congregational singing. The hymnal is edited with care, attractively printed and bound, and well merits examination.

In the array of hymnals passing in review these days, one takes pleasure in noticing an old friend in a new dress. "De La Salle Hymnal," published by the Brothers of the Christian Schools, is intended to supersede their "Catholic Youth's Hymn Book" so familiar to past generations of boys and girls. It is stated in the preface that "the present volume has retained what was good in its predecessor while studiously avoiding its defects." Accordingly some favorites that helped towards our devotion in the past are missing from the new edition.

G. Schirmer Co. are editing in octavo form liturgical Catholic Church masses and motets. Special attention is called to a simple and effective "Missa Pastorale" for solo and unison chorus, by P. A. Yon and to "Missa in Honorem S. Ceciliae" for three-part chorus of men's voices by G. Cognani.

For Vesper service the following convenient manuals have been issued from the press of Pustet: "Psalmi Vesperarum et Completorii" (M. Springer), containing in modern notation the psalm tones of Vespers and Compline for all the Sundays and feasts of double rite of the year, to which is added a short treatise in German in the chanting of the psalms. 55 cents. "Psalterium Vespertinum" (J. M. Petter) has the Latin text only of the psalms for Sundays and feasts of double rite, with numbered syllables to indicate the changes of the various tones. 15 cents. "Vesperale Parvum," contains the proper for only the most important feasts of the year—a handy edition for small choirs that attempt full Vespers only on these special feast days. 50 cents.

The *St. Josephs-Blatt*, edited by the Benedictines of Mount Angel, Oregon, has just appeared in its twenty-fifth anniversary number. Three publications are issued by the zealous fathers from the large and splendidly equipped press erected by the side of St. Benedict's Abbey, the *St. Josephs-Blatt*, the *Armen-Seelen-Freund* and the *Mount Angel Magazine*. Still farther to extend their sphere of usefulness the Reverend Abbot Placidus Fürst, as we are informed, is making preparations to issue likewise an English weekly. The present editor of the *St. Josephs-Blatt* is Bro. Cölestin Müller, O.S.B., under whose direction the paper has achieved a great popularity. "The editorial room," he writes, "more elegantly called the sanctorium, is in fact a little sanctuary; and an editor, who takes his vocation seriously, must consider himself as a mighty preacher who speaks to tens of thousands. Where, for instance, is there an orator who can claim an audience even approximately as large as that addressed by the editor

of the *St. Josephs-Blatt*, who week by week gathers from fifty to sixty thousand hearers about his pulpit. His word, moreover, is heard in circles to which the voice of the preacher can never reach. An editor, therefore, will begin his day's work with a certain devotion; for he is conscious of the immense influence of the press." It is in this spirit that the *St. Josephs-Blatt* has ever been conducted by all the members of its editorial staff. *Ad multos annos!*

A number of prayer books and little devotional works have been accumulating on the reviewer's table. "The Divine Way" and "First Steps to Heaven" are two attractive manuals that come from Fallon & Co., Dublin; in "Die hl. Sühnungs-messe" (Benziger) a Benedictine Father lays stress upon the reparatory character of Holy Mass; in "La Verdadera Dicha" (Herder) Padre Tamalet has provided young Spaniards with a good book of reflections and devotions; in "Méditations sur le Mystère de L'Agonie" (Téqui) Père Laux has a useful manual for the "Holy Hour"; "The Convert's Rosary" (Kenedy) is meant to teach new-made Catholics how to value properly the beads; "Devotion to St. Rita" (Christian Press Association) is Father Conklin's collection of prayers used by that saint's clients; "Little Talks to Children Preparing for Holy Communion" (Herder) is a booklet that covers its field well; "Die Tonsur und die kirchlichen Weißen" (Pustet) by Christian Kunz, explains the ritual and significance of the tonsure and minor orders; the "Illustrated Catechism for First Communion" (John P. Smith Printing Co., Rochester, N. Y.) tells just what seven-year-old first communicants should know and furnishes six appropriate pictures, and "The Way, the Why, the When" is a little manual of etiquette and behavior which the teacher in the parish school will be glad to give to her pupils. (Christian Press Association.)

Very Rev. Arnold Janssen who died five years ago at the age of seventy-one, was a zealous German priest who founded a congregation of men, and another of women for foreign mission work. He made a humble beginning of his enterprise at Steyl, Holland, in 1875, founded the Society of the Divine Word in 1886, and left to his successor the government of an organization numbering 625 priests, 800 brothers and 1,200 students, and with its missionaries in China, Japan, the Philippines, Africa, Australia, the East Indies, South America, and among the negroes of the United States. In this country the Congregation has a flourishing house at Techny, Ill., a newer foundation at Girard, Pa., while eight priests and twenty-one sisters, are working now among our negroes. "For Christ's Kingdom" and "Arnold Janssen," two little books sold for twenty cents each by the Mission Press, S. V. D., Techny, give full information about the Congregation's history, object and achievements.

Years ago we had the happy privilege of listening to Father Tom Burke when he spoke to an audience of some 3,000 people in the old Academy of Music in New York, at the time of his battle royal with James Anthony Froude. It would be scarcely correct to say that the people before him were seated. They were mostly men, if we remember rightly, and at almost every moment they were on their feet shouting, hurrahing, sometimes even giving vent to sentiments of rage and fury, as the gifted Dominican friar rehearsed the story of his and their native land. We fancy that the remarkably eloquent discourse of the Rev. Michael J. McKenna, on "Emancipation and Repeal," which was delivered in Hibernia Hall at Worcester, Mass., on January 5, 1914, under the auspices of the Ancient Order of Hibernians must have produced a similar ebullition of feeling. Printed

speeches are generally dull reading, but every word of Father McKenna's discourse, as reproduced in the Worcester *Evening Post*, either sets the heart of even the casual reader ablaze with indignation, or draws tears from his eyes, or chokes his voice if he attempts to read it aloud. AMERICA sends its compliments and thanks to the distinguished orator.

As last year was Ozanam's centenary Mr. Archibald J. Dunn, F. R. Hist. S., found it a suitable occasion for republishing his "Frederic Ozanam and the Establishment of the Society of St. Vincent de Paul," a little book which first appeared in 1877. George Jonas Wigley a pupil and correspondent of Ozanam supplied the author with the information he needed. To this edition has been added accounts of the centenary celebrations held at Manchester and Paris, some interesting statistics showing the large membership the organization has now, throughout the world, and a good chapter on the work that Conferences in Great Britain and Canada are doing to assist Catholic emigrants. (Benziger Bros.)

BOOKS RECEIVED

B. Herder, St. Louis:

The Human Soul and Its Relations with Other Spirits. By Dom Anscar Vonier, O.S.B. \$1.50; Modernism and Modern Thought. By Father Bampton, S.J. 60 cents; Bergson, an Exposition and a Criticism. By Thomas J. Gerrard. 90 cents.

The Macmillan Co., New York:

In the Vanguard. By Katrina Trask. \$1.25.

Latin Publication:

Typis Friderici Pustet, Neo Eboraci:

Mensis Eucharisticus sive Exercitia Eucharistica et Liturgica Ante et Post Missam. Auctore P. Gaspere Druzicki, S.J.

Pamphlets:

B. Herder, St. Louis:

Little Talks to Children Preparing for Holy Communion. 15 cents.

Arbour & Dupont, Montreal:

Louis Veuillot—Le catholique. Par Rev. Louis Lalande, S.J.

The Catholic Educational Association, Columbus, Ohio:

The Catholic College—What Must It Do? By Rev. John C. Reville, S.J.

Ampleforth Abbey, England:

The Benedictine Almanac and Guide.

EDUCATION

Dr. Maxwell's Address before the Teachers' Convention at Syracuse.—An Interesting Defense of the Classics by a Montreal Lawyer

Dr. Maxwell, City Superintendent of the public schools of New York City, has been the subject of much unfavorable criticism during the past two or three years, but we venture to say that few will refuse to him a word of generous congratulation and hearty approval for his remarkably sane utterance before the joint meeting of the New York State public school principals and teachers held at Syracuse just at the close of last year. At that meeting Dr. Maxwell was on the program to discuss "A Certain Arrogance in Educational Theorists" and in his address, after citing specific cases where the theorists had voiced their ideas with some measure of success, he advanced this general statement: "Both the advocacy and the reception of these ideas illustrate certain vices that seem to inhere in the development of educational theory to-day, against which both teachers and the public should constantly be on their guard."

One of these vices New York's City Superintendent affirmed to be "the scorn of traditional method and the air of implicit confidence—almost of infallibility—in his own theories that characterize the educational theorist, particularly of the closet or university type" and this, he tells us, is what he deems well to describe as "arrogance." Dr. Maxwell's comment on the manner in which "this scorn of traditional method" shows itself is excellent.

"In the first place the advocate of a new theory invariably claims that every practice not consistent with his theory is wrong and at least ten or twenty years 'behind the age.' His cry is taken up with avidity by the newspapers, and the schools and their teachers are, until some new 'unbaked' theory is promulgated, berated for their stupidity and their conservatism. It is this note of arrogance—this arrogant unreasonableness, this lack of tolerance—that marks most of the educational theorists of our own day. Unmindful of the lessons of educational history, regardless of the universal rules of logic, they proclaim the validity of untested theories and untried ideals, and denounce as traitors and maligners all who do not agree with them."

One is delighted to find that among the present-day educational theories used by Dr. Maxwell to illustrate the point which he was developing, the chief commented upon were the sex hygiene and vocational education fads so prominent in recent educational discussion. Very bluntly does he voice his opposition to the former of these. He is little moved by the protestations of those who claim that sexual information and problems should be thrust upon the attention of boys and girls by the teachers in the public schools, that such teaching is necessary for the protection of virtue and the prevention of disease, and that if anyone hesitates to encourage the spread of literature touching such knowledge and the teaching of these truths he is an arrant and presumptuous blockhead. The arrogance of the extreme advocates of child hygiene studies, declares Dr. Maxwell, blinds them to certain all-important truths which may not be ignored with prudence.

"The first is that our teachers are not prepared, and, in too many cases, are not the most suitable persons to teach the subject. The second is that to bring the adolescent mind face to face with sexual matters engenders the habit of dwelling upon the sexual passion, and that way lies spiritual havoc and physical ruin. A premature interest in the sexual passion debases the mind and unsettles the will. The third is that parents have no right to ask the teacher to do the work that is peculiarly theirs."

He does not deny that in this, as in every theory that has any reason behind it, there may be some good. That good, however, Dr. Maxwell does not discover in the insistent demand that instruction in this subject be introduced into the schools, but rather in another benefit which may emerge from the discussion of the topic. Parents, he trusts, may be incited to do their duty in placing needed information before their children whenever conditions demand such knowledge. And principals and teachers, particularly principals, whenever they have the acuteness to detect a tendency to wrong-doing, will no longer hesitate to utter the word of warning in season. As for the extravagant claims made for the direct teaching of sex hygiene to mere boys and girls, Dr. Maxwell says:

"I have too much faith in the good sense of the American people to believe that it will ever be generally and regularly taught in American schools. Surely we have learned something since the law compelled us to teach the untruths regarding the effects of stimulants and narcotics that were published in the early school manuals of physiology and hygiene."

It is a brave stand to take in the face of the strangely successful outcome following the demand for instruction of children in matters of this nature. It is a stand, too, that was quite unlooked for, since reports emanating from presumably well-informed sources had led many to believe that New York's school authorities were quite ready to follow the unfortunate example set by the Chicago Board of Education. That body, it will be recalled, on July 9 last, on the recommendation of Mrs. Young, Chicago's City Superintendent of Schools, appropriated \$10,000 for the purpose of introducing the study of sex hygiene in the

Lake City's schools. If Dr. Maxwell's condemnation of the fad prevails we shall be spared in New York the experience which Chicagoans have been forced to suffer,—we shall not see printed synopses of lectures which have been given to high school pupils barred from the mails as matter coming under the prohibition of transmission because of its obscenity. Probably the action of the postal authorities has opened the eyes of Chicago's people to the pernicious quality of the instruction which their City Superintendent endorsed. A bitter fight, so the public press despatches informed us on December 31, against the continuance of the course in Chicago's schools, was begun on that day when resolutions demanding its cessation were introduced at a meeting of the Board of Education. Dr. Maxwell's splendid arraignment of the "arrogance" of present-day faddists came in the nick of time to aid the protest thus begun. The resolutions were adopted on January 7, and Mrs. Young's pet hobby was eliminated from the course of instruction in Chicago's schools.

Regarding the second of the two topics specially commented upon in his able address, that of industrial and vocational courses in public schools, Dr. Maxwell was equally clear and emphatic. His attitude was that of the sanely conservative educationist. He was not, he explained, opposed to trade or industrial training, but was in favor of whatever reasonable education will fit young people for their life-work. He was, however, "not in favor of giving any narrow trade schooling at the expense of the general training which was the right of every child—that education which is founded on the right of the child to his spiritual inheritance—his inheritance of literature, of the arts, of institutions and of religion—that education which proclaims that every power of the child, intellectual, physical and moral, should be trained, or put in the way of being trained, to its fullest efficiency."

The demand that young people be taught "to make a living" arouses the honest indignation of Superintendent Maxwell, and he told his hearers how he sometimes cooled the ardor of critical parents or of citizens who united to add their pet subject to the school curriculum "by entreating them to leave a little time for the teaching of reading and arithmetic." He boldly ridiculed, too, the presumption that the inexperienced layman or the enthusiast of one idea knows better how to teach children than those who have devoted their lives to the work. The "arrogance" of these critics, he affirmed, was seen in their condemning the schools for not doing what thinking men had never before considered it the duty of schools to do; and he protested that reasonable bounds must be set to the intemperate demands of latter-day vocationalists for the training of skilled workmen. "Fortunately," he continued, "the extreme cost, the lack of trained teachers and the fact that the school is not the place to train skilled workmen in some measure fixes these bounds."

The entire address was a refreshing repudiation of the popular fad notion so alarmingly strong in some educational circles, and for no part of it does Dr. Maxwell deserve more sincere praise than for the sincere stand he takes in scoring "the attempt of the advanced vocationalists to establish the discredited practice of elective studies in the elementary schools."

The *Springfield Republican*, December 29, speaks of an interesting scene afforded in the course of a discussion at a recent meeting of the junior bar association in the Windsor hotel at Montreal. Two prominent Canadian Catholics, Justice Monet and Paul Emile Lamarche, Member of Parliament, speaking from experience as graduates of two different colleges, roundly scored the classical system of education prevailing in the Catholic colleges of the provinces, averring it to be antiquated and not sufficiently practical to meet present-day needs. Louis Fitch, a young Hebrew lawyer, graduated from McGill a few months ago, rose to defend the system thus criticized. Speaking as a product of an English university of the province, he pointed out

that all the defects were by no means on the side of Catholic classical colleges. "In the English-speaking university the study of ancient literature and the so-called dead languages was left more or less optional with the students following the courses," said Mr. Fitch. "This liberty led to abuses, with the result that one saw graduates from that institution entering the liberal professions with but a smattering of what are usually considered the essentials of a liberal education. They lacked the groundwork. And though they possessed a mass of technical information arranged more or less in statistical fashion, they ever remained without the intellectual development to enable them to appreciate the beauties of art and literature, or to see things in the large, as it were."

M. J. O'C.

ECONOMICS

Dangers of New Currency Law

There are some points in the new law that call for very careful watching lest they become the source of no little danger. The old system had this disadvantage: the Government stood aloof from the business of the country. It gave out national bank notes when its own bonds were deposited as security, but for the rest it looked after its own affairs and left the banks to attend to theirs. It protected the public by means of the reserve laws and inspections, but in time of stress, if it did anything to relieve the money market, it did so out of, one might almost say, pure charity. Under the new law it becomes virtually a partner in the banking business of the country. This change is due to the fact that any federal reserve bank may get federal reserve notes, which are obligations of the United States, on the security of notes and bills rediscounted. For instance, a country storekeeper may buy dry-goods in New York and give his bill at ninety days. The New York merchant may discount this bill in a member bank of the federal reserve bank of the district. This may rediscount the bill and give it to the local agent as security for reserve notes to be obtained through the Federal Reserve Board in Washington. Thus the United States Treasury has a direct interest in this commercial bill. This has, as we have said, its good side. The Federal Reserve Board is not obliged to accept the note as security; and, theoretically speaking, if it judges that it does not represent legitimate trade, it will refuse it. Hence, it has the power to check overtrading. Practically, nevertheless, there is always the danger that it will not use its powers. Besides the Federal Reserve Board, there is the board of directors of the federal reserve bank that offers the note for security. It would not have rediscounted the note for the member bank had it not judged the operation to rest on legitimate trading. Hence, a conflict of opinions, and if the directorates of all the federal reserve banks, or a majority of them hold that trading is normal, while the Washington Board holds the contrary, there is going to be trouble. Again, we have seen in the past how strong a pressure can be put upon the Government in times of crisis, to compel it to come to the relief of the money market. A stronger pressure will be put upon the Federal Reserve Board in similar circumstances; for it will not be an appeal only, but the federal reserve banks will come with their commercial securities, using all the moral force to compel advances that the law furnishes. The Currency Act puts many kinds of precautions to keep politics out of the Federal Reserve Board and the banks under it; but there is one form of politics no precaution can exclude: "If you do not come to the rescue, the party in power will be ruined." What the Treasury would do should it find itself in possession of a lot of paper the federal reserve banks could not redeem, is a problem worth considering.

Another source of danger is the looseness of the terms under which the federal reserve banks are allowed to rediscount agricultural paper. Had this been confined to bills secured by the

shipping documents of produce, we should have had no fault to find. But when we read that it means drafts, notes, or bills drawn, or issued, for agricultural purposes or based on live stock, we find the vagueness disconcerting. We understand that such a restriction as we suggest, would never have satisfied the farmers, that the new law is intended to satisfy them, and that its looseness of terminology alone could do this. Nevertheless, when we consider what such looseness may cover, advances for seed, for labor, for machinery, bills of sale over the crops and the stocks, even loans for living expenses and automobiles, we are by no means reassured. It is true that the Federal Board has the right to define the nature of the paper to be so rediscounted and the proportion its value may bear to the capital of the federal reserve bank. But here again there is a large opportunity for the pressure, commercial and political, which we have already mentioned. It is true also that the term of such paper is limited to ninety days. But it must not be forgotten that ninety-day notes are renewable. We have known instances of such farmers' paper that was virtually renewed indefinitely. If it was retired after harvest entirely or in part a new set of bills took its place. This was the commission merchant's way of doing business. The advantages accruing to him from it are obvious. Our greatest objection to this clause is that it draws commercial banks into a business that is not properly theirs. It is the same objection that we had to the clause, happily eliminated, which would have allowed them to embark in savings-bank business; and it is heightened greatly by the provision allowing them to lend money on the mortgage of farm lands. Advances on land, and for the working of the land are the proper business of land-banks, not of commercial banks. Had Congress taken steps to establish such land-banks as are found in many other countries, it would have produced a measure sounder financially, and more to the advantage of the agricultural class, since it would have delivered farmers from the bondage to the commission merchant, under which so many of them groan, a bondage that keeps them poor often for their whole lives, and is one of the causes why their children leave the land.

H. W.

PULPIT, PRESS AND PLATFORM

Wisconsin's Futile Marriage Law

Wisconsin's much-talked-of Eugenic Marriage law may serve the country well if legislators of all States will give heed to it, says the *New York World*. As a striking example of legislative inefficiency it may prove to be efficient beyond its merits.

The new law was designed to surround marriage with so many safeguards that no man or woman could marry in that State except such as were physically and mentally sound and sane. Before a marriage license could be issued, the applicant must show a doctor's certificate of health and sanity. There were people who feared that a strict enforcement of the act would put a check upon marriage. There were doctors who protested in a body against the smallness of the fee they were legally authorized to collect for making the examinations and issuing certificates.

Public sentiment has almost unanimously repudiated it, and now it is disclosed that the effect of the act is wholly anarchistic. As the law stands, there is required neither a doctor's certificate nor a marriage license nor a pastor, for common-law marriages can be recorded for 10 cents each and are quite as valid as any other. The law interferes only with people who desire to marry in accordance with social and religious conventions.

The clear lesson of the whole is that Legislatures should not legislate without knowing a little about legislation.

ECCLESIASTICAL NEWS

Bonds representing the endowment of \$500,000 which the Knights of Columbus have been collecting during the past four years for the establishment of graduate scholarships for lay students at the Catholic University, were presented to his Eminence, Cardinal Gibbons, at his residence in Baltimore, on January 6. The Supreme Council of the Knights, Archbishop Prendergast of Philadelphia, Bishop O'Connell of Richmond, Bishop Corrigan of Baltimore, Mgr. Shahan and other distinguished guests were present. Grand Knight James A. Flaherty, and E. H. Doyle of Detroit, treasurer of the endowment fund made the official presentation in accepting which Cardinal Gibbons said:

"While the Catholic people of the United States have in the past created great and memorable works of religion, monuments of divine worship, charity and education, we assist now for the first time at the conscious exercise of a vast power for common Catholic welfare by a Catholic association which finds in itself the inspiration, the courage and the means to do for common interest a work of supreme importance that must forever loom great and striking in the annals of our beloved country.

"The Knights of Columbus take their place this day in the foremost rank of benefactors of humanity. What was formerly done by great ones of this earth, the creation and endowment of highest institutions of learning, and what in our own time has been the privilege of wealthy individuals has, through you, been accomplished for the first time by corporate efforts and sacrifices of Catholics associated for the highest interests, religious and civil.

"It is a splendid work of the new Catholic democracy that in our beloved country has been developing along lines of practical religion and unselfish patriotism. Surely it is a good omen of the future of your illustrious order that your two great efforts have been of an educational character—namely, the establishment at the Catholic University of the chair of American history and this new foundation of tenfold value.

"But these great works express your profound interest in education and participation in a frankly religious education with which are so closely connected Christian convictions concerning God and religion, life and duty, the family and citizenship, science and morality, man and woman, the social and economic growth of mankind and the close relationship of this world and that which lies beyond the grave."

Cardinal Gibbons will have the awarding of these scholarships during his lifetime and has decided to make the selections by holding competitive examinations in every State in the Union. The first examination will be held next May. The fund will allow fifty scholarships, which will give the holders board, lodging and tuition, being equivalent to about \$400 for each student every year.

The Supreme Council has also decided to recommend at the next national convention of the order the gift of an additional \$100,000, to be used in the erection of a residential hall on the grounds of the university to house the holders of the newly founded scholarships. The hope was expressed that the Cardinal would receive the additional fund January 6, 1915.

Archbishop Robert Seton is to return from Rome to celebrate the golden jubilee of his ordination at St. Joseph's Church, Jersey City, of which he was pastor from 1876 to 1906. After this he will take up his permanent residence at Mt. St. Mary's, Emmitsburg, Md. He will thus spend his last years near the grave of his famous grandmother, the venerable Mother Elizabeth Ann Seton, who founded the American branch of the Sisters of Charity at Emmitsburg in 1808. Archbishop Seton was born

in New York, August 28, 1839. Mother Seton took his father and his aunts with her to the school she opened in Paca Street, Baltimore, in 1808, after her New York venture failed. The building is still standing. In June of that year she went to Emmitsburg and began the work of the community she founded in the log house loaned her by Father John Dubois while waiting for the first St. Joseph's convent building to be finished. The archbishop's father, William Seton, became a captain in the U. S. Navy and died in 1868. The archbishop made his studies at the Academia Ecclesiastica, Rome, was raised to the rank of Prothonotary Apostolic, the first in the United States, in 1867 and was consecrated titular Archbishop of Heliopolis in June, 1903.

The German Bishops, as a result of the recent Fulda Conference, have issued a joint pastoral directed against the artificial reduction of the birth rate; the immodesty of the modern fashions of women, and the attendance of the young at moving picture theatres. At the conference itself the teaching of eugenics in schools had been strictly condemned, as likewise the gymnastics practised in common by both sexes. Catholic parents and all Catholic women were exhorted to carry on a campaign against the "disgraceful" modern indecencies of dress.

According to the report of the Rev. W. H. Ketcham, director of the Bureau of Catholic Indian Missions and head of the Society for the Preservation of the Faith Among Indian Children, the receipts for the past year were \$32,681, or \$6,462 less than for the year 1912. The decrease is accounted for by the withdrawal of Bishop Currier and Father Hughes from the work of collecting and establishing the Preservation Society. Bishop Currier's withdrawal is permanent because of his elevation to the episcopacy. But Father Hughes' withdrawal is only temporary. The needs of the missions have not decreased. The cost of living still exists for the 170 priests and 400 sisters as well as for the 6,000 Indian children in Catholic boarding schools. President Wilson recently appointed Isidore B. Dockweiler, of Los Angeles, a member of the Board of Indian Commissioners. Mr. Dockweiler is a distinguished lawyer, and has always been prominent in Catholic work in California. Father Ketcham is now also an Indian Commissioner and is on a tour of inspection of the various reservations, with the Rev. Dr. Eliot, a son of the Harvard University ex-president.

His Eminence Cardinal Farley dedicated the new church of St. Jean Baptiste, Lexington avenue and Seventy-sixth street, on January 6, for the Fathers of the Blessed Sacrament. The building is the gift of Thomas F. Ryan. In an address during the Mass Cardinal Farley formally expressed the gratitude of the archdiocese and of himself for the gift and did so also in the names of the Fathers of the Blessed Sacrament and of the congregation and people. He then read the following cable message from the Holy Father: "The Holy Father congratulates you for your great and pious enterprise on the completion of your church and sends the papal blessing to the Fathers of the Blessed Sacrament and their people."

The Rev. A. Letellier, S.S.S., the rector of the Church made an address in French.

Governor Major, of Missouri, has appointed the Rev. B. J. Otting, S.J., President of St. Louis University, a member, ex-officio, of the State Board of Peace Commissioners. The Right Rev. Bishop Lillis, of Kansas City, and the Rev. J. Selinger, of Jefferson City, were also appointed members of the Commission.

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CHRONICLE

Congress.—Both houses are again at work, and consideration of the various measures calling for appropriations for the expenses of the Government will now occupy their time. An industrial awakening "that will put the panic preachers to shame" was promised on Wednesday by Democratic Leader Underwood, after Republicans in the House had painted dark pictures of ruin and desolation as the result of Democratic legislation. In this connection it is worth noting that the New York City savings banks received \$4,000,000 more of deposits during the first ten days of January than they did during the same period last year. The first ten days of 1913 saw withdrawals of nearly \$1,000,000 in excess of the deposits. The New York *Herald* points out that these deposits, constituting a new record of growth, are the wages of the workers, and is moved to ask, "When has there been greater or more real prosperity?"—The Democratic leaders hope to have Congress adjourn by June 1. Mr. Underwood declares that the appropriation bills and two Administration measures regulating trusts and providing for a system of rural credits would take little time in the House. If the Senate acts upon them promptly Congress can adjourn by June 1. He said that all the members are anxious to rush the work and return home for the Congressional and direct Senatorial election campaigns.

Anti-Trust Laws.—President Wilson's ideas on anti-trust legislation will be put into an Administration measure and pushed through Congress, as were the tariff and currency revision bills. The essential provisions of the coming enactment will be: First, a prohibition

of interlocking directorates of corporations among which a community of interests obtains; second, a provision to facilitate the location of and punishment for individual responsibility for the creation of monopolies; third, a provision to clarify and extend the section of the statutes which define monopolies; fourth, a provision to create a trade commission as an auxiliary body to the Department of Justice for gathering information upon trade operations with respect to the Anti-Trust Law, and for observing if dissolution decrees of the courts are carried out.

Philippines.—The Bureau of Insular Affairs announces that examinations will be held March 11-12 in all the principal cities of the United States for eligibles from which to make selections to fill positions in the Philippine teaching service. The places are: For men: supervisors of school districts, teachers of English, mathematics, history, science, manual training, agriculture; for women: teachers of domestic science and home economy. The entrance salary of the majority of male appointees is \$1,200 per annum and expenses to the island paid by the Government, with eligibility for promotion up to \$2,000 as teacher, and up to \$3,000 as superintendent.—Archbishop Harty of Manila, who is now in St. Louis, states that he will remain here about six months and hopes to take back with him a number of missionaries and some Congregation of Sisters for work in the Islands.

Touring South America.—A large party of school teachers will leave this city next June for a three months' tour of South America, during which it is hoped that intellectual and social relations with Latin-American peoples will be promoted. The trip is part of the plans of

the American Branch of the Association for International Conciliation, for the development of which Robert Bacon recently visited the principal South American capitals. A bureau of information has been opened in New York by this association for the use of students who come here from Latin-American countries. It has the support of the Carnegie Peace Foundation.

Pellagra Increasing.—Secretary of the Treasury McAdoo has made a special request of Congress for an emergency appropriation of \$47,000 for a new experimental hospital at Savannah, Ga., for the study of pellagra, under the supervision of the Public Health Service. A recent bulletin shows that pellagra was spreading in the Southern States and that drastic steps must be taken to prevent its ravages. Mr. McAdoo declares the disease is rapidly becoming a national menace. Field hospitals are now in operation in Kentucky to combat its progress.

Mexico.—Payment of interest on the national debt has been suspended by President Huerta for six months. This is believed to be a move to have the European bondholders urge their Governments to interfere. The London *Times* of January 16 says of this view: "There appears to be some anxiety in certain American quarters that Huerta's raid interests European bondholders and will lead to diplomatic complications. We do not share this anxiety. So far as Great Britain is concerned a bondholder is far from being the powerful, maleficent influence in shaping the national policy that he sometimes appears to the imagination of the less responsible American journalists."—The National Post Office also has refused to cash money orders.—Over 4,000 refugees are in camp under U. S. military guard at El Paso, Texas. It is costing the Government \$1,000 a day to care for them.

Canada.—Parliament reopened on January 14. As was expected, the Naval Bill has been abandoned as it could not be carried through the existing Senate. Redistribution of seats in accordance with the last census is the chief Government measure. The Opposition will try to bring on a discussion of its new policy of free trade in food.—The new West Indian Line has met with a serious disaster. The Cobequid, its first ship, while on its return voyage, went ashore in the height of a gale accompanied by a cold wave and a snowstorm near Yarmouth, N. S. Fortunately the ship held together until after thirty hours all on board were rescued by local steamship men and fishermen acquainted with the dangers of the coast. The accident is attributed to the fact that the gas buoy marking Trinity Rock was extinguished. The Government steamer was on the way to relight it when the Cobequid struck.—During the cold spell in Montreal, culminating January 14, there were many fires. No less than 32 alarms were given in 20 hours. It was almost impossible to overcome the cold which froze the

water as the engines were pumping. Two of the fires resulted in a loss of \$300,000 and \$250,000 respectively, and the total loss is not far from a million.—The Bank of Vancouver, which was established in the beginning of the boom just ended by British Columbians, is, it is said, to be taken over by the Royal Bank of Canada. Its paid up capital was about \$875,000 and it never realized the hopes of its projectors.

Great Britain.—It is said that the differences in the Cabinet over the naval estimates have been settled, and that there is to be no reduction. This is hardly a compromise. The Chancellor of the Exchequer wanted a reduction, but was determined that the Admiralty should not get the increase it desired.—Now that Lord Murray of Elibank has returned from his tour of Central and South America in search of oil concessions, the Unionists are planning to reopen the Marconi affair on the ground that Lord Murray's share in it differed from that of the others, since they speculated with their own money, while he used party funds. Moreover, as Lord Murray belongs to the Upper House, the Unionist peers are thinking of a committee of their own to investigate the wrong done their House by one of its members. Mr. F. E. Smith attacks the Government violently for selling honors and peerages. Things must be very bad if they are worse than under the last Unionist Administration.—The South African trouble is quieting down for the present. The Government has enrolled a large force of citizens to preserve order, and has arrested the principal strike leaders.—The Leeds strike of municipal workmen has ended by the unconditional submission of the men. This is looked on as a victory over Syndicalism, which was behind the strike, while the strike was broken by the getting to work in the municipal light and power establishments and on the electric tram-lines of all sorts and conditions of men.—Telegraphic despatches to America insinuated that the great ladies who had protested against the Tango were present at the special exhibition of it to which they were invited, and which is said to have resulted in a favorable verdict. The *Times*, however, reports that, "though there was a large audience, it did not include many of the class that had been specially invited," which was just what one might have expected.

Ireland.—Most Rev. Dr. Harty, Archbishop of Cashel, was consecrated at Thurles, by Archbishop Fennelly, his predecessor, January 18. His answers to the addresses he received from numerous societies and representative bodies within and outside the diocese showed him strongly in sympathy with the national movements, literary, social and political. Replying to the Mayor and Corporation of Limerick and to the Tipperary County Council, he said the success of the local Councils had demonstrated the people's capacity for self-government; that the United Irish Party, held together by patriotic bonds alone and winning a long-continued battle against heavy odds, was

a credit and an asset to their country; and he rejoiced that the year of his consecration to the See of Cashel would see self-government reestablished in Ireland. Two days before, Mr. Bonar Law had announced there was no hope for a settlement by consent, and that if his Ulster friends resisted Home Rule the Unionist Party would support them. Mr. T. W. Russell, who had been an Ulster Unionist member for many years, replied that every one knew there was neither drilling nor arms in Ulster, and no more excitement about Home Rule than there was in England, and that all the canards about arms and funds and marshalled hosts were airy figments intended to frighten the British electorate, and had failed in their object. There might be riots in Belfast, which could be easily stirred up at any time, but the Irish Parliament would have power to suppress them in twenty-four hours. He showed also how, by economies in administration and the fostering of industries, Home Rule would quickly win over the few in Ulster, outside of monopolists and office-seekers, who were disaffected. A large number of Ulster Protestants had contributed to the Irish Party's funds, which exceeded for the year £100,000.—The judicial inquiry into the action of the Dublin police during the late strike riots has resulted in the vindication of the policemen. The investigation was an open one and Mr. Handel Booth, M.P., an English Labor Member, who took part in it, was so disturbed by the Irish questions and answers pouring in on him that he withdrew in disgust. Peace and the normal order of things prevail in Dublin as before. Despite the strike, the past year was the most prosperous in the decade.—The Hamburg-American Company has decided temporarily to abandon the plan to make Queenstown a port of call. An official of the company said at London that this step was taken because of objections from the highest quarters and was the result of communications through diplomatic channels.—The strike that has demoralized Dublin's industries for months received its death-blow at the municipal elections on January 17, when the Larkinite candidates were overwhelmingly defeated. Larkin and the leaders of the Transport Workers' Union have advised the men to return to work.—William O'Brien has resigned his seat in Parliament to prove by a new contest that the defeat of his friends in a local Cork election has not diminished his personal prestige.

Rome.—Three papal appointments are announced: Cardinal Merry del Val succeeds Cardinal Rampolla as Archbishop at St. Peter's; Cardinal Van Rossum has been appointed President of the Biblical Commission, and Cardinal Bisleti Protector of the Superior School of Sacred Music.—The excitement about Cardinal Rampolla's will continues. No new one has been discovered and it is claimed that the document found being twenty-four years old is null and void. The dispute in no way concerns the Holy See.—In the dedication of the Basilica of the Holy Cross erected to commemorate the victory of Con-

stantine the place of honor in the procession was reserved to the American College. A number of its students were chosen to carry the great bronze cross which contained a relic of the True Cross, and which was placed on the high altar.

Spain.—A certain Colonel of the Marines, Labrador by name, had strangely enough for a soldier refused to attend Mass with his regiment, alleging a reason which for a Spaniard is also very strange, viz.: that he is a Protestant. He was properly sentenced to prison for six months. It is now announced that King Alfonso, in view of the scrupulous Colonel's past services, has exercised the royal prerogative and has pardoned the culprit. By the same cable comes the announcement that upon the re-assembling of the Cortes in April, the Government will introduce a bill providing for the suppression of several obsolete naval regulations. Whether the "suppression" is to apply to such naval regulations as troubled the conscience of Colonel Labrador is left to conjecture.—On January 15 the King and Prime Minister were present at the opening of a number of houses built near Madrid for the Journalists' Cooperative Society. His Majesty announced that he proposed to follow the example of the newspaper men and build houses at low rentals for workingmen at Madrid, Seville, Aranjuez and Prado.

Portugal.—The Duchess of Bedford, whose letters to the English papers on the shameful treatment of political prisoners by the so-called Republic of Portugal, which recently occasioned so much public indignation, is still at work in the interest of these unfortunate victims of Carbonaro tyranny. She announces that a public meeting in London to demand a complete amnesty is being organized for the first week in February by the British Protest Committee, under the chairmanship of Lord Lytton. She says the established conditions under which the Portuguese Government is carried on are espionage, treachery, illegal arrest, and detention without trial.

France.—The fight between Calmette, the editor of the *Figaro*, and Caillaux, the Minister of Finance, who is the leading spirit of the Cabinet, was the absorbing topic of interest at the beginning of the week. Calmette is backed by Barthou, whom Caillaux threw out of office, and Caillaux has the support of Clemenceau. Calmette is also aided by the mistrust with which Caillaux is regarded, even, it is said, by the President, whose election Clemenceau endeavored to prevent. Up to Thursday, Calmette had not proved his charges. The Chamber of Deputies is now considering Caillaux's measure of taxation, which lays the burden chiefly on capital. It begins with fortunes amounting to \$6,000. After deducting \$1,000 for each child an assessment of 12 cents is to be made on each \$200. The assessment then rises gradually to 50 cents per \$200 upon fortunes of over \$2,000,000. This tax is to be supplemented by an income tax. Be-

sides the tax on capital, Caillaux proposes to raise a sum of about \$33,000,000 by a system of short loans. Added to this domestic trouble, France finds itself face to face with what the *Figaro* and *Matin* describe as a Young Turk plot to assassinate General Cherif Pacha in his apartment in the Rue de Pompe, Passy. The individual accused of instigating the plot is Azim Bey, formerly Prefect of Police in Constantinople, who was dismissed from his post at the demand of Russia. Paul Deschanel was reelected Speaker of the Chamber of Deputies, and the Abbé Lemire one of the Deputy Speakers.—The agitation with regard to the recall of the Sisters of Charity to the hospitals is increasing. The doctors of Toulouse are up in arms in their behalf, and declare that they cannot any longer cooperate with the *Bureau de Bienfaisance* until the lay nurses are expelled. The poor especially feel the absence of the Sisters.

Germany.—Great indignation has been expressed in the Diet of Alsace-Lorraine over the Zabern incidents. The Centrist Knöpffler referred to the existing conditions as a reign of military despotism which is preventing the development of the country. It appears that the postal authorities were blameless, but that the whole land is flooded with anti-military postcards representing the officers in every imaginable way that can hold them up to popular scorn and ridicule. The entire difficulty in the case hinges upon the Cabinet order of 1820, which was again incorporated in the service regulations for 1899, and which gives to the military authorities free hand whenever they consider the civil officers inadequate to deal with a situation. Colonel von Reuter had only carried out this provision, the law constituting him the sole judge of the opportuneness of its application. The clause in question had never previously been discussed, since no difficulties had ever been created by it before. The Emperor himself has ordered an investigation into the nature of the obnoxious legislation and the Reichstag will likewise give it special consideration. It is probable therefore that a more definite limitation will be set to the power granted the military authorities. At Munich the Bavarian Minister of War has declared that there could be no question of military interference in Bavaria except at the special invitation of the civil authorities, since the Bavarian army regulations are perfectly clear upon this point. The law under which Colonel von Reuter acted is in force only in certain parts of the Empire. The decision of the court has evidently not yet been confirmed by the Emperor.

Austria-Hungary.—In his seventy-second year, and suffering from a serious illness which may at any moment result fatally, Francis Kossuth, leader of the Independent Party, was married to Countess Alexander Benovsky. The ceremony was performed at his bedside by the Burgomaster Barczy. Kossuth, together with the Countess, had nursed her former husband, and after the

death of Benovsky had fallen sick himself and was nursed by the Countess. There is little hope for his recovery.—New riots have taken place in the Hungarian House of Deputies. The President of the Ministry referred to the members of the Opposition as adventurers and desperadoes. He was called to order by the President of the House, and six of the Opposition representatives were suspended from fifteen sessions. Two, upon refusing to leave the hall, were forcibly ejected by the parliamentary guards. On the following day three more members of the Opposition were suspended, and the guards were again called into action.

Balkans.—Apprehensions of another war are again being felt in the Peninsula. The appointment of Enver Bey as Turkish Minister of War and the purchase of a new warship by Turkey, and many other things besides, are credited with being the reason of the visit of Venizelos, the Prime Minister of Greece, to the different capitals of Europe. Possibly the distribution of the Ægean Islands may precipitate the explosion. They are nearly all to go to Greece, which is to yield in compensation a portion of Epirus, in order to rectify the frontier of Albania. Nor has the government of the latter country yet been decided upon. The Prince of Wied has refused to accept the throne until satisfactory financial arrangements have been made. AMERICA'S Serbian correspondent had foreseen this complication some months ago. To add to the confusion the Bulgarian Parliament has been dissolved by the King because of its incapacity. The horrors consequent upon the wars which the Balkan people have waged against the Turks and against each other may be estimated from the fact that the male population of the new territory allotted to Bulgaria has dropped from 175,000 before the war to 42,500. In the Mustapha Pacha district before Adrianople 4,000 males are left out of 33,000. It appears now that the concentration of Italian and Austrian warships along the Albanian coast was due to a suggestion from Germany that such joint action would suppress any uprising. These two powers, it is added, were also advised to occupy the Albanian territory, but as such a military enterprise would be unpopular, both in Austria and Italy, no invasion was attempted. From all appearances Albania will be used as a centre of Mussulman activity against the Balkan States, and particularly against Greece.

Japan.—On January 14 news came of disastrous seismic and volcanic disturbances in Japan. Sakurajima, a volcano on the island of Sakurajima, suddenly exploded, killed about 500 people, drove thousands from their homes and desolated the surrounding country. Other volcanoes in Japan also became dangerously active and severe earthquakes followed by tidal waves are reported. To add to the country's misery millions of people in the North are said to be starving.

QUESTIONS OF THE DAY

A Great Irish Scholar

The death of Dr. P. W. Joyce has cut off the last of that giant band of indefatigable literary workers who, bred and grown to manhood in the Gaelic language and traditions before the '47 famine and its resultant extirpations and pestilences had almost obliterated the tongue and music and rich memories of the past, devoted their strong hearts and brains to bridging over the dark chasm and rescuing whatever of ancient Ireland's intellectual wealth and worth could be treasured in imperishable books. The labors of O'Donovan and O'Curry were sketched in last week's AMERICA, and with them was linked the name of Dr. Joyce. Ere the words were printed he had passed. But he left an enduring monument. The Ireland he knew and loved will not wholly pass. Thanks to his toil and talents much of it will live in his pages, inspiring and energizing the newer Ireland with the spirit of the old.

His more important books are prefixed after the ancient Gaelic manner: "Its place is Lyre-na-Grena, Rathmines, Dublin; its time is . . .; its author is Patrick Weston Joyce, Doctor of Laws; and the cause of writing the same book is to give glory to God, honor to Ireland, and knowledge to those who desire to learn all about the Old Irish people." Lyre-na-Grena is the Limerick valley, separating the Galtees from the Ballyhoura mountains, where he was born eighty-seven years ago in the village of Glenosheen. To the east is the storied Glen of Aherlow, and the cave in the Galtees where Dr. Geoffrey Keating, hiding from the priesthunters, wrote the History of Ireland and many noble poems and sermons in classic Gaelic; westward stretch the Ballyhouras, whose legends are sung by his brother, Dr. Robert Dwyer Joyce, the author of "Deirdre," in "Ballads of Irish Chivalry"; southward lies Glenanaar, celebrated by Canon Sheehan in his novel of that name; and all around are the streams and hills that Spenser saw from his neighboring Castle of Kilcolman, and enshrined in the "Fairy Queen."

The secluded glen had preserved the language, music, and legends of the past, and as young Joyce grew up he revelled in them. His father had a rich store of songs, and these and all others he had heard in his youth he was able to write out from memory half a century afterwards. He received his first lessons from a "Poor Scholar" in his home, where such hospitality, he tells us, was "regarded not as a charity, but a duty, for the instinct ran in the people's blood, derived from ancient times when Ireland was the 'Island of Saints and Scholars.'" Then he went to the "Hedge Schools," that unique institution whereby priests and teachers and people had frustrated the Penal Laws against Catholic education and preserved the continuity of Irish learning. His chapter on "Memory of Old Customs" in "English as

We Speak it in Ireland," gives a delightful and valuable account of four such schools, where amid rude surroundings he was firmly grounded in the classics and the sciences by teachers who, often rough and unconventional, "were excellent solid scholars, full of enthusiasm for learning, which enthusiasm they communicated to their pupils." Joyce was "the delight and joy" of his school, for he carried a fife on which he could "roll off jigs, reels, hornpipes, hop-jigs, song tunes, etc., without limit"; and before classes all the pupils danced vigorously to his music under the master's approving eye. They took up their lessons with equal energy, often in a cottage kitchen, "and the family went on with their household work while the school buzzed about their ears, neither in any way interfering with the other."

With an equipment thus acquired, young Joyce went up to Dublin, passed a brilliant Civil Service examination, became the Teacher of Method, and later Principal of the National Board's Training School, and as a result of his experiences wrote a book, "The Handbook of School Management," which was adopted by the Board as the standard for its teachers, and has run through twenty-five editions. His Dublin training accustomed him to systematize his knowledge and communicate it with order and lucidity, but Lyre-na-Grena had done more for him. The rich old airs he had drunk in at its firesides enabled him to render invaluable service to Dr. Petrie in the early 'Fifties in the preparation of "National Music of Ireland"; and though denied the boon he asked in "Garrett MacEniry," a pathetic story written sixty-five years ago and included in "The Wonders of Ireland"—"Grant me, kind Providence, to spend my declining years in that beloved valley, and to rest at length my aged head in the grave of my fathers on the green hill of Ardpark"—he continued to revisit it and complete the course it gave him in language, legend, topography and song. Largely through his wanderings in its neighborhood he was able, for the first time, to identify Spenser's Irish rivers and localities, and to contribute some 1,200 unpublished airs to Ireland's musical treasure-house—211 in the Petrie collections, and nearly a thousand in his own "Ancient Irish Music," "Irish Peasant Songs," and his great final collection of 842 pieces in "Old Irish Folk Music and Songs." His explanations, annotations and topical and personal reminiscences, while enhancing their musical value, have an interest for tastes that are non-musical. In his preface to the volume of 1907 he wrote:

"My home in Glenosheen, in the heart of the Ballyhoura Mountains, was the home of music and song; you heard them everywhere, sung, played, whistled; and they were mixed up with the people's pastimes, occupations, and daily life. As I loved the graceful music of the people from my childhood, their songs, dance tunes, *keens* and lullabies remained in my memory almost without an effort of my own, so that ultimately I became the general and, it may be said, the sole legatee of this long accumulating treasury of melody. My knowledge of Irish music,

such as it is, did not come to me from the outside in after life, or by a late study, as a foreign language is learned, but grew up from within during childhood and boyhood to form part of my mind, like my native language."

This mastery of his native language is shown in his Irish Grammar—the first that was cheap, simple, and scientific—but he put it to still better use. Associated in his early manhood with O'Curry and O'Donovan, and their successor on the Brehon Law Commission, like them he furnished Gaelic information to high placed "ignoramuses," who flourished in borrowed plumes; but later he determined to continue and complete their work, as well as Petrie's, and dispense it to the people in language of their understanding. The permanent result of this resolve is "A Social History of Ancient Ireland," "The Origin and History of Irish Names of Places," "A Short History of Ireland to 1688," and "Old Celtic Romances." The "Social History" fills 1,283 octavo pages, and the three volumes of the "Names of Places" are on a similar scale. The third part was issued a few weeks before his death, making it the most complete and interesting topographical work that exists. The "Short History" has 565 pages, which give a fuller and more reliable story of the period than any longer one we know of, and his "Celtic Romances" remain the most faithful and most readable versions of the thirteen epics he selected. Less eloquent and striking than O'Curry, lacking the depth and the ebullient spirits of O'Donovan, and perhaps the gigantic mental and physical equipment that enabled both to accomplish many a literary *tour de force*, he had a gift that was possessed in like degree by neither, of communicating his wide and varied knowledge to the simplest intelligence. Anyone who reads, can read him; and though eloquence never purples his pages, his simplicity, precision, and the intrinsic merits of his narrative, will always compel attention.

He made use of his predecessors, in as far as they were helpful, always with acknowledgment; but he was no blind copier of any. His "Social History" has exact references to 368 volumes, which he used in its preparation, and his 358 most educative illustrations imply a vast amount of knowledge and research. He has no fear of running counter to O'Curry, O'Donovan, Petrie, or others, when the facts give him warrant, and the reader has the great satisfaction of realizing that he knows the truth and tells it. "Following trustworthy authorities," he wrote, "I have tried to present a true picture of ancient Irish life, neither over-praising nor depreciating. I have not magnified what was worthy of commendation, nor suppressed, nor unwarrantably toned down, features that told unfavorably for the people; for though I love the honor of Ireland well, I love truth better." His account of the government, military system, laws and social grading of pagan and Christian Ireland, its learning, literature and educative methods, its arts, music, medicine and social customs, its family relations, industries, trades, commerce, assemblies, sports, pastimes and external influence,

not only does honor to his country, but furnishes valuable information to the students of all countries, shedding helpful light on not a few of the problems of our day.

His interest was not restricted to ancient Ireland, for he could say with truth: *Nihil Hiberni a me alienum puto*. While poring over the past he was carefully noting down the customs and idioms of his time, and the result of his siftings is that most instructive and humorous book, replete with wit and wisdom, "English as We Speak it in Ireland," in which "for the first time the Anglo-Irish dialect is subjected to detailed analysis and systematic classification." In his book of Irish "Wonders," proving that for marvels "no other country in Europe could hold a candle to Ireland," he includes short lives of "Our Three Patron Saints," for, he says, "I wish to spread as widely as possible the knowledge of Patrick, Brigid and Columkille." To widen likewise the knowledge of the high civilization and the civilizing and missionary activities of ancient Ireland he issued at popular prices two graded abridgments of his "Social History," three of the "General History," one of the "Names of Places," and "A Reading Book in Irish History"; and in their form, illustrations, style, and choice of material, the hand of the expert educationalist is everywhere visible. Intended to stimulate the general "awakening of interest in Irish language and lore hitherto unparalleled in our history," they meet the requirements of young and old alike, for skilfully interwoven with the simple narrative is a variety of interesting information gleaned from the literature and customs of many peoples.

Dr. Joyce founded a distinguished family in the Dublin Lyre-na-Grena, and it may be that his early wish to rest his head in the grave of his fathers has not been realized; but whether it be in Glasnevin or Glenosheen, thousands of grateful readers in many lands will pray that "Irish earth may lie light upon his breast, and that the good God may have mercy on his soul." M. KENNY, S.J.

Light from the Kikuyu Controversy

"*Qu'est-ce que le Tiers Etat?*" asked the Abbé Sieyès in his famous pamphlet. We do not say that he answered the question rightly. But at all events he answered it clearly according to his own views, and so made the Revolution a reality. "What is the Church of England?" is a similar question. Many men of its members have attempted an answer, but not all of them have answered clearly. The Kikuyu affair is bringing out new answers. These, when they come from Low Churchmen, such as the Dean of Canterbury, or from Broad Churchmen, such as the Dean of Durham, are clear enough. But, wonderful to say, such High Churchmen as Mr. Athelstan Riley are being, we might say, betrayed into at least momentary clearness.

The two deans have no difficulty in showing that the Church of England has always recognized the orders of the non-episcopal Protestant bodies, and has communicated with them. They prove it, not from the acts of the

bishops of Edward VI and Elizabeth, but from those of such men as Andrewes, Cosin and Laud. Nevertheless, Mr. Athelstan Riley is not dismayed. He writes to the *Times*: "Now the question is not what the High Church Party ought to hold having regard to its spiritual ancestry, but what it does hold. For the purposes of my argument I will make a present to the Dean of the Caroline divines (who, indeed, have no serious theological representatives in the twentieth century)."

This is out and out plain speaking. It is true that in a subsequent letter he attempts to make things cloudy again by saying that the present of the Caroline divines was made for the sake of argument only; and that if the Dean of Canterbury can prove from them against him, he can draw from them proofs against the Dean. At most this only shows that the Caroline divines fell into self-contradiction, a not uncommon fault among High Churchmen. What is most important in Mr. Athelstan Riley's statement is the parenthesis, namely, that those divines have no serious theological representatives to-day. In the middle of the nineteenth century the High Church Party pinned its faith to the Caroline divines. They were its chief link with the past. One might close his eyes to the evident Lutheranism, or Calvinism, or Zwinglianism of their predecessors, since he could open his eyes to them and see in them the real Catholicism of the Church of England. Catholics and Low Churchmen alike proclaimed that the Tractarian movement was not founded on the Caroline divines, nor even supported by them. Its authors had looked back into antiquity and had looked across to Rome, and had drawn from both sources the matter of a system of doctrine the Church of England had never known. The Caroline divines were a kind of afterthought. Detached passages from their writings were used judiciously to support the theory that the new Tractarianism was the old doctrine of the Church of England, preserved wonderfully, notwithstanding the Elizabethans, heirs of Cranmer, Hooper, Latimer, Ridley, and their fellows, and the Georgians, worse, if possible, than they. Many discovered the theory to be false, and so came into the Catholic Church: those who remained in the Church of England clung to it to the end.

Now, according to Mr. Athelstan Riley (and no one is better able to speak for modern High Churchmen) that theory is abandoned. He admits frankly that Tractarianism was an absolute novelty in the Church of England. "Its leaders taught him and his party to look back past the Reformation period . . . to the serener atmosphere of the Undivided Church, to regard with sympathy the major part of Christendom, our Catholic, though separated brethren of East and West. . . ." Whatever it gave to the Church of England it brought from without. Not a single one of its specific doctrines could be drawn from Church of England sources. On the contrary, as far as it was possible for a Church that has no teaching voice, the Church of England rejected them all; so that to-day, Mr. Athelstan Riley and his friends

with all their Catholic doctrine, are but a party in a religious body that comprehends every kind of heretic, giving each an official standing at least as good as theirs. What justification does he find for his party? "They changed the face of the Church of England and stirred it to activity and life. They may have been all wrong in their theology, their history and their life. The point is that they were so extraordinarily successful."

It is success, then, that counts. The High Church clergy have valid orders, because they succeed. The High Church bishops are successors of the Apostles because the High Church clergy succeed. But is there no success outside the High Church party? Have its clergy orders and mission differing in any way from the Low and the Broad? There are two obvious explanations of their success. In the first place they are in a movement against the established order of the Church of England; and movement means activity, just as established order draws to repose. Every revolutionist is active. The revolutionists of the eighteenth century and of the nineteenth were extraordinarily active, while the followers of the old order were inclined to be quiescent. Moreover, they succeeded. They were more extraordinarily successful than even the High Churchmen, for they did not remain a mere party, but got possession of the whole State. Their success was due to this that their doctrines appealed to men's passions. And this brings us to the second reason of the success of the High Church party, and also explains why its success is incomplete after so many years. The doctrines it teaches are Catholic doctrines; and these necessarily appeal to the highest aspirations of the human soul. That in the Church of England there is no reality beneath these doctrines, neither priesthood, nor sacrifice, nor absolution from sin, nor sacrament, other than that of baptism, which calls for no orders as essential to its administration, does not deprive those doctrines of their objective truth and their power over man's souls. Hence the success. But men are not so easily moved in matters of the soul as in those that touch their material aspirations. Hence the partial success. Otherwise what is now but a mere party, clogged by its participation in all the errors of those it communicates with in the Church of England, might have captured the whole Establishment; and in such case it could not have remained separated from the Catholic Church. The very existence of Anglicanism depends upon this, that it is a party and nothing more. The Church of England to-day is essentially what it was under Parker, and Grindal, Abbot and Sancroft, Tillotson and Herring. With so evident an explanation of existing facts High Churchmen have no right to assume that through centuries in which, as Mr. Athelstan Riley admits at last, the essentials of Catholicity had no place in it, its Catholic character was preserved in a way that would be little, if anything, short of miraculous, to be revived by the importation from antiquity and from the Roman Church of doctrines it had rejected in its beginnings.

But Mr. Athelstan Riley is not the only Episcopalian of the High Church party speaking plainly to-day. We find the editor of the *Living Church* saying that the Catholicism of his denomination is unintelligible to Roman or Russian, because neither "can understand the Anglican policy of tolerating divergent doctrines within one communion." The fact is that both understand it better than the editor of the *Living Church*. They understand that it is indeed mere policy and that it is a policy destructive of living faith. They understand, too, that "divergent doctrines" is not the proper expression. It should be "contradictory, mutually destructive doctrines." They know, too, that "the Son of God was not It is and It is not," and that the double voice is sufficient to prove that Episcopalianism is no part of His Church. They know that the function of the Church is to bear witness to the truth, and that the voluntary confession that it does not do so through policy, no matter what reasons may be brought to justify such a policy, must be understood to be a free acknowledgment that the Episcopal Church, wherever it be, is nothing but one of the many human sects. The *Living Church* thinks to free itself by quoting "The Catholic Encyclopedia": "Anglican and Episcopalian theologies and catechisms give definitions which Catholics could accept." But they also give definitions that Catholics could not accept. For the matter of that, the same testimony could be borne to Arian and Nestorian confessions of faith.

HENRY WOODS, S.J.

The Draining of the Zuyder Zee

To imagine Holland as a marshy plain, a series of alternating lakes and bogs, the common draining ground of numerous rivers, would be grossly misrepresenting the actual topography of the country. A hundred years prior to the Christian era, when Celtic clans were still located on artificially constructed hillocks in the surrounding marshes, to be superseded later by Germanic tribes, what is now known as Holland might then have been aptly described as an extensive morass amid turbulent waters. But to-day Holland ranks as one of the best drained countries in the world, despite the fact that one-fourth of her soil lies from ten to twelve feet below the level of the sea. Her dykes and levees, aggregating 1,500 miles in length, are famous the world over as model ramparts against the watery elements, as also is the network of her canals, all of which steadily converge toward a common outlet.

Situated at the confluence of three mighty rivers: the Rhine, the Meuse and Scheldt, the adaptability of the region to military schemes strongly appealed to the sagacious mind of Cæsar. In the year 12 B. C. Drusus began to apply the former's plans by constructing the first canal at Voorburg (*Forum Hadriani*). Thus several of the oldest cities in Holland, such as Utrecht (*Ultra jectum*), Duurstede (*Dorestadium*) date their origin from the first engineering works of Roman

times. Hardly anywhere could there be found a more striking instance of the constant encroachment of the sea and the great rivers of the mainland. The country has been actually wrested from the sea, its mighty forces being held in check by the ingenuity and persistent efforts of the inhabitants who, under the circumstances, necessarily have developed into a people of daring navigators and skilful engineers. The coastline of Holland running south is protected by a narrow range of low sand dunes; northward it is guarded by an artificial sea wall made of stout wickerwork, earth and massive blocks of stone. But even more than against the inroads of the ocean the country has to be constantly on the alert against the encroachments of its numerous rivers. In spite of all that has been done floods occur periodically in the less securely protected districts. The most appalling of these took place in 1421, at De Biesbosch, or The Tules, when eighty square miles of land, with some seventy small towns and villages, were entirely submerged, and 100,000 people are said to have lost their lives.

Most of the reclamation work in Holland has been accomplished since the sixteenth century. Between that period and the present upwards of a million acres, or nearly one-half the country's acreage, have been added to the national possessions. The latest achievement in this line was the draining of the great Haarlem Lake in the fifties, when a vast watery waste was converted into a pleasing country, with several thriving towns and numberless prosperous farms. Being next to Belgium, the most thickly settled country in Europe, Holland's steadily increasing population had to be continually looking for more elbow room and increasing means to support life, and this economic condition, as in the past, is acting as a strong incentive at present for planning still further conquests. It is turning the public mind enthusiastically in favor of the prodigious task of draining the Zuyder Zee.

The sheet of water now known by that name was in Cæsar's time a comparatively small lake, and was designated on the map as *Lacus Flevo*. Periodic floods of the first magnitude had gradually changed it about the time of the thirteenth century into an inland sea. The main break that formed it occurred above Den Helder, Holland's northernmost city, opposite the island of Texel. Between these two points lies Marsh Diep, which is the channel that gives access to shipping coming from the German Ocean.

The Zuyder Zee to-day covers an area of 2,000 square miles, is eighty miles long by forty broad at its greatest width, while at its narrowest part opposite Enkhuizen, North Holland, and Stavoren, Friesland, the distance barely covers ten miles. The average depth amounts to but from ten to twenty feet. Four small islands, mostly inhabited by fisher-folk, dot the surface of the Zee, chief among which is Marken on the southeastern coast of North Holland, and but a couple of hours boat ride from Amsterdam. This islet, with its quaint folk and old-

fashioned surroundings, forms the chief point of attraction for tourists from abroad and usually conveys the first impressions about Holland.

The project of draining the Zee was first mooted as long ago as 1848, but not till 1878 was it taken hold of by the General Government. In 1886 the official Zuyder Zee Commission came into being, and its efforts have finally crystallized into the present plan of carrying out the original project gradually. The enterprise was strongly urged in the Queen's speech at the opening of Parliament last September. It will be managed by the General Government, and will involve a first outlay of eighty million dollars, including the indemnification to be allowed the Zuyder Zee Fisheries for eventual loss of trade. A period of thirty years, it is calculated, will be required for the completion of the undertaking. By means of some 2,000 borings it has been ascertained that fully three-quarters of the soil to be reclaimed is well adapted to agriculture. Carried out to its full extent the project will add to the national acreage upwards of half a million acres of fertile lands, capable of supporting 200,000 people, including 40,000 farmers and 50,000 traders and artisans of every grade. Its paying possibilities may be further realized from its having been computed that while the present income derived from the Zuyder Zee Fisheries yearly amounts to about \$800,000, the same area when drained is expected to yield an annual revenue of not less than \$25,000,000.

The Zuyder Zee from time to time has served as a theme for divers more or less poetic effusions. Even in foreign lands its tragic formation seems to have appealed to the popular mind, as for instance, in England, where the name and fame of the Zuyder Zee have been popularized by one of Sir Henry Bishop's songs. At home legend and folklore have naturally sprung up from its mobile waters, and chief among these is the story of "The Lady of Stavoren." This little humdrum town on the Friesian coast of the Zee was in times long past a bustling port much frequented by shipping from all parts, and among its great merchants in those days none is said to have excelled in wealth a certain dame named Richbertha. Her ships to the number of more than a hundred sailed the farthest seas and brought to her stores the choicest products of every land and clime. Her wealth growing apace it ultimately turned the woman's head. Having at her beck and call the treasures of the East and West, but nevertheless craving for more, she one day ordered one of her captains to set out across the seas and fetch her what he would consider as surpassing in value anything hitherto amassed in her stores. In due time the staunch ship returned safely to the harbor of Stavoren laden with a cargo up to her gunwales. "And what didst thou bring me, good captain?" asked Dame Richbertha in glee. "An it please your ladyship," the captain replied, "I brought grain from the Baltic coast, the most valued and needful product of any land or clime." The answer made her fall into a paroxysm of rage,

and shaking with anger she exclaimed: "Thou fool, an it is but common wheat." "Which side of the vessel didst thou take it on?" "On the starboard side," came the reply. "Then," screamed the furious woman, "throw it over again on the port side." The story goes that the grain thus wantonly dumped into the harbor in time began to sprout; the restless waves of the Zuyder Zee gradually heaped the sand about its roots, till finally the spacious harbor was totally blocked, and with that the wealth and prosperity of the once opulent port of Stavoren departed. At low tide, so runs the report, the neighboring sandbanks still show a growth as of sprouting grain, whence they are popularly known as: *Het Vrouwe zand*, or Lady-Shallows.

V. S.

Robespierre

The old Babylonians, Assyrians and Egyptians were accustomed to represent their gods and demi-gods with human bodies, but with the heads of bulls, tigers, vultures, crocodiles and the like—or vice versa—the purpose being to impress on the people the moral characteristics of those personalities. The world is now returning to that peculiar kind of art, at least in certain places. Thus it is proposed to erect a statue in Saint-Ouen, a town on the banks of the Seine, not far from Paris, in honor of one of the greatest scoundrels that ever disgraced humanity, Maximilien-Marie-Isidore de Robespierre. The artist will not put on the statue the head of a tiger or a vulture or a crocodile, apparently because that feature would be superfluous, as the traits of those three creatures are cut deep in the picture that history gives us of Maximilien-Marie-Isidore de Robespierre.

The purpose of this new monument is probably to perpetuate the memory of the greatest academic or scientific socialist or anarchist that ever lived, and be at the same time an offset to the statues of Marat and Danton who were professedly practical and militant in their work of destruction. None of the three had any constructive power. We shall thus have a complete gallery of the chief propagators of the political and economic philosophy so much in evidence at the present time.

To begin with Marat. According to Taine he was simply "a homicidal maniac." For him all human rights are based on human needs, and a hungry man need not hesitate to kill the man who had the food. Indeed, he could not only eat the food but eat the man from whom he took it. "It is an eternal truth" he assures us, "that the most deadly enemy of the people is the government." In September 1792, when addressing the *Conseil de la Commune*, he asked leave to chop off 40,000 heads "to assure public tranquillity." Six weeks later the demand rose to 270,000.

Danton who next appeared amid the horrors of the Revolution was not a fool like Marat, but a brigand, with a remarkable aptitude for politics. His only equal or superior in that respect was Mirabeau. Robbery and

assassination were included in his batch of dogmas, though commonly they were kept like a knife in its sheath. When needed, however, the blade was exhibited. He had the face of a cyclops, the gestures of an exterminator, the voice of a tocsin that sounds an alarm for a riot, and his words were as foul as they were sonorous.

Robespierre was the opposite of both Marat and Danton. He was perpetually boasting of being "the incorruptible," "the irreproachable." He was always faultlessly dressed, his wig well powdered, his manners correct, his tone dogmatic, his style studied but without brilliancy or show. He was always soaring in empty abstractions, always astride of vague generalities which he called principles and incapable of descending to anything practical. Danton said of him that he was about "able to cook an egg." He had also the advantage of being very young and inexperienced. He inaugurated with theatrical pomp the worship of the Supreme Being and was forever prating about morality. But the Supreme Being was himself, and the morality of an act was decided by its being in favor of or against Robespierre. He was with all his refinement and affectation what the French call a *cuistre*, that is, an individual whose mind is empty but swollen, and who because his mouth is full of words fancies his mind is full of ideas; who juggles with phrases and who deceives himself while ruling others.

In spite of this affectation of morality and belief in the Supreme Being, in spite of his platitudinous philosophy about the rights of man and the sovereignty of the people whose wrongs he was perpetually deploring, and whose martyr he professed to be, and which he declared to be almost divine, he was nevertheless guilty of more horrible bloodshed than either Danton or Marat. In many ways, but chiefly in his enactment and enforcement of what is called the *loi du 22 prairial*, massacres became so general that his own sanguinary associates rose against him, shot him like a dog and before he died dragged him to the guillotine. He was then only 37 years of age.

Apart from the political and sociological warning contained in this terrible story, there is an added interest for us Americans in the fact that all three of these monsters were ardent admirers and disciples of Jean-Jacques Rousseau, whose pedagogical principles are being introduced into our public schools as being the best adapted for the training of the present generation.

An American Suffrage Bomb

The Women Suffrage Party organization of one of the New York districts recently held an "Authors' Evening" at the Cooper Union. Among the speakers were such choice spirits as Mr. Arturo Giovannitti, the sabotage champion and poet laureate of the I. W. W. The latter's reputation, however, was seriously endangered and his star almost totally eclipsed by the brilliancy of Mr. Lincoln Steffens, who even elicited a gracious smile, we are told, from Miss Elizabeth Freeman, of English prison fame.

"If I was treated as the women in England are," he gallantly vociferated, "I should dynamite something besides buildings."

Coming nearer home he told his audience, according to reports, that if the women really want the franchise and are prepared to work for it, they should not hesitate as to methods. "Let them destroy buildings, let them destroy anything they want to destroy!" Who indeed could object to so reasonable a solution of the question? Particularly he desired that American women should take their lesson from labor. By labor, however, he meant only the McNamara type, and something worse. "Labor," he said, "may have to kill some one to get what it wants, and the women must try to understand." All forms of force, he finally assured them, are wrong, but they "all are necessary." We are not told of any panic that ensued, but only that the meeting was a success!

Mr. Steffens, is likely to achieve the immortality he desires—that of the charcoal artist who inscribes his name in public places. But woman suffrage will meet with a serious reverse when it makes itself the yoke-fellow of Socialism and sabotage. We have "advanced" indeed a great way in our retrogression towards barbarism when such language, inciting to incendiarism and murder, can be freely used in an assembly consisting mainly of American "ladies."

The Problem of Man's Origin

Old teeth and broken shin bones and cracked skull caps are very interesting relics, but they scarcely form a convincing argument for a complete evolutionary process or hypothesis or theory. The problem of evolution is not concerned chiefly with paleontology or biology or any other purely physical science. The great *crux* of the question lies in another place. So true is this, that even if a "missing link" ever be found, there will yet remain unsolved the greatest problem of all, the origin of *sensitiveness, rational, virtuous* man.

Similarity of skeletons will not account for the origin and nature of sensation. Cranial capacities will not throw light on thought. Bones and muscles and fibres and nerves and chemical action and reaction will never explain the angelic purity and heroic self-sacrifice of godly men. The haunting sense of the infinite which fills men's souls will not disappear at the sight of a supposedly ancestral ape. The spontaneous, continual longing for a something higher, which seems to belong to man by nature, cannot be explained away by a chemical formula.

If man be of the brute, why is he not of the brute, brutish? Whence the shame at sin? Whence the glimpse of God in the very act of sin? Whence the hot tears, the heartburnings, the misery consequent on crime? If man be of the brute, why does nature punish him so inexorably, so dreadfully for acts which are part of the very nature of the brute? He has not sinned against nature; and nature is never unjust in her retributions.

Surely it is time to place this problem of evolution where it chiefly belongs, to wit: in the realm of morals and metaphysics. Scientific studies are diverting and useful in the extreme. No hindrance should be put in their way. Let nook and cranny and angle be explored, so that every extant bone may be gathered into our laboratories and classified and put into the proper places in a thousand and one skeletons. When the work is finished, the laborious scientists will have but made the trimmings for the garment. The garment will have escaped their notice. The problem is unsolved, untouched. Man's higher faculties call for an explanation. That explanation lies beyond physical science, in the bosom of God, who put into man the breath of life and continues to breathe over the surface of his soul.

A New York magistrate forbade the exhibition of certain films which he held to be immoral. The exhibitor pleaded that they had been approved as most powerful incentives to morality by the Rev. Dr. Parkhurst and the Y. M. C. A. That ought to have settled the matter at once and forever.

CORRESPONDENCE

The Coming General Elections in Spain

MADRID, January 8, 1914.

In anticipation of the general elections, which, as announced, will take place late in March next or early in April, the workers in the different political parties are feverishly active in the preparations which each party hopes will make certain its triumph at the polls. Among them all, however, no one has entered upon the campaign with greater ardor and intensity than our late President of the Council, Count de Romanones, who announces his purpose to visit every province in the kingdom for a round of speech-making in explanation and in defence of the policies of the Liberal party.

This project of the Count offers a novel interest to us in Spain; it is too characteristically "English" or "Yankee" to have, as you say yourselves, yet "caught on" with us. In Spain it has thus far been undreamed of that an ex-President of the Council of Ministers or any other chief of one of the dynastic parties should appear before the people of the country in direct and personal propaganda of his party tenets. Hitherto we have been accustomed to consider such a course as an undignified departure from the proper poise and gravity looked for in a statesman. Those among us who have been deemed worthy of exalted place in the government of the country, would have been thought unmindful of the established conventions had they been seen to appear at popular mass meetings or to ascend the platform to defend their political creed or to outline their policies. But Count de Romanones pays little heed to conventions; ignoring the prejudices of centuries he has become a wanderer, flitting from town to town and from hamlet to hamlet, and everywhere scattering the seed of his party's doctrines and principles.

I have nothing to say in criticism of the journeyings of the head of the Liberal party. On the contrary I believe

his innovation to be a thoroughly democratic and practical one, and I should gladly see his procedure imitated by all those among us who aim to play a part in directing the affairs of the nation. Unhappily I find myself unable to say the same with regard to the principles of the platform advocated by the ex-President of the Council as he hurries up and down the country. The utterances of Count de Romanones before a recent gathering of his followers and friends in Saragossa afford one an exact measure of the inconsistency and fickleness and of the lack of decent soberness of purpose characteristic of the man, as they clearly outline, as well, the dangers with which Catholics in Spain will find themselves surrounded, if this politician succeeds in forcing himself upon them anew, whether in high or low place.

His antecedents are well known. He has staked all to satisfy his ambition to attain the Presidency of the Council. One remembers how, a few months before the assassination of Canalejas, during a speech at Santander, he arraigned the Liberal party for its grievous error in permitting its then leaders to drag it into conflict with the Church and to arouse the hostility of Catholics against it by the anti-religious character of the legislation favored by Canalejas. "The clerical problem," such was the claim then advanced by the Count, "is a fiction in Spain. Clericalism does not exist in Spain, and the anti-clerical policy pushed to the front by Canalejas is both an absurd and a dangerous one for our party. Our country is essentially a Catholic one. The sectaries among us form but an inconsiderable and negligible minority, and it is a gross folly, remembering this, to waive aside the just protest of Catholic Spain and to rule the land in a way to please this minority."

Such were the sentiments of Count de Romanones in Santander in the late summer of 1912. The assassination of Canalejas a few months later opened for the Count the way to the Presidency, the goal of long aspirations, and his actions after assuming the premiership and since have been in flat discord with his utterances on that summer evening. His policy has been undisguisedly that of an anti-religious sectary, and his attempt to explain his right-about-face as a sequence of our strained diplomatic relations with the Holy See has been vain. To-day, in Saragossa, the head of the Liberal party announces his purpose, in case he be called upon to head the Cabinet, to introduce measures still more radically anti-clerical than those he has thus far denounced. Some of these, he tells us, are the secularization of the cemeteries, freedom of worship, the laicization of the public schools and other reforms so called.

To what is due this marvelous change from Santander to Saragossa, from the summer of 1912 to the winter of 1913? It is not hard to explain the somersault. Melchiades Alvarez, the leader of the Reform party, has within the last few months been winning a foothold in the land and, as things look, he will be stronger. Just now he, too, is "stumping" the country in the interest of his program of secularization and laicization. It is not difficult to grasp the situation resulting. The greater the influence won by Alvarez the greater the danger that the Liberal party may veer about to his standard, and what will then become of Romanones and his power and leadership? Romanones means to run no risks. Therefore his present assurance to the country that the politico-religious program advocated by Melchiades Alvarez contains no single demand not already incorporated in his own, and that in consequence there is no *raison d'être* for the Reform party. The whole explanation rests just here.

There is a competition between these two anti-clericals, the goal of their striving being to see which of the two shall go furthest in his radical promises in order to attract the sympathy and votes of the Republicans and Socialists.

But you will ask: "What are you Spanish Catholics doing? What counter measures are you bringing to bear to offset this propaganda? What means do you propose to use to save your country from the dangers your own words forecast for the morrow?" Unhappily, the Catholics of Spain are doing just what they have long been doing. They are standing idle with arms folded and apparently indifferent to every new turn of the wheel. The Catholics of Spain, as always, are making no attempt to organize, to prepare to defend themselves—nay, worse, they are divided among themselves over ancient petty and foolish jealousies and policies.

The Integrist party is now a lifeless thing, its activity long since spent and exhausted. The Jaimist party, in itself numerous and powerful, is the victim of the rivalries and dissensions that divide its chiefs and district leaders. Don Jaime himself, to all appearances, is little concerned over the fate of his partisans; and meantime there are not a few of his followers who are disturbed as to the morrow's prospects. "What shall become of the Traditionalists," they ask themselves, "and to whom shall the followers of the legitimist banner turn, if, as many of us fear, the legitimist branch of the Spanish royal house is to end with Don Jaime?"

As regards the rest of the Catholic body of Spain, of those, namely, who are neither Integrist nor Jaimist in sympathy, one must admit that they are a disorganized lot. Some hesitate between Dato and Maura, others find a certain limited strength in the Centres of Social Defence and similar societies recently called into being. But all of these bodies are alike helpless in that they lack a definite, coherent policy, an effective and stable organization, above all, a leader whose valor is incontestable and whose prestige and influence every one must allow.

Such is the lamentable situation in which we find ourselves. Speaking in all sincerity, one must confess that the Catholics of Spain are fast losing ground in the political struggle that is on. Each election finds us weaker than the last. Each new Ministry pays less attention to us, or rather hears our demands with greater indifference and with more disregard. Is this because of the paucity of our numbers, or because we have few among us of high intelligence, broad culture and genuine worth? No, indeed. Rather it is for lack of intelligent and strong organization; it is because we are in a constant state of bickering among ourselves. I do not say this regarding our religion, or regarding the fundamental and substantial principles of Catholicism—in these we are united; but we are terribly disunited in the petty, secondary things of policy. And the reason is clear: We have neglected, unhappily, to heed and to fulfil the express desire of the Holy See concerning the attitude all true Catholics in Spain should adopt in the matter of their political action as citizens of the country.

The special folly of the Catholic parties, more particularly of the Integrist and the Jaimist, is that they have for years back stood for a mere negative policy, they have allowed themselves to remain content with mere formal protestation against established custom and against every Ministry that has been formed. To tear down, to destroy, to deny—this is the sum total of their efficiency. "All or nothing" has been their principle and their party-cry. Their one positive feature has been an always senseless

and frequently bitter attack upon those Catholics who, without abating a jot or tittle of their Catholic principles, felt it to be a wise policy to take part in the public affairs of their country and to use whatever personal influence they may wield to shape these according to Catholic standards.

This, to my mind, is one of the principal causes of the present deplorable status of us Catholics. If I may say what I think with all clearness, the full strength of the Catholic body, sinking all petty differences, should find the present an excellent opportunity to join hands with Maura and to lend him the full measure of their assistance in the opposition he leads to the ruinous policy of his Liberal and Republican adversaries. It may be objected that Maura does not realize the ideal of the truly practical Catholic; that his policy carries now and then more than a suggestion of the tendencies of the Liberal doctrinaire. But, granted that Señor Maura is not exactly a Rossi, the Minister of Pius IX, who was murdered by the paid assassins of Young Italy; granted that he is not a Garcia Moreno, the President of the Republic of Ecuador, who, too, was struck down out of hatred to religion and the Church; yet no one will deny that he represented, and does represent, administrative probity and integrity; that his policy embodies submission to the Holy See and respect for the Catholic conscience; and that he shows sincere reverence for religious principle. Should not all these good qualities prevail with Catholics and inspire them with the purpose to join with Maura and to labor within the lines now established to prove to the Crown that Catholics have a responsible organization?

Unfortunately they have not done so; on the contrary, political passion has driven many Catholics to a really lamentable extreme. They will have nothing to do with Maura; they affirm that the Conservatives are, if anything, worse than the Liberals. And proclaiming this they, unhappily, fail to recognize the fact that they are, at least indirectly, favoring the plans of the Left against Maura and his policy, and that they give occasion to the King to look upon the ancient chief of the Conservative body as a dangerous man.

The consequence will be this: Catholics, removed from all opportunity for official action, knowing no unity of strength or purpose, or organization or discipline, wasting their forces in petty strife among themselves and divided by internecine dissensions, can have no hope that in the coming Cortes they shall hold a representation corresponding to their numbers and to their abilities; they can have no hope to see in the legislative hall of Spain a strong and stout-hearted body ready to wage their fight against the policies which the sectaries openly threaten against them.

NORBERTO TORCAL.

The Fight for the Nuns

PARIS, January 7, 1914.

Some months ago the attention of the readers of AMERICA was drawn to the movement set on foot by some leading Catholic members of the Municipal Council of Paris, with the object of restoring the nursing Sisters to their places in the public hospitals of the city. M. de Puymaigre, who started the movement, was ably supported by another Councillor, M. Alpy, when, only a few days ago, he brought the question forward at a meeting of the Municipal Council. With much good judgment, he left the religious point of view aside and argued, in

the name of liberty, that it was not fair that the rich should be free to choose between religious or lay infirmarians, whereas the poor, who cannot pay, must needs go to the Government hospitals, whence the Sisters have been expelled. All the public and free hospitals in Paris are now served by lay nurses. The hospitals in the hands of religious are private, built and endowed by Catholics, and in them payment is demanded. When M. Waldeck Rousseau, some years ago, and M. Clémenceau, quite lately, had to undergo a serious operation, they elected to be taken to nursing homes directed by nuns, but the unfortunate people, deprived by these anti-clerical politicians of the services of the Sisters, cannot, for want of means, have recourse to their care though, like M. Waldeck Rousseau and M. Clémenceau, they would like to do so.

The arguments of the Catholic Municipal Councillors, their eloquent pleading in the name of liberty, had an effect upon their colleagues in spite of the hostile attitude of the Prefect of the Seine, M. Delaunay, who was present at the debate and who took part with the opponents of the nuns.

M. Alpy gave the matter a practical shape by the following suggestion: He proposed that, instead of the seven Government hospitals that now exist in Paris, fourteen should be created, that is to say that each hospital should have two separate divisions, absolutely independent of each other, one of which should be served by nuns, the other by lay nurses. He holds that the poor, as well as the rich, ought to be able to choose their sick nurses. They can only do so if the services of the nuns are freely given, as they were when the Government hospitals were directed by them. He reminded his hearers that, at a time when equality was so much talked of, the poorest citizens had the right of which MM. Waldeck and Rousseau and Clémenceau had once made use, in spite of their anti-clericalism, of appealing to the Sisters' care. He further pointed out that his proposal could not be rejected on the ground of expense, each lay nurse costing 1,200 francs a year, while the Sisters received only 200 francs—six times less!

Although M. Alpy's proposal was rejected in the midst of violent protestations of the anti-clerical Councillors, the battle was not entirely lost. M. Galli, another Councillor, took up the matter. He enjoys great influence in the Council, and he successfully carried a motion that certain funds should be placed by the city of Paris at the disposal of the private hospitals that are directed by the nuns, on condition that they should admit, free of cost, paupers, who prefer the nuns to lay nurses. As M. Alpy observed, this is an incomplete result, but it is a beginning, a happy omen for the future end, we may trust, the first step towards the return of the Sisters to the posts whence they were ruthlessly expelled.

That popular feeling is in favor of the Alpy and Puy-maigre campaign is a certain fact, of which proofs may be gathered daily. An excellent booklet, published by M. Jean Domin, a journalist at Marseilles, called "*Les Infirmières laïques*," is full of information on the subject. Speaking of lay nurses, he immediately makes an exception in favor of the Red Cross nurses, women of the world or professionals, whose self-devotion is equal to that of the nuns and whose training is sometimes more up to date. These do excellent work, and their devotion equals their efficiency. But when he speaks of the ordinary nurses in the public hospitals, rough women who are untrained and underpaid, M. Domin relates facts that are harrowing. He gives dates and places, and as the

authorities that he quotes generally belong to the medical, not the clerical world, their testimony is all the more valuable. After perusing his booklet, it may be said safely that, with few exceptions, the men and women who replaced the nuns in the Government hospitals are careless, corrupt and grasping; they look upon their calling, not as a vocation, but as a means of earning their bread, and they eke out their insufficient salary by every means in their power. The poor complain that every small service that is rendered them in the hospitals has to be recognized by a gift of pennies, otherwise they are not waited upon and left in want of the most necessary care.

M. Jean Domin belongs to the south of France, where the movement for the restoration of the nursing Sisters is particularly active. At Toulouse, for instance, the medical men belonging to the *Assistance publique*, a Government institution, have addressed a long report to the Municipal Council of the city. In it these men, who speak merely in the name of justice and humanity, point out the grave evils that are the consequence of the expulsion of the nuns from the *Maisons de charité*. Here they formerly distributed to the poor the food and remedies that were paid for by public funds; they were, in fact, the dispensers of charity, through whose hands the wealthiest citizens assisted their poor brethren. They filled their mission with scrupulous attention and devoted self-sacrifice, and since their expulsion, say the Toulouse doctors, the poor and sick are neglected, confusion reigns in the establishments that prospered under their care. All these testimonies, those especially that come from non-Catholic medical men, powerfully back up the Municipal Councillors of Paris in their campaign. They have not, as yet, achieved success, but it is something to have started a movement that appeals to the public and that, in the space of a few months, has drawn forth so many expressions of support and sympathy.

B. DE C.

IN MISSION FIELDS

The Hindu Women

The Catechist Sisters of Mary Immaculate are toiling in a newly created diocese, the headquarters of which is for Brahmans a most sacred place, boasted of as "the Benares of South India"—four million Hindus surround them. In such a mission every kind of institution, whether educational or charitable, is to be provided, whereas, on the other hand, any kind of self-support is actually out of question.

Schools, orphanages, dispensaries, poor-house, lepers' asylum, zenana works, are already running. An industrial school is now contemplated as a sheer necessity, but there is no money for it. Therein all the young converts, and would-be converts, orphans, destitute women, will learn to work and earn a decent livelihood. Furthermore, the school would be a home for other girls whose life has been forever blighted by the hard laws of Hinduism, v. g., the outcastes, the widows, the child-widows, who will never know the joys of a family in wedlock. The Brahman widow thinks she is accursed and brings a curse, or at least bad luck, on all who are associated with her. The school would provide for all the means to escape from a life of sin, the right means to lead a pure life. About fifty girls are already of age to undergo some training, and as soon as it is possible to start the school many others will join.

A M E R I C A

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An Odious and Stupid Bill

The fairness and intelligence of the distinguished body of men who compose the Senate of Massachusetts has just been flouted by the filing of a bill which is apt to arouse both merriment and indignation. The measure consists of three sections. The first of these empowers the Governor to appoint five men and five women to inspect public and private institutions in the Commonwealth, "including hospitals, almshouses, houses of detention, reformatory institutions, convents, nunneries, asylums, seminaries and schools maintained by religious bodies." The second section empowers the commission to visit all these institutions at pleasure, "to investigate the condition and treatment of the inmates, and to receive any complaints which they may desire to make." The visits are to be unannounced. No hint is to be given of them beforehand. The last part of the bill ordains that "any officer, agent, employee or other person refusing to permit the visits and investigations provided for, or in any way hindering or interfering with the members of the commission, shall be deemed guilty of a misdemeanor, and shall be punished by imprisonment for not less than six months." This is the substance of the new bill.

Such a measure does scant courtesy to the intelligence and liberality of those who framed it, and scant courtesy to the intelligence and liberality of the Senate and the noble people of the Commonwealth. It is in direct violation of the natural law. It runs counter to the fundamental and inalienable right to a form of liberty which Americans prize most highly. At any hour of the day or night a meddlesome commission can intrude on the sacred privacy of decent, God-fearing people to ply them with impertinent questions about matters with which no Christian State concerns itself. The object of law is not to destroy legitimate peace and happiness. Law should promote both. This measure provides for the destruction of both. It puts whole classes of people at the mercy of anyone not in sympathy with their lofty aspirations and ideals. The bill

is so loosely drawn that no limit is set to the investigation of the commission. The very privacy with which no self-respecting man or woman will tolerate interference, is destroyed by a sentence which permits the invasion of a convent at any hour of the day or night. Should any of the victims take affront at such unwarranted impudence, he or she would be marched off to jail for a stay of six months. Moreover, the home of refined, educated ladies is classed with prisons and reformatories. The ladies themselves are to be subjected to the treatment accorded to the worst class of criminals. Happily these ladies have fathers and brothers in Massachusetts.

Of course, the bill will never become a law. If it does it will be declared unconstitutional. Those who framed it never intended that it should become a law. They are simply endeavoring to embarrass the Executive. But what about the fair name of the Commonwealth? Will they not respect even this?

Give the Metropolis its Due

The city of New York has attained, with much fame, not a little notoriety. When in times of political excitement it becomes the interest of one party to put the burden of all crimes upon the other its wickedness is flaunted through the earth, and even London and Paris are scandalized. It has six millions of heterogeneous people in its area and environs, among them adventurous and turbulent incomers from other places, and occasional violence and infractions of law are to be expected. It has also many newspapers, each with a multitude of newsgatherers, who are wont to look on violations of the regular order as news *par excellence*. The "story" is the thing, and when this is featured sensationally under glaring captions, the paper is sold, and often the city's reputation along with it. The millions who rise, work, pray, play, and retire without having violated any ordinance, the myriad of generous individual givers and helpers, and the numerous organized societies and bodies that are active in relieving the needy and diseased and doing good unobtrusively, are all as mute inglorious Miltons to the reporters. Such are not deemed good "copy."

Yet all these and kindred benevolences go on here on a scale probably unparalleled, and the average citizen who walks through the avenues and parks and the marts of commerce and rides on the crowded cars seldom witnesses even slight infringements of public order, and finds the custodians of the law eminently efficient. The reporter when off duty will tell you the same tale, and sometimes you can read it between the lines of his official story.

The intense cold of January 14 and 15 prompted some persons to send small sums to the *Sun* for relief of the distressed, and the reporters sallied forth to dispense it. They had difficulty at first in finding qualified recipients, and had to seek them in such places as the Mission homes—Catholic, secular, Salvation Army, etc.,—and the

Municipal lodging houses, where at least shelter is provided. There was need, of course, and the money was ultimately expended; but a few hundred dollars went a long way, and one gathers from the story that if, amid an immense population in a not very prosperous season, intense cold involves much distress, it also finds generous charity, organized and individual, ready and, as a rule, competent to meet it. The reporters had hardly touched the fringe of the question. In each of a hundred parishes immeasurably more aid was given that night—in money, clothes, food, lodgings, personal assistance—than the newsmen had dispensed; and the givers were not making copy out of their dispensations. But much of it would make good copy, and if papers and reporters were to seek for such news instead of sin and crime, and set it forth as strikingly, their columns would be brighter, would give a truer picture of actual conditions, would stimulate to virtue instead of criminality, and would no longer defame the city from which they get their sustenance.

Peter's Legacy

Peter Crafts of Brighton, Mass., the daily press announces, has just fallen heir to \$1,200 a year. Though in these days of multimillionaires that bequest cannot be considered a large one, still it will be amply sufficient, it seems, not only to keep the wolves from Peter's door, but even to maintain him till the end of his days in downright luxury. To prevent Peter, however, from squandering his income foolishly a family housekeeper has been made a trustee of the annuity and will receive \$1,000 herself, provided she sees that Peter has a pleasant home for the rest of his life, and is carefully protected from being annoyed by "children or boarders."

But perhaps we should have explained before this that Peter Crafts, whom an opulent coal-dealer has now provided for so generously, is only a pet dog. To such a legatee, \$1,200 is of course a princely fortune. Happy Peter! Now that your proverbial day has gloriously dawned, make the most of it. Insist upon having the tenderest chops, the freshest biscuits, the most expensive condition powders in the market. Refuse to wear more than once any of the fashionable woolen coats that will be provided for you. Affect none but jewelled collars. Tolerate the company only of long-pedigreed fellow-canines. Keep a wary eye on your servants and on that trustee lest the funds that should be used to pamper your delicate body should be wickedly devoted to some other object. Shun as you would the plague the society of children and boarders. Last week, indeed, thousands of poverty-stricken boys and girls in our large cities shivered with cold, and multitudes of deserving poor were without the means of subsistence. But as the very thought of children and boarders must be very distressing to you, particularly when the children lack warm clothing and the boarders need food, think not of them, Peter Crafts,

nor of all the human misery your annual income could have relieved during the recent cold spell, but lie by your cozy fire and munch your biscuit for, beyond all question, you are having your day.

Home Rule and Religion

Now that we hear so much of the alleged fears of Orange and Unionist partisans that Protestants will be persecuted under Home Rule, "Two Irish Parliaments: A Contrast," one of the penny publications of the Irish Catholic Truth Society, is particularly instructive and pertinent. In an authoritative and vigorous account of the proceedings of the only Irish Catholic Parliament that sat in Dublin, and of the Protestant Parliaments that succeeded it, the author shows from the acts of the former during the short period of James II, that the Irish Catholic legislators established equal religious liberty for all, and were not only just but generous to those who had been robbing and persecuting them up to the year of their assembling; but that the Protestant Parliaments that followed, reversing a solemn treaty, confiscated all Catholic lands, properties, rights and liberties, and penalized priests, people, religion and education with an ingenuity and continuity unparalleled. Macaulay lied fluently about the "Patriot Parliament," the fitting title Thomas Davis gave his story of it; and those who are now ringing the changes on Irish Catholic persecution are his legitimate heirs, and also the interested beneficiaries of the Protestant Parliaments that plundered and persecuted the Catholic people of Ireland.

The danger is rather the other way. The Catholic Parliament was more generous than justice or policy demanded; and the Irish people since they won some control of local affairs have been too often proving their "tolerance," unnecessarily and unwisely, by giving to Protestants everything good that is going, out of all proportion to numbers or merits. Under free institutions office and emoluments should depend on qualifications for the duties to be discharged, and not on religious affiliations. The mere fact that one is Catholic, Protestant or Jew should be neither bar nor recommendation in civic appointments or elective representation. There is no danger that Catholics will be over-represented in the Protestant parts of Ireland, or in England. There are five or six Catholics in Parliament for two million British Catholics, less than the number of Protestants that represent a mere handful of their coreligionists in the Catholic provinces of Ireland. In Ulster, wherever Protestants are in even a slight majority, Catholic exclusion from every public position is proverbial. This is certainly not a reason why Protestants there, as is now proposed, should have a larger representation than Catholics elsewhere. They are, of course, in no danger whatsoever, except of being petted and indulged to their detriment; but if they were, such provision would not

help them. Special privilege breeds friction and endangers peace. It were better for all concerned that their legislators should eschew religious discrimination altogether and build on the lines of equal justice to all in legislation and administration. Catholics ask no more and should demand no less.

"As They Are" Indeed!

The George Junior Republic which was condemned last month by the New York State Board of Charities was a sort of co-educational house of correction, where one might see, in the words of its now discredited founder, "boys and girls as they really are." According to the investigators' report, the Republic laid too much stress on the exposition and discussion of crime and this in turn generated crime. The January *Catholic World*, commenting upon this article of the report, makes the following wise observations:

"Now, according to some modern educators, knowledge of evil and of the wretched consequences of sin will inevitably check the growth of evil and of sin. 'Put before them the horrible results, show them the far-reaching evil effects, and they will halt. Paint the picture in all its horror, and anyone who sees will never again offend.' The root fallacy of all this is that it forgets that if a man is ever to be virtuous, he must love virtue for itself. Vice has enough attraction in it to win him, and enough power to persuade him that he can have the pleasure without the penalty. It is strong enough sometimes to win him, even though he knows he must pay the penalty. And the exposition of its power over our fellows does not help us to be any stronger. Rather does it furnish a cloak and an excuse for our own weakness. The members of the Junior Republic knew enough of vice—too much, says that unprejudiced Board—and thus they were made more vicious. Many of the men and women who have the charge of public instruction might well take the lesson to heart."

Another reflection that is suggested by the disgraceful failure of the George Junior Republic is this: How readily these irresponsible "social-workers" are allowed by the authorities to secure complete control of young people on whom disastrous "reforming" experiments are made.

The *British Review* for January contains an excellent historical defence of the rights of the French Canadian, from the pen of that well known writer on Catholic matters in Canada, Mr. F. W. Grey. The London *Times* praises it, and says that it makes clear that peace in Canada can be obtained only by the respecting of French Canadian "prejudices." This unfortunate word throws a flood of light on the attitude of the English mind, even when friendly, showing how its sympathy goes out spontaneously, not to the persecuted French, but to the Orange aggressor; and that if the former are to retain anything of their own, they are to do so by way of mere concession

resting upon an intellectual conviction of its utility. Let us point out to the *Times* and to its readers that the cherishing by a people of its language, its customs, its religion, is not a prejudice, but an essential racial characteristic. When the language, the customs, the religion are such as the French Canadians cling to, it becomes a virtue. As soon as the English in Canada, as distinguished from the Orange minority, understand this, peace and harmony will not be far off.

The newspapers announce that Lord Brassey's yacht, the famous *Sunbeam*, made the voyage from Aden to Bombay, some 1,800 miles, under sail, in a little over ten days, and adds that Lord Brassey claims that this achievement has never been equalled. Perhaps he means that no vessel has ever sailed from Aden to Bombay in that time. He certainly cannot mean that no yacht ever sailed 1,800 miles in 10 days. We are not all of us too old to remember the ocean race of 1866, in which the *Henrietta* sailed from New York to Cowes, over 3,000 miles, in exactly 14 days, and her competitors, the *Vesta* and the *Fleetwing*, arrived within a few hours later.

LITERATURE

"The New Universal Letter-Writer."

The reviewer found in his possession the other day a quaint little book published in 1800 by D. Hogan, Philadelphia, and bearing on its title page the following lavish promises: "The New Universal Letter-Writer, or, Complete Art of Polite Correspondence: Containing a Course of Interesting Original Letters, on the Most Important, Instructive, and Entertaining Subjects Which May Serve as Copies for Inditing Letters on the Various Occurrences in Life; Particularly on Advice, Affection, Affluence, Benevolence" and some forty other virtues and abstractions, duly mentioned in alphabetical order. A volume that so confidently engaged to teach the "complete art" of letter-writing must have enjoyed a wide vogue in this country early in the nineteenth century. For surely in those veracious days there were no book-buyers sophisticated enough to doubt that the "New Universal Letter-Writer" was all that it professed to be. However, if any such there were, provided they once entered Mr. Hogan's bookshop, we like to think that none emerged without a copy of this priceless volume in his hand. For the canny proprietor could doubtless prove conclusively that the "Letter-Writer's" title-page, far from exaggerating, indicated but very imperfectly the riches stored in the book.

The man who could read unmoved the model letters on Fidelity, Folly, and Friendship, or could peruse without enthusiasm those treating of Modesty, Morality and "Economy," might perhaps master with dry eyes even the model epistles on Piety, Pleasure, Prodigality and Prudence. But he would surely draw out his purse when he found at the end of the "Universal Letter-Writer," a quite indispensable "Set of Complimental Cards Suited to the various Occasions on which an extraordinary Degree of Politeness should be observed." But, even if that imposing array of "complimental cards" should leave him cold and unresponsive, a look at the volume's frontispiece would infallibly put an end to a shopper's hesitation and make him buy the book.

The picture is that of a young man in the costume of

the eighteenth century who has just been studying, as is perfectly obvious, the "Complete Art." Quill in hand, he sits at a writing table with a rapt look on his face which clearly indicates that he is about to indite a series of letters that will set him on the high road to fortune and prosperity. For one will doubtless win him the heiress he has long been wooing; another will secure the happy issue of a business venture on which he has embarked; while a third will gain him the favor of a powerful statesman. He is already a made man, you might say, for his letters are sure to be such patterns of taste, judgment and persuasion that no one can withstand their appeal. Yet the humblest purchaser of the "New Universal Letter-Writer," we must infer, holds the key to like successes.

Suppose, for instance, that his finances are low. He has only to take up the "Complete Art," turn to page thirty-three and find there a model letter "From a Young Person just out of his Apprenticeship to a Relation, requesting the Loan of a Sum of Money," wherein he will learn how to end his appeal with such moving words as these: "If you will be so generous, Sir, as to complete the goodness you have already begun, by lending me this sum, there is nothing shall tempt me to endanger your losing any part of it; nor shall anything ever make me forget the obligation. I am, Sir, your most obliged, and most obedient, humble servant." No relative could be hard-hearted enough to refuse a loan to so resolute and respectful a young man as that. Or perhaps the student of the "Complete Art," is contemplating an advantageous marriage. Let him go on then a few pages further and read the "Letter from a Young Merchant in Philadelphia to a Widow Lady in the Country," where he will learn that the proper letter to write in those circumstances contains sentiments like the following: "I can only say, Madam, that I prefer you to all the young ladies I have seen, and if business continues to increase, I shall be greatly in want of one of your prudence to manage my domestic affairs. Be assured, Madam, that whatever time I can spare from the necessary duties of my profession, shall be devoted to your company." How admirably here is thrift seasoned with devotion!

Model letters with such titles as "From a Young Gentleman Clerk to a Merchant in Philadelphia, to his Father in the Country soliciting Pocket Money," "From a Gentleman in England to his Son just arrived from Paris against servile complaisance and talkativeness," "From a Young Lady after the Small Pox to her Lover" and long letters containing exhaustive treatises on Happiness, Prejudice, Pride and the Immortality of the Soul, show how varied and comprehensive is the character of the "New Universal Letter-Writer." Though the lengthy captions that are often used will doubtless remind the reader of the explanations prefixed to many of Wordsworth's sonnets, still there is great comfort in knowing under just what circumstances each letter was written. Modern students of the "Complete Art" can impart to their correspondence a rare, archaic charm by transcribing the lofty but stilted sentiments with which this eighteenth century volume abounds. Necessary changes are easily made. For instance, the singularly appropriate and incidentally inexpensive reflections to be found in a "Letter of Consolation to a Friend in Prison for Debt," can be readily altered to meet the requirements of a letter to an Indigent Autoist Arrested for Violating the Speed Laws.

Indeed it is a matter of surprise that some of our enterprising publishers have not gotten out long before this, a revised, enlarged, and modernized edition of the "Universal Letter-Writer." There is real need of such a book. The wide use of the telephone and the typewriter, the alarming diffusion of the picture postal, the rush and hurry of twen-

tieth century life, and the lamentable decline in manners and breeding are threatening with utter extinction the "Art of Polite Correspondence." The situation can be saved only by scattering broadcast a volume like the "Universal Letter-Writer." Will none of our publishers spring into the breach?

W. D.

Magic, a Fantastic Comedy. By G. K. CHESTERTON. New York: G. P. Putnam's Sons. \$1.00.

As a great number of our present-day novelists, versifiers and essayists also write plays, Mr. Chesterton could hardly be expected to abstain forever from writing one. So here we have his "first play." It is thoroughly Chestertonian, of course, in dialogue and development. The scene is laid in modern England. The characters are the stranger, a conjurer who really practises magic; the Rev. Cyril Smith, a Protestant minister of "the Christian Socialist sort"; Dr. Grimthorpe, a physician who "might have been a friend of Huxley's"; the Duke, who "though an ass, is a gentleman," as "the present state of the peerage" makes it necessary for the author to explain; Patricia Carleon, a fairy-loving Irish maiden, the Duke's niece; Morris Carleon, his Americanized nephew; and Hastings, the Duke's secretary. Mr. Smith has just received from the inconsequential Duke fifty pounds for a new public house, and Dr. Grimthorpe, another fifty pounds for the league opposing the new public house, when the American nephew arrives and the conjurer comes in to give an entertainment. The latter by means of the black art makes a picture and a chair move and to the general consternation turns blue a red light that shines over the doctor's door. Morris, who is a blatant skeptic, grows delirious, and everybody is strangely affected by the supernatural powers that are felt to be working in the room. "I say this was done by a spirit," cries out the conjuror to the minister. "The Doctor does not believe me. He is an agnostic and he knows everything. The Duke does not believe me; he cannot believe anything so plain as a miracle. But what the devil are you for if you don't believe in a miracle? What does your coat mean, if it doesn't mean that there is such a thing as the supernatural? What does your cursed collar mean, if it doesn't mean that there is such a thing as a spirit?" The reality of the supernatural is the lesson of the comedy and the theme is handled, of course, with all of Chesterton's keenness and wit. The necessary "heart interest" is supplied by the conjurer's wooing of Patricia. As the play was successfully produced in London not long ago, we shall doubtless have it presented soon in this country.

W.D.

The Divine Twilight, Old Testament Stories in Scripture Language, Separated out, Set in Connected Order, and Edited with Notes for Catholic Children. By Rev. CORNELIUS JOSEPH HOLLAND, S.T.L. With a Preface by Rt. Rev. Mgr. THOMAS J. SHAHAN. Providence, R. I.: Catholic Scripture Texts Society.

A well made book of Old Testament stories for Catholic children has long been wanted. There is no reason in the world why our boys and girls should not be as familiar with the history of the Chosen People as many little Protestant children are. But mere digests and paraphrases of the Sacred Text will hardly do. The narratives should be heard or read, as far as possible, in the very words of our Douay version. So just by transcribing the main incidents in the Old Testament, leaving out, of course, only what is unsuitable for children and what has no interest for them, an excellent story-book can be made. This Father Holland has done. For "The Divine Twilight" is composed of a selection of Old Testament narratives that cannot fail to delight and impress the children, a profusion of good pictures are provided, while notes, maps and a pronouncing vocabulary are not lacking. The book deserves a wide circulation.

Modernism and Modern Thought. By J. M. BAMPTON, S.J. St. Louis: B. Herder. 60 cents.

The author of these lectures deserves the sincere thanks of all who are interested in the welfare of souls. He has given us a book distinguished for clear thought and trenchant language. Though the lectures are popular, yet they do not lose thereby either in scholarship or brilliancy. Priest and layman will profit by a study of them. The main assertions of Modernism are compared with the dogmas of the Church and pitilessly exposed in language which, though vigorous and pungent, lacks nothing in courtesy. The author scores many points, but none is more telling than his convincing proof that Modernism is not an attempt to reconcile dogma with modern thought, but rather a vain effort to make Catholicism harmonize with Kantianism. The effort eventuates in the destruction of Catholicism. Apropos of this, it might be remarked that the author would add to the value of the book by showing that Kantianism, despite its protests to the contrary, makes even a knowledge of phenomena impossible. Kant's innate "modes" distort the appearances of objects. The man who wears dark blue glasses does not see objects as they are. The "modes" are dark blue glasses. Then, too, we venture to think that Father Bampton could have done nothing happier than expose in a sentence or two the nature of Kant's "Practical Reason." Those acquainted with the "Critique of Practical Reason" know that this so-called faculty is not reason at all, but some kind of a blind, sensitive will which appears to sense God dimly, much in the way that a glow-worm senses heat and light. The vagaries of Schleiermacher and Ritschl show the dangers of such a doctrine. These small shortcomings of the book are not defects. At the most they are deficiencies which can be remedied easily.

Should the author contemplate a second edition, we would suggest the addition of a chapter on Modernism and Current English Literature. Much of our literature even of the lighter kind, is filled with the "spirit that dissolveth Christ," the spirit of Modernism which finds expression in "vain babblings, profane novelties of word . . . which some professing, have erred concerning the faith." R. H. T.

The following clipping may be of interest "to whom it may concern":

"Do you still take the ——— Magazine at your house?" a teacher asked a New York boy, mentioning one of the SEX-tette of big circulation. "Sure," said the boy. "We take four copies—the one that father hides from sister and mother, the one that mother hides from sister and father, the one that sister hides from father and mother, and the one I've got in my room that none of them knows about."

The *Month* has observed the opening of its fiftieth year by adopting a new cover. The dark brown St. George no longer transfixes on a light brown field the old serpent. Both yield to a more conventional design of dark green lettering on light green paper. We prefer the old cover. However, the *Month's* new dress symbolizes admirably the green old age that magazine has reached. The *Month* congratulates the *Irish Ecclesiastical Record* and the *Catholic World* on observing this year their Golden Jubilee too. But the latter periodical will not be fifty years old till 1915.

In a short paper on "Our Jubilee Year" the editor after sketching the history of the magazine promises that the *Month* will continue to defend and apply "those Christian principles which made our civilization and which alone can maintain it." "The breaking-up of domestic institutions," he observes, is the chief menace of our times. "The modern cult of pleasure is more fatal to religion than infidel sophistries; modern literature can

boast no great names, and in default of high examples is losing its sense of moral values." A new departure is the admission of verse into the pages of the *Month* and another is a list of valuable apologetic material gathered from contemporary Catholic periodicals. Ruth Lindsay's verses on "Her Little One" begin the number well. Father Pollen's article on "The Centenary of the Restoration of the Society of Jesus" (August 7 of this year will be the exact day) is full of interesting information about the Jesuits of the world and those of the English Province in particular; Father Sydney Smith, has a paper on "Reunion at Kikuyu," which explains admirably the questions at issue and their significance; and Father Cortie writes luminously about "The Origin of the Sun and Stars." In the "Topics of the Month," there is a timely and well-worded protest against the fulsome praises which the *Times* and other leading English papers heaped upon "Anatole France," or M. Thibault, during his visit to London in December. As he is "a determined foe of the Christian idea and of the morality based upon it," the *Month* considers the incident "painfully significant as emphasizing how little regard for Christian morality influences the judgment of many of our contemporaries. We know of some staunch Christians who were consistent enough to refuse to meet this arch-enemy of their creed; the idea that brilliant talents, degraded to serve the cause of blasphemy, impurity and unbelief, call for reprobation rather than praise probably never occurred to any of the company gathered to meet M. Thibault."

A new novel by Mgr. Benson has been announced. It is entitled "Initiation," and in theme and treatment seems to be meant as a cheerful contrast to "The Average Man," just as the "Dawn of All" was an antidote for "The Lord of the World." The author's forthcoming story is described as one "in which the hero, endowed with all the powers that wealth and position can command, loses the whole world but gains his own soul."

It is not at all surprising that there has been such a demand for Mr. Charles Phillips' "Back Home, an Old Fashioned Poem," that the fifth edition of the little book has recently appeared (Kenedy, 60 cents). For few of those who began to read the volume, we venture to say, laid it down unfinished. In simple, vivid, moving words the author describes the daily life of an Irish Catholic family that were among the pioneer settlers of Wisconsin. The affection, piety and neighborly spirit of that home is admirably shown, and the way Mr. Phillips writes of his father and mother proves how worthy of them he is. In the author's reminiscences of his childhood "on the farm" many a country-bred boy who reads this charming poem will live again some of the happiest days of his life.

For twenty years at the rate of one hundred and sixty octavo pages a month the private correspondence, diaries and other documents of the first Jesuits, most of them never before seen in print, have been in process of publication and the end is not yet. Here is an opportunity for the *Menace*, the Guardians of Liberty and other sworn enemies of the Jesuits. Forty-three stout volumes are at their disposal and in them they will find letters of all kinds, to kings and common people, treating of all kinds of topics, affording a complete exposé of all the inner workings of the Jesuit Order. There are eleven volumes of letters and secret instructions of Loyola and five of Borgia. Think of it! Five volumes of correspondence of a Borgia! These documents are published just as they are in MSS., fully and accurately. The pitiless light of publicity pierces into every nook and hidden recess

of early Jesuitry. The volumes are all fully indexed. Every letter is briefly epitomized for rapid reading. The publishers offer these forty-three volumes, which sell for \$120, at the price of \$100. There are from 600 to 900 pages in each volume, in all nearly 50,000 pages of authentic Jesuit history, published in the original languages. The publishers say that they have only thirty full sets left and will give the reduction in price to those only who write to P. Daniel Restrepo, Apartado 106, Madrid, Spain. There is only one reasonable objection which the enemies of the Jesuits will bring against this series, "Monumenta Historica Societatis Jesu"; every word of them is true, and the whole work is a monument of modern historical scholarship. We forgot to mention that the notes and synopses of documents are all in Latin.

Since the conversion of the Caldey Benedictines, *Par*, the quarterly they publish, has been more remarkable than ever for the excellence of its book reviews. In a notice of "Lollardy and the Reformation" in the Christmas number of our contemporary the following tribute is paid the late Dr. Gairdner:

"The death of James Gairdner in November of last year was a blow not only to history, but also to Catholicism in England. He was a man who, having spent the greater part of a long life in studying the documents bearing on the reigns of the Tudor sovereigns, and having thus become the chief authority on that period, had come to the conclusion that (to quote Cunninghame Graham) 'all history is written to suit the conscience of the conquerors.' Dr. Hunt, who has edited this posthumous volume, writes in his preface: 'He believed that he had a special work to do; . . . Modest and humble as he was, he could not but be conscious that he had gained a fuller knowledge of the Reformation period . . . than was then in the possession of the public. He felt constrained to publish the results of his labors, for he considered that much error was current on these matters . . . and that too little account was taken of the wrongs inflicted on Catholics, and of the tyranny, greed, and irreverence, the robbery of God and His Church, which in his view disgraced the Reformation in England.'

"And so, at the age of seventy-seven, this brave old man sat down to begin a great work intended to establish historical truth and to do justice to a Church to which he did not belong. He had planned a history of the Reformation up to 1570, but this, the fourth volume and the last he wrote, only carries the story as far as the setting-sail of Philip for England. We have here a detailed account of Mary's difficulties in restoring Catholicism in England, of the fanatical violence of the heretics, and of the plots and counter-plots of Renard and Noailles. The plain narrative presents a tragic picture of the single-hearted woman who, after a life of insults and wrongs, found herself at last queen with no counsellor she could trust, surrounded by loud-mouthed revolutionaries, threatened by the treachery of a sister, and the cat's-paw of an emperor with whom religion took, at the best, a second place.

"Readers of Mr. Gairdner's previous volumes will not need to be reminded of the author's theme and methods. how he believes the heresy of Henry VIII's reign to be old Lollardy come to the surface, of how he shows the holders of the new learning to be distinguished more by greed for enrichment and violence of invective than by holiness of life, nor of how this Protestant writer is a more severe critic of Protestants than ever Catholic could be; and, remembering these things they will the more regret that the book will never be completed, and that the learning and honesty of a great historian will never be used to throw a true light upon a period which has been for three centuries the mark for Protestant misrepresentation, hatred, and abuse."

Pacificists who wish to win strong adherents to their cause, should write with more temperance, logic and reverence than

is used by Katrina Trask, the author of a play called "In the Vanguard." (The Macmillan Co., \$1.25.) To maintain that all wars are unjust and unnecessary; to hold that each soldier in opposing armies is severally responsible for all the fatalities that occur in the ranks of the enemy; to make the characters that are meant to be most attractive, call Our Divine Lord a "great philosopher" merely, or a "decent-minded man," who may be mentioned in the same breath with "Confucius—Buddha—Socrates"; these are arguments that thoughtful Christians will find very unconvincing indeed.

BOOKS RECEIVED

Charles Scribner's Sons, New York:

Maximilian in Mexico. The Story of the French Intervention (1861-1867). By Percy F. Martin, F.R.G.S.; Encyclopedia of Religion and Ethics edited by James Hastings. Vol. VI, Fiction—Hýksos.

G. P. Putnam's Sons, New York:

The Irish Element in Mediaeval Culture. By H. Zimmer, Translated by Jane Loring Edmands. Magic, A Fantastic Comedy in a Prelude and Three Acts. By G. K. Chesterton. \$1.00.

P. J. Kenedy & Sons, New York:

The Treasures of the Rosary. By The Very Rev. Charles Hyacinth McKenna. \$1.00; Back Home, an Old Fashioned Poem. By Charles Phillips. 60 cents.

Catholic Scripture Texts Society, Providence, R. I.:

The Divine Twilight, Old Testament Stories in Scripture Language Separated out, Set in Connected Order, and Edited with Notes, for Catholic Children. By Rev. Cornelius Joseph Holland, S.T.L.

Benziger Brothers, New York:

Jesus Christ, Priest and Victim. By Père S. M. Giraud. Translated by W. H. Mitchell, M.A.

Pamphlets:

Benziger Brothers, New York:

Roma, Ancient, Subterranean, and Modern Rome. Part II. By Rev. Albert Kuhn, O.S.B., D.D., 35 cents; The Vigil Hour, A Manual of Approved and Indulgent Prayers Suitable for The Growing Devotion of the Public Hour of Adoration Before the Blessed Sacrament. By Rev. S. A. Ryan, S.J. 5 cents.

EDUCATION

Joseph Medill Patterson on Sex Hygiene in Schools—The Decreasing Power to Think

The Chicago *Tribune*, a newspaper which heads the first column of its own editorial page with the modest substitute, "The World's Greatest Newspaper," has long featured on that same editorial page a section with the caption "Voice of the People." This is quite in accord with its own, shrinking sub-title, suggesting, as it does, to the correspondent who pens a communication which is to appear in this section, the weight and importance of the message he forwards to the editor. Of course, neither the garishness of the sub-title nor the presumption of the "Vox Populi" effect, deceives the chance reader of the *Tribune*. Americans have long since grown out of the primitive ways that used to prompt them to accept as final the claims put forth on the printed page. It does happen, though, that either because of the glamor of the name subscribed to a communication, or because of the actual interest possessed by the topic it touches, or because of the manner in which the writer handles his argument, a letter appearing in the "Voice of the People" section does command certain attention.

In its issue of January 7, the *Tribune* presented to its readers a message which seems to merit a passing word since, in all three of these phases, it is distinctly beyond the run of the communications ordinarily sent in to the "Voice of the People" editor. Joseph Medill Patterson is the name subscribed to the message, a name which in one of its affixes, at least, will ever be honored by the readers of the *Tribune*; the topic developed in the message is that of "Sex Hygiene in the Schools," one yet rampant among Chicagoans, despite the fact that the Board of Education, by an almost two-thirds vote, has repudiated the scheme of Chicago's City Superintendent to introduce the nasty thing into the course of in-

struction of the city's schools; and Mr. Patterson's message is couched in such illogical terms that one is interested in reading it, if for no other reason than to experience the amazed surprise that comes to him that a sensible man should proclaim such stuff to be the "Vox Populi."

In his letter Mr. Patterson would have us believe that the storm of indignant protest, which has swept the country following the announcement of the eugenists' coterie that their particular hobby was to be engrafted upon the common school curriculum, is "just another little skirmish of the eternal warfare between science and theology," and that it is opposed chiefly and mainly, if not solely, by Catholics. Of course the statement is absurdly false, yet it manifests in a curiously open manner the rash readiness of certain people to ignore reason and to fulminate catchy generalizations to beguile the minds of the unthinking mob. Catholics do oppose the teaching in schools of sex matters to mere boys and girls,—but they give substantial reasons for their opposition, and these reasons touch the relations of right and wrong and of sin and virtue based upon a common understanding of the natural law and a common appreciation of the physiological and psychological aspects of human passions yet in the process of youthful unpreparedness to resist suggestion and temptation. Catholics do not forget that the protection which our sexual natures most need is not protection from outside influence but from our own thoughts. Catholics do not forget that such protection is secured only by a properly cultivated sense of shame, which is far more effective in the line of training sought and better counteracts any knowledge that may be obtained from impure sources than the best open and public instruction can ever be. Catholics are fully aware that the real danger lies in the regrettable neglect of character-training and in the prevailing pleasure-seeking atmosphere that environs us, and they proclaim that it is to the correction of these that our efforts for the formation of our little ones should turn, not to a manner of instruction which would make it quite possible for every man to be a roué without the disastrous consequences ordinarily attending that particular sort of life, and every woman who may happen to be bad at heart to become bad in act while escaping many of the awful consequences such a life ordinarily entails. Where we shall find in this opposition to a vile thing another phase of the eternal warfare between science and theology we leave to the esoteric consciousness of such as Mr. Patterson. To plain ordinary people it appears to be the dictate of a common sense which is capable of grasping the fundamental aspects of the human nature of the ordinary child.

And Mr. Patterson is entirely wrong, as well, in his implied contention that the opposition is chiefly, if not solely, due to Catholic influence, which seeks to make the principles of Catholic theology prevail against the convictions of non-Catholics desirous to secure sex instruction for their children in the public schools. There would be something in his protest were Catholics alone in their stand against the innovation, although the question is one that rests on the fundamental principles of morality which no diversity of theological opinion has ever questioned. But they are not alone. Despite the widespread publicity of the defence of the fad, due to the expert knowledge most of its promoters possess of the virtue that lies in judicious advertising, one may venture the assertion that the conviction of the danger threatening future generations if the teaching of sex hygiene to school children be adopted universally, is quite as common among non-Catholics as it is among ourselves. To mention but a few of the honored defenders of the traditional policy in such instruction, no one has been more radical in his written rejection of the present-day fad than has the

eminent Zurich University ethical lecturer, Dr. W. F. Forester, an acknowledged Protestant authority in matters pertaining to so-called sex-problems. And within the past two months we have seen the innovation condemned by such notable non-Catholic public school men as the Superintendent of the schools of Detroit and the City Superintendent of the public schools of New York City.

It is an old trick, however, this contention of Mr. Patterson that "he does not want Catholic beliefs enforced on his children." With some among us the barest hint of Catholic influence is sufficient to arouse the passions agitators are glad to see on fire. These are eager to secure their selfish ends, and they pay little heed to the means to which they resort to achieve them. But it is not fair nor just. After all we Catholics are recognized citizens of the country, we bear our own share of the burdens of American citizenship, we are entitled to equal consideration with those of other beliefs or of no beliefs. Though we support our own schools in a spirit of generous sacrifice because we insist that our little ones must enjoy the benefit of religious formation in the days of school training, yet do we contribute our equal share to the upkeep of the school system which our National and State policy favors. And in its management, and control and development we have the same reasonable claim to feel and show our interest, that is possessed by any among us. It is, then, clearly an outrageous presumption to be told by such as Joseph Medill Patterson practically to keep our views to ourselves and to let the public schools alone. As citizens interested in a public institution professedly organized to prepare the children of the land "for good citizenship," as citizens paying our share of the taxes supporting that institution, we have the right that others have to declare our minds regarding everything implied in the development of that good citizenship, and *pace* Mr. Patterson we shall exercise that right in every reasonable and lawful manner. Happily Mr. Patterson's "bumptiousness" is not common in Chicago. On the very evening of the day his letter to the *Tribune* appeared the teaching of sex hygiene or personal purity in the Chicago public schools was eliminated by the Board of Education. Friends of Mrs. Ella Flagg Young, the City Superintendent, who had succeeded last summer in injecting the noisome subject into the course of instruction, were defeated in their efforts to have the lectures continued. The vote was 13 to 8.

M. J. O'C.

Governor Walsh at Holy Cross

Holy Cross College has an enviable record. She is honored in her faculty, in the work which she is accomplishing, in the alumni who look to her as their Alma Mater. Founded in poverty, she was nurtured by the labors and self-sacrifice of men who gave their lives to education without hope of earthly reward. The work of these men has not been without fruit. God has blessed their labors.

The old college on the hill can point to sons eminent in every profession. She is the mother of bishops and judges and lawyers and doctors of learning and fame. Recently a new honor fell to her lot. One of her most distinguished sons, a man of culture, education and character, the Hon. David I. Walsh, was elected Governor of Massachusetts. On January 12 the college took cognizance of this event, by a reception to His Excellency.

The Governor arrived in the early afternoon, accompanied by his entire staff. At three o'clock, the students gave him a most enthusiastic welcome.

Holy Cross has never been without orators. Perhaps in no other body of young men will there be found as large a number of efficient speakers. Certain it is, that the college has reason to be proud of the addresses delivered by the students on this

occasion. They were eloquent and finished tributes to the distinguished Alumnus whom they were meant to honor. The Governor caught the spirit of the occasion. He was a boy with the boys. He sang their songs and joined in their cheers. He was particularly happy in his address. He told of his struggles and successes, his joys and his sorrows, laying emphasis on the debt of gratitude which he owes to the college. He forgot none of his teachers and did not hesitate to pay hearty and graceful tributes to each in turn. His success, he felt, had not come to him by chance. It was not cast on him from without. It was due to the hard, persistent work in which he had been schooled at Holy Cross. He had caught inspiration at the college and that inspiration which had remained with him, accounted for his triumph.

In the evening the alumni of the college dined the Governor in the Bancroft Hotel. Here the scene was one of great distinction. More than four hundred graduates returned to honor their fellow Alumnus. Before the dinner His Excellency held a reception in the parlors of the hotel. He was greeted enthusiastically by all present. The enthusiasm of the undergraduates had been at flood tide in the afternoon, but it in no way exceeded the spirit of affectionate joy shown by the alumni. Venerable men and mere boys congratulated the Governor with the familiarity and the heartiness characteristic of Holy Cross men.

The democracy, and frank good-fellowship of the old college never appeared to better advantage. Many a time during the evening the hotel rang with the college cheer and the college songs. When the Governor rose to speak, there was indescribable enthusiasm. Four hundred men stood on chairs, cheering wildly and waving napkins in honest exultation over the honor come to a brother.

The speakers of the evening were: Attorney Thomas H. Sullivan, '91, President of the Association; the Hon. Thomas H. Dowd, '94, one-time Senator of the Commonwealth; James B. Carroll, '78, President of the State Industrial Commission; Dr. John H. Bottomly, '89; Judge John B. Ratigan, '79, of the Superior Court of Massachusetts; Rev. Joseph N. Dinand, President of the College and His Excellency, the Governor, '93.

The speeches were Holy Cross speeches, thoughtful and eloquent. The College has appeared to advantage many a time, but never perhaps did she appear to better advantage than on this occasion. It was both an inspiration and a consolation to listen to these men who had attained to eminence by sheer ability and force of character. They had fought the hard, stern battle of life successfully, without the sacrifice of one jot or tittle of the principles of Holy Cross. The spirit of the college was as young and fresh and true in their hearts as it was on the day of their graduation years before. In every sentence of their eloquent speeches hope and faith and courage rang true.

The Holy Cross spirit was reflected in them. The Governor's speech will not be forgotten by those who heard it. Emotion and reason combined to make it a model of its kind. Once again His Excellency took occasion to pay tribute to his college, his professors and his fellow alumni. His praise though discriminating was a noble tribute in noble words. The effect was a thrilling of souls.

Holy Cross is proud of all her sons, but if for a time her pride centres in His Excellency, the Governor of Massachusetts, who will reproach her? For the rest, may the old college ever be warm in the affections of her sons! May her noble work continue! Church and State have need of her. She will not fail them, and, in the end, when "the ships of Tarsus are passing" and the veil of death is settling down on all, generations will call her blessed. *Vivat, crescat, floreat.*

R. H. T.

A movement to secure religious instruction for public school children of New York has been started by teachers

who are Catholics. The instruction will take place after school hours and will be confined to children of Catholic parents. The movement has the approval of Thomas W. Churchill, president of the Board of Education, and Dr. William H. Maxwell, superintendent of schools, and the enthusiastic backing of Cardinal Farley. More than 1,000 teachers who are Catholics are in the organization, which is a branch of the United Catholic Works and is known as Chapter Theta Phi Alpha. There is to be no proselyting and the organization will confine its efforts to finding out what pupils of Catholic families do not attend Sunday school. Such children will be invited to attend a class one day a week in the hall of the parish church nearest the school to which the pupil goes.

Dr. Maxwell states that he thinks the plan is excellent. So far as he knew, no similar work has yet been undertaken by Protestant or Jewish teachers or organizations.

Cardinal Farley told the teachers at the first meeting of the new organization that they were working to fulfill his prayer of years.

"You are not at liberty," he said, "to give to your pupils religious instruction during school hours. Hence the poor children are created as though they had no souls and as though there was no such thing as eternity. There is no morality taught in the public schools and no religion. Hence 800,000 children are left without a suggestion of religion except what they get by accident."

President Churchill says he believed the movement might accomplish good, providing those in charge of it were careful to "avoid the charge of bringing religion into the public schools."

"There certainly can be no objection," he said, "to Catholic teachers giving religious instruction outside of school hours to Catholic pupils whose parents are willing."

PULPIT, PRESS AND PLATFORM

Father Ignatius' Benedictines

Dom Cyprian Alston, O.S.B., contributed to the last number of *Pax* some amusing "Reminiscences of Llanthony." the community of Protestant "Benedictines" founded in Wales by Father Ignatius whose visits to the United States during the late '80's and early '90's may be remembered.

"It would be ungenerous for me now to speak disparagingly of the founder and superior himself," writes Father Alston, "so I will content myself with saying that there were reasons (whether adequate or not I will not venture to judge) why he was unable to set that example of strict observance which subjects might reasonably look for in their head. He did not live the community life; his occupations, his meals, his recreations, and even his devotions were all for the most part quite different and apart from those of the rest of the community. His absences from the monastery were lengthy and frequent, and even when he was at home we sometimes saw nothing of him for days together. This was certainly one of the reasons of the failure of Llanthony as a monastic establishment. And yet, though the community was left much to itself to get on as best it could, every little detail of its daily life had to be reported to him, and so, if only for the sake of peace, to say nothing of any higher motives, it was to our advantage to observe our rule as strictly as we could. This system, however, naturally led to a certain amount of spying and tale-bearing, which was destructive of the community spirit. The superior's appearances amongst us were meteoric and uncertain; if all had been going smoothly he was kindness and fatherly geniality itself when we saw him, but if there had been any trouble or slackness he could be the very opposite.

"Though professing to follow the Rule of St. Benedict, it was his own interpretation of it, colored by his own private whims and fancies and a somewhat variable will, that became the standard of life at Llanthony. This vacillation, as it were, according to the mood of the superior, has been, I think, one of the causes of failure. Men with real vocations and true ideals have felt that the real monastic life needed some firmer basis than the changing will of one man and so have left Llanthony to seek it elsewhere. In spite of his claim to be Benedictine, the rule at Llanthony was, in fact, an eclectic one devised by the superior himself. Parts of the Holy Rule that did not appeal to him were unhesitatingly set aside and ignored, whilst, on the other hand, customs and traditions from elsewhere, however un-Benedictine, that he read or heard of, but which took his fancy, he incorporated without scruple. For instance, he added to the ordinary Benedictine habit the use of Franciscan sandals and a knotted rope for girdle, because he thought them more monastic in appearance. He borrowed from some other orders the custom of renewing the vows year by year, instead of admitting to solemn profession at the end of one year's novitiate. The brother under these yearly vows he called a professed novice—an anomalous and contradictory designation, the holder of it being neither professed nor yet a novice. Many other similar regulations of detail were either his own invention or else adapted from various un-Benedictine sources. And yet the claim that he had restored the Benedictine Rule in the Church of England was his constant boast. . . .

"The Office was recited mainly in English, and was a translation of the Monastic Breviary. Such things, however, as the Antiphons of Our Lady, and the Litany of Loreto, were always said in Latin, and the Benedictus, Magnificat, and the Sunday Vesper Psalms in Welsh! Thus it came about that we sometimes had a mixture of all three languages in the course of one and the same office. . . .

"We kept silence according to St. Benedict's Rule. For breaking the *summum silentium* the penance was to recite the whole of the Psalter before going to bed. I once had to do this, and it took me nearly three hours! If it was necessary to speak during the daytime (apart from the hour of recreation) it had to be done in a whisper, kneeling, with hood over the head and hands under the scapular. The sight of two people whispering together in this way was somewhat comical. Some of the other penances for breaches of observance were also quite ludicrous, and, by reason of their absurdity, lost a good deal of their salutary effect. We were forbidden, for instance, to speak to (even if addressed), or to look at, secular persons. The penance for looking at seculars was to sit in the middle of the choir at the next office, blindfolded and facing the outer church; and for speaking to a secular to wear visibly some article of secular clothing for three days. I remember one brother performing this penance by wearing an ordinary high silk hat in addition to his habit, and another going about with a secular collar and colored necktie! For breaking anything the offender had to kneel in the middle of the choir during the Magnificat at Vespers, holding up in his hands the pieces of the broken article. For leaving things out of their places the penance was to wear the article so left attached to one's person for two days. Brothers thus decorated used to look uncommonly like the White Knight in 'Alice Through the Looking-glass.' . . .

"A word or two about the nuns who were there during my time. They were, as I have said, three in number, viz., the Prioress, the Novice Mistress, and one other. Postulants came and went at intervals, but only those three remained faithful. It was their loyalty to Fr. Ignatius that brought

them to Llanthony and separated them from the community now at St. Bride's. . . . Their life must have been one of considerable hardship, for they were strictly enclosed and their convent was none too comfortable a habitation, extremes of both heat and cold being emphasized by the nature of its construction. The fewness of their numbers, too, must have made their daily life a monotonous and prosaic one. It is true that when Fr. Ignatius was at home he used frequently to be with them in the convent, but during his absences they had neither chaplain nor confessor to minister to their spiritual needs. The dreariness and desolation of their position at length became unbearable, and in the spring of 1891, whilst Fr. Ignatius was in America, they left Llanthony to seek in the Catholic Church that peace and consolation which the Anglican establishment could not give them."

The Crisis in the Episcopal Church

The following letter appeared in the *Episcopalian* periodical, the *Living Church* on January 17:

"The Bishop of Zanzibar's Open Letter to the Bishop of St. Albans is now made public; Bishops, priests and laymen are accepting the call to arms and are fast falling into line on one side or the other; the long-deferred, long-anticipated crisis can not now be evaded, and there is no further reason why the policy of silence as to the issue, hitherto followed on both sides of the ocean, should not be broken here, as well as in England, and the several forces massed for the impending conflict.

"It is only necessary to read the English papers—secular and religious—to recognize that the conflict is inevitable, but many of us know as well from private correspondence that this is so. If Kikuyu had been all, the trouble might perhaps have been smoothed over for a time, as happened in the case of the Gorham Judgment, the Jerusalem Bishopric, and the Lincoln Opinion, but Kikuyu was *not* all; within a twelve-month four events occurred, all of the same genus, yet independent in impulse: the Caldey affair, the publication of "Foundations," with its concomitants, Kikuyu, and the episode of the "Catholic League" in the diocese of St. Albans. Even this combination, ominous and provocative as it was, might have passed had there been no protagonist, but the Bishop of Zanzibar has come forth in that rôle, he has made his passionate appeal to the Church, he has forced the issue, and it can no longer be evaded. If we can judge from the temper of his manifesto and the rising tide of uncompromising declarations for and against on the part of the recognized leaders of the Church, both clerical and lay, there will be no drawing back until *Ecclesia Anglicana* has declared herself, once and for all, as fundamentally Catholic or fundamentally Protestant.

"If, as now appears sure, this issue is forced to its termination, one of these results will follow. Either (a) the Church will declare herself Catholic, or (b) she will declare herself Protestant, or (c) she will do neither but attempt again a compromise that will leave things *in statu quo ante*. The first is improbable, the second possible, the third probable. If she follows the possible or probable course there seems no escape from a convulsion that will rend her in halves, leaving one moiety as an avowedly Protestant sect with which the American Church would soon be forced to sever communion, the other as a new body of "Nonjurors," whose position would be so anomalous that it is hard to see how it could, in time, avoid coalescing with the Continental "Old Catholics," so establishing another Church in England, or submitting finally to Roman jurisdiction. If she follows the improbable course and formally asserts her explicit Catholicity there can

hardly fail to be a schism of the Protestant wing, with disestablishment and disendowment following close after.

"Disaster seems to threaten, whatever the issue, and yet, as we all realize that sooner or later the question must be met fully and frankly, so none of us would postpone it, now the leading is so clear. The crisis is acute and I beg to suggest that from now on the matter be made a special intention at all celebrations of the Holy Communion, that special intercessions be offered daily, both publicly and privately, and that the several Bishops be asked to issue a form of prayer to be used until the determination of the case; a prayer that in spite of all temptations and all considerations of expediency, Ecclesia Anglicana may hold firm and steadfast to the Faith, and that God may be pleased to avert the perils and dangers that may follow such witness to His eternal truth.

"Very truly yours,

"RALPH ADAMS CRAM.

"Boston, January 4, 1914."

[The Editor of the *Living Church* makes light of the matter. He tells Mr. Cram that he has left God out of his reckoning, assuming that God is using the Protestant Episcopal Church in England and America to solve the religious difficulties of the Anglo-Saxon world—a very bold assumption depending on too slender a thread of probability to justify the Editor's accusation. He then concludes that when God shows signs of abandoning that Church it will be time enough to talk of meeting the crisis. This is an extraordinary position to take. Hitherto the rule has been that when the organization leaves God the crisis arises. The crisis is not postponed for the denomination any more than for the individual, because God is merciful. Besides what are the signs of certain abandonment? How would the theory have worked with the Arians?

As for Mr. Cram, he will have to make up his mind how to act in each of these contingencies.—Ed. AMERICA.]

SOCIOLOGY

The Detroit Catholic Settlement Association

We have received the report of the Catholic Settlement Association of Detroit. The object of the Association is, as its name indicates, to keep the Catholic children of the poor under Catholic influences and out of the way of temptation by providing useful and agreeable occupation for their hours of recreation, by looking after them in sickness, by providing for them in need, by obtaining work for them, by giving a home to working girls at the lowest possible cost and by the other means commonly employed in such societies. The Association has three principal branches, the Weinman Club, the Delray Club and the Barat Club. An Italian Club has been established, and is in process of development. The Weinman and Delray Clubs and the inchoate Italian Club occupy themselves with singing, dancing and sewing classes for girls, gymnasium classes for boys, a mother's club and a special evening for grown-up girls. The Weinman Club reaches out to the Syrians, having a class for little Syrian girls on Monday afternoons. The Barat Club provides a home for working girls earning not more than eight dollars a week. The need of this is evident, as many girls earn no more than five dollars a week. Such have nothing to spare for car-fare. They must live near their work, and the rent of a suitable room takes three dollars a week out of their earnings. Thus, only two dollars a week are left for food and clothing, and not even that, if any time be lost through illness. Until some means be found to ensure for such girls a living wage in the proper sense of the term, the Barat Club has a most useful work to perform, for which it could find

scope were its means a hundredfold what they are now. As it is, it gives board and lodging to twenty-three at \$3.50 a week. Had it two or three hundred members, it could do it for less than that, provided that with a larger number it had its house rent free, as it has in existing circumstances. Here is exemplified again, what we have maintained so often, that the question of rent is the chief social question for the poor. It is unnatural to pay three-fifths of one's earnings for shelter, which naturally is the human need supplied most easily, and provided once for all. We have pointed out how this evil can be remedied. It is a matter touching the community at large, and it is almost as unfair to throw the whole burden upon the employer of labor, even though he may pass some of it indirectly to others who buy his manufactures or other goods, as it is to leave it on the workers, who have to bear it alone, unless they can get their wages increased in proportion to it. In the meantime, the defect of social organization gives its opportunity to Christian charity, which ought to recognize more than it has yet, the importance of such working girls' homes.

The Barat Club, restricted as it is in its work, reveals certain facts regarding the characters of its inmates which are not to be overlooked by those interested in the protection of working girls. Many of them, lacking experience, imagine that working girls are in some way exempt from the fall of the human race in Adam; that they are, so to speak, angels' wandering for some unknown reason on earth, and that if they get into trouble, it is because in their innocence they become the victims of crafty vice. The report of the superintendent of the Barat Club throws some light on the matter. It tells us that many who try the Club become discouraged. This may be due to various causes. But we make bold to say that one cause enters into all, namely the dislike of discipline. In such an establishment there must be rules. The girls can not be free to go in and out at pleasure. This hatred of restraint, physical and moral, has much more to do with the misfortunes of girls than many enthusiasts will admit. On the other hand, the managers of the Club have succeeded in doing what many hold to be morally impossible, they have transferred many girls from factory work to domestic service, of which the restrictions are even narrower than those of the Club. Here we have two types of girls, one, of those who submit readily to discipline, and the other, of those who rebel against it; and in the studying of these two types will be found much of the solution of the problem occupying so many minds.

The total receipts of the Barat Club, exclusive of the weekly payments of its members, was \$1,772.20. Among the contributors we notice the Gemmer Manufacturing Company, which gave \$100. We would suggest that if the claims of such an institution were brought before other companies employing girls, many of them would be willing to contribute liberally to its support. We cannot suppose that the employers of labor are indifferent to the difficulties of their working people. They may not see their way to raise wages to such a sum as will remove these difficulties, or even alleviate them very considerably if each worker be left to his or her own individual efforts. But if they see cooperation and Christian charity working together to achieve results beyond the power of the individual, they will be ready, we think, to give to what they can not but recognize to be a good investment. The receipts for the Weinman Club and its branches, amounted to \$5,996.74. The expenses of such institutions are necessarily greater than of those which have for their object the distribution of charitable relief. In each house there must be a resident worker. Nevertheless the report shows that the expenditure for such is brought down to the minimum. The resident workers, no less than

the volunteers, are animated with the spirit of Christian charity, without which all such work is profitless. H. W.

The third edition of the Directory of Catholic Boarding and Rooming Houses of the city of Cleveland has been issued. It includes a list of boarding homes for women in Buffalo, Cincinnati, Pittsburg, Chicago, Washington, Philadelphia, New York and Brooklyn.

The second course of extension lectures on Industrial Reorganization, conducted by the School of Sociology of Loyola University, Chicago, is to begin this month. An exceptional tribute has been paid to the school by five of the most prominent social organizations of Chicago. Special resolutions were drawn up recognizing the importance of these courses and warmly recommending them to all actively engaged in welfare work or interested in juvenile reclamation. "We commend this course," the resolutions continue, "as a necessary and worthy feature of sociological work in Chicago, and in behalf of many in public and private service, interested in civics, charities, and corrections. We extend our thanks and appreciation to Rev. Henry Spalding, S.J. and Rev. Frederic J. Siedenburgh, and to the faculty of Loyola University." The large attendance at the lectures has necessitated the securing of Schiller Hall. The classes are made up largely of officials of the city courts, probation and truant officers, school teachers and settlement workers. Special lectures by men of national reputation have been arranged as an additional feature. Credits are given in the classes for satisfactory attendance and theses.

ECCLESIASTICAL NEWS

The English Catholic Directory for 1914 gives the Catholic population of England and Wales as 2,100,446 as compared with 1,793,038 for its previous year. Scotland shows a decrease, 518,969; the previous total was 547,536. The total Catholic population of the British Empire is given as 15,396,000: Europe, 5,800,526; Asia, 288,898; Africa, 498,965; America, 3,271,358; Australia, 1,184,500. The total of Catholics in the English-speaking world is given as 37,576,506 (United States and insular possessions, 24,189,941); total Catholics in the world estimated 298,734,824. The conversions recorded in twelve English dioceses, 6,322. The priests in Great Britain number 4,449, a gain of 48 (2,871 Secular, 1,578 Regulars). Many of the Regulars are French exiles now at work in the missions.

On January 15, the Rt. Rev. Edward Kozlowski, of Bay City, Mich., was consecrated Milwaukee's auxiliary bishop in St. John's Cathedral by Archbishop Joseph Weber, of Canada, head of the Resurrectionist Order, and the Rt. Rev. Joseph Richter, Bishop of Grand Rapids, Mich. There were more than 400 visiting priests present.

Rev. Charles W. Lyons, S.J., for the last five years president of St. Joseph's college, Philadelphia, has been appointed president of Boston college. He is succeeded by Rev. Charles Davey, S.J., vice-president of St. Joseph's college. Father Lyons succeeds Rev. Thomas I. Gasson.

LETTERS TO THE EDITOR

Suitable Cards for Easter

To the Editor of AMERICA:

AMERICA's recent strictures on the materialism of the vast majority of this season's Christmas cards were well merited. In a few weeks we shall have the usual flood of Easter cards,

with the same lamentable absence of the religious element. It is safe to say that, every year, millions of cards of this character are used even by Catholics. And why? The explanation seems to be a simple one. In the first place, our people are rarely, if ever, instructed on the advantages of procuring cards expressive of the great religious truths commemorated by Christmas and Easter. Again, except in the larger cities, it is not always possible to obtain cards of suitable design; and the sale of these, even in cities, is, as a rule, restricted to certain localities, often unfamiliar to the rank and file of Catholics. Now if this assignment of causes be correct, perhaps the following suggestions may aid in providing a remedy for the above-mentioned conditions:

1. Let a movement be put on foot, AMERICA leading—to induce the Catholic priests and Catholic press of the country to bring the matter effectively to the attention of the people.
2. Just as at missions, a booth is erected, somewhere about the church, for the sale of religious articles, so also at Christmas and Easter like provision may be made to enable parishioners to purchase cards and other emblems, religious in tone, and issued with the sanction of ecclesiastical authority.

Without doubt firms dealing in these goods will gladly exert themselves to meet the increased demand thus created for their wares; and pastors will have a further confirmation of the teaching power and spiritual value of holy pictures in Catholic homes.

M. J. D.

January 11, 1914.

An Appeal for Prayers

To the Editor of AMERICA:

We would appeal to the sympathy and charity of your readers in behalf of our stricken brother Mr. Henry J. Wessling, S.J. He is totally blind—the result of a chemical explosion which happened on the morning of October 3, 1910, when he was teaching the sciences in Canisius College, Buffalo, N. Y. Having spent twelve years as a member of the Society of Jesus, he was just completing the last period of a scholastic's life prior to the study of theology when he lost the use of both eyes.

In September, 1911, his superiors sent him to Woodstock as a theologian in course. Two years and a half are gone and during that time, he has, with the aid of his brothers, reading to him, mastered his subject matter and successfully passed all examinations.

The coming June will see him ordained to the priesthood, if he can only recover the use of his eyes.

Now that God may deign to restore his sight and insure his entering holy orders with his class, the students of theology of Woodstock with the entire community, will unite in a novena to Sister Teresa of Lisieux, "The Little Flower" of Jesus, which is to begin on Sunday, January 25, and end on the Feast of the Purification of Our Lady, February 2.

We are eager to have all the readers of AMERICA unite with us in this nine days' prayer. If many voices from our beloved country rise in novena to the throne of God, we feel confident that "The Little Flower" will be glorified and our wish for Mr. Wessling fulfilled.

Yours sincerely in Christ,

The Theological Students of Woodstock College,
Woodstock, Maryland.

P. S. The prayers to be recited will be the "Approved Novena," Our Father, Hail Mary, three times, with an invocation to Sister Teresa.

Woodstock College, Woodstock, Md., January 10, 1914.

[Though AMERICA, as a rule, does not publish requests for prayers, in Mr. Wessling's case we deviate from our practice.—Ed. AMERICA.]

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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CHRONICLE

Anti-Trust Program.—President Wilson appeared for the fifth time before a joint assemblage of both Houses of Congress on January 20, and read his carefully prepared message on the legislation needed to give permanent business freedom to the country by supplementing and amplifying the Sherman Anti-Trust Law. The President presented the case, he said, "as it lies in the thought of the country," reiterating "that private monopoly is indefensible and intolerable," and declaring that conscientious business men throughout the nation would not be satisfied until practices now deprecated by public opinion as restraints of trade and commerce were corrected. Besides suggesting the scope of legislation, the President made a personal appeal for an atmosphere of friendliness and cooperation in Congress while handling the problem. "The antagonism," he said, "between business and Government is over. We are now about to give expression to the best judgment of America, to what we know to be the business conscience and honor of the land. The Government and business men are ready to meet each other half-way in a common effort to square business methods with both public opinion and the law." The President's plans are in brief:

1. Effective prohibition of interlocking directors of great corporations—banks, railroads, industrial, commercial and public service bodies.

2. Powers to be conferred on the Interstate Commerce Commission to superintend and regulate financial operations by which railroads in the future may get the necessary capital for development and improving transportation facilities.

3. Supplementary legislation to make the Sherman law more explicit.

4. Creation of a trade commission which shall be a clearing house of information to help business to conform to the law and at the same time investigate and report to the Attorney-General on violations.

5. A law prescribing penalties for individuals who are responsible for unlawful practices.

6. To prohibit holding companies and to restrict the voting power of individuals who may hold shares in numerous corporations.

7. Allowing private claimants to found suits for redress against unlawful combinations under the Sherman law upon facts and judgments established by Government suits and providing that the statute of limitations against such claims shall begin to run from the date of the conclusion of the Government suit.

"We are now about to write the additional articles of our constitution of peace, the peace that is honor and freedom and prosperity," said Mr. Wilson, and Republicans joined with Democrats in conceding that his analysis of the situation was admirable. The remedies he proposed in general terms met with cordial approval.

Congress Acts.—Prompt action was taken on President Wilson's suggestions, and five bills are being prepared under his inspiration to meet the issues outlined. The President will insist on full and free hearings, and his attitude in this regard is taken as new evidence of his determination to have the Government meet business half-way in adjusting the difficulties. The Democratic leader, Mr. Underwood, stated on January 21 that he had canvassed the legislative situation with the President. "It is essential that Congress get through with its work at as early a date as possible," he said. "The big legislation—outside, of course, of the appropriation bills—confronting Congress is the trust program and the rural credits plan. Neither ought to take up very much

time." It is known that the President wants an adjournment as soon after June 1 as possible. It is understood he holds the question of Democracy retaining control of the Senate very imperative. Therefore, unless something serious and unforeseen interferes, he will take the stump this fall in a number of States. He will only do this, however, if he can get a vacation this summer by early adjournment.

Tentative Measures.—Four bills, to embody the supplementary anti-trust legislation, were agreed to at a conference on January 22 by the Democratic leaders of the Senate and the House. They have been approved by the President. The bills may be briefly summarized as follows: First, a bill creating the Interstate Trade Commission. Second, a bill to regulate directorates of corporations and to prohibit interlocking directorates. Third, a bill defining unlawful monopoly or restraints of trade. Fourth, the trade relations bill, which among other things forbids unfair trade practices, such as underselling in one locality to stifle competition and recouping the losses thus sustained by raising prices in localities where there is no competition. All of these bills are tentative drafts and subject to changes and modifications. The bill to create an Interstate Trade Commission was introduced by Mr. Clayton in the House. An attempt by Senator Newlands to introduce the same bill in the Senate was blocked by Mr. Smoot. The House Judiciary Committee will take charge of three of the bills immediately, and will hold public hearings to test their strength. The other bills will be subjected to the same scrutinizing process by the House Committee on Interstate and Foreign Commerce. In an interview given to the *New York Sun* of January 23, Mr. G. W. Wickersham, Attorney-General during the Taft administration, attacked Mr. Wilson's plans as needless and impossible. He called futile the definition of crimes asked for by the President, and predicted a clash with the States and vast harm to private interests if the Wilson program is carried out.

California's Alien Land Laws.—Interest in the negotiations between Japan and the United States over California's alien land legislation, which has been suspended since last August, has been revived by two addresses made by Baron Makino in the Japanese Parliament, in which he hinted that the matter was still open and might be settled along new lines. On January 22, President Wilson, referring to the address of the Japanese Foreign Minister, let it be known that so far as the Washington Government was concerned there was no interruption in the friendly relations between Japan and the United States. No pressure, it was stated, had been exerted for an answer to the last Japanese note, nor had there been any request for a new treaty. The President did not indicate what would be the next step in the situation, but intimated it would manifest a continued friendliness to-

ward Japan. Whether a new treaty would be negotiated, it appeared, depended first of all upon the settlement of the debatable question of whether California had violated the present treaty.

Mexico.—Japan has officially explained that the cruiser now in Mexican waters went there only to protect her 3,000 subjects there whose lives and property might be endangered.—On January 18 there was a procession numbering 5,000 to the Cathedral in Mexico City, where all joined in a prayer for peace. All classes, from the barefoot peon to bankers, merchants and clubmen, were represented in the great demonstration. Only one band played for the procession, which moved at a slow pace through the principal streets.—Enrique Zapata, formerly a director of the newspaper *El Nacion*, and Gabriel Fernandez Smollera, head of the Catholic Party, have been arrested on the charge of suspicious conduct of a revolutionary character.—A roll-call of the Mexican soldiers and refugees at El Paso dependent on the United States for food and shelter shows a total of 4,987. Of these 3,526 were soldiers, the others being women, children and male civilians. Army officials estimated they will cost this Government a total of \$1,675 a day, exclusive of cost for tenting, sanitary arrangements, guarding the camp and \$25,000 for transportation. In the issuance of rations they are placed on a par with the American soldiers. No work other than cleaning their camps is to be assigned them.

Canada.—Lord Strathcona died in London at the age of 94. As Donald A. Smith, he was the builder of the Canadian Pacific Railway in conjunction with his cousin George Stephen and others. Entering the Hudson's Bay Company at an early age, he worked his way up to be the head of the Company in Canada, being the last Governor at Fort Garry at the time of the forming of the Province of Manitoba. He sat in Parliament as one of the Manitoba members of the House of Commons, and, though a Conservative, voted against Sir John A. Macdonald in the matter of the Pacific Railway scandal, being held responsible on account of his speech, in which he insisted on the necessity of spotless integrity in ministers of the Crown, for the adverse vote. He was intensely patriotic both as a Canadian and a British subject and was a munificent patron of McGill University and other institutions for the public welfare. Though his benefactions went chiefly to Protestant and nonsectarian objects he was, like nearly all Scots of the old Hudson's Bay, on good terms with the Catholic clergy notwithstanding the Presbyterian prejudices of his youth. Those men becoming intimately acquainted with the missionaries of the Northwest could not withhold their admiration. Hence he contributed, on a relatively small scale, it is true, to Catholic works. Father Lacombe the famous Oblate of Mary Immaculate and he were close friends for more than the lifetime of an ordinary man.

It was proposed to give him a tomb in Westminster Abbey or St. Paul's, but he is to lie beside his wife who died but a few weeks ago in Highgate Cemetery. His title descends by special remainder to his daughter and her children.—The steamer, *Empress of Russia*, reached Vancouver January 18, having in its cargo two million Chinese eggs to relieve the shortage.—Sir Wilfrid Laurier has brought free trade in food before the House of Commons. His speech was weak, being evidently a bit of political strategy. He pretends that free trade in food will reduce the cost of living in Canada; but he does not show how this is to take place in view of the fact that the United States and other countries are reaching out for all the food in sight, or, in other words, that the demand far exceeds the supply.

Great Britain.—The Postmaster-General said in a political speech that the Bill for the Reform of the House of Lords would be introduced shortly, that it would be purely democratic, excluding absolutely the hereditary title to membership.—The rumors of division in the Cabinet over the naval estimates have been repeated and denied continually, the truth being, most probably, that the divisions existed, but were patched up in view of the approaching reassembling of Parliament.—Another submarine has been lost with its crew of eleven persons. The accident took place in Whitesand Bay near Plymouth during exercises. For some two days the vessel could not be found, but at last, oil floating to the surface, indicated its position. It had been carried by a current a mile and a half towards shore. There is a good deal of resentment over the affair. The father of one of the officers, writing to the papers, said his son had told him that the vessel was defective, coming to the surface with difficulty. It is also asserted that the crew, in part at least, was inexperienced. If, however, only part was so, it is not easy to see how the Admiralty is to blame. The only way to train men in the use of these vessels is to mix the inexperienced with the experienced.—The strikes in South Africa are over. The calling out of the militia stopped them. South Africa has this advantage, that its militia consists largely of burghers who have no connection nor even sympathy with trade union Socialism. The Premier announced beforehand that these strikes would end in such a way that there would not be another for a generation. The leaders have all been arrested, and we shall now see how the Premier will make his promise good.—Mr. Jesse Collings, who rose from a laborer's cottage to be a Cabinet Minister, has followed Mr. Chamberlain's example and announced his retirement from Parliament at the next general election. Like Mr. Chamberlain, he passed from Radicalism to the Unionist party, and sat for a Birmingham division since 1886. He devoted himself especially to the betterment of the condition of the rural classes.

Ireland.—An important appeal issued on behalf of the Gaelic language is signed by Dr. Douglas Hyde, the

Lord Mayors of Dublin and Cork, and the Mayors of Limerick, Waterford, Sligo, Kilkenny and Clonmel. It states that although in 1891 Gaelic was regarded as an antique, and native speakers were decreasing by 27,000 a year, the Gaelic League, in championing the language, industries, art, literature and music of Ireland, has brought Irish into the schools and universities, banks, newspapers, business houses and public institutions, has created a modern Gaelic literature, and revived it in many districts of Ulster and Leinster where it had died out. But there is still a large, though diminished annual decrease in the Irish-speaking districts, and to stop the drain the League has voted an extra \$5,000 a year for Gaelic propaganda and teaching, and contemplates further expenditure. Believing that the life of the language, and with it distinctive nationhood, depends on its preservation and development where it is now spoken, the League has adopted these measures, and for the financing of them appeals to "the patriotism of the Irish race and the practical sympathy of those who are interested in their efforts to preserve the national characteristics . . . to save this generation from the infamy of being the one which allowed the Irish language to perish."—The Cork Industrial Association received a letter from the secretary of the San Francisco Panama Exposition, assuring them that the "Irish Section" will be located in the division of exhibits, where orders will be taken and awards made, and visitors will have free access. Irish exhibitors will have to act on their own initiative as "the Department of Agriculture and Technical Instruction for Ireland have decided, upon the advice of the British Government, not to participate officially in the Exposition."—Mr. Lough, M.P., who has been an advocate of the complete control of the Irish Parliament over all Irish taxation, has proposed as a compromise on the Ulster question that 76 out of the 164 seats in the Lower House be allocated to the minority, and half in the Upper House. This would make one anti-Nationalist equal to three Nationalists, but if financial control was given as the consideration, the proposal would probably be accepted.

France.—The State management of the two national railway systems cost 91½ and 88 per cent. of the receipts, respectively, according to the official report for 1912, which has just been issued. The revenue of the first system—the Southwestern—amounted to \$13,707,956; cost of management \$12,541,415. The revenue of the second system—the Western—amounted to \$48,880,639, and the cost to \$43,334,364. The net profits of both systems have steadily decreased; in the case of the Southwestern from \$2,600,000 in 1909 to \$1,000,000 in 1912, and in the case of the Western from \$14,200,000 in 1908, the year before the road was taken over by the State, to \$5,400,000 in 1912.—A somewhat amusing item of news comes from Paris in the announcement that a dancing master proposes to sue Cardinal Amette for \$20,000 damages because of the prelate's pronouncement

against the tango. He has lost pupils and finds that the enthusiasm of the public for the dance has grown cold.—France is to have the next Eucharistic Congress. It is to be held at Lourdes from July 22 to July 26, according to the official program announced by Bishop Heylen of Namur in Belgium, the chairman of the permanent committee.—In spite of the order issued by the ecclesiastical authorities the Abbé Lemire persists in remaining in political life. He was elected Deputy Speaker in the House and even proposed to appear at his post in his clerical garb but ultimately changed his mind.—The Doumergue Cabinet has rescinded the order of its predecessor, the Barthou Cabinet, which authorized the resumption of the traditional Good Friday celebration on ships of the navy in foreign stations. Probably before Good Friday comes round the Doumergue Cabinet will be out and there will be a new order from a new Cabinet reaffirming the Barthou order.—The extraordinary cold experienced in France during the past four weeks, which still shows no signs of abating, has caused the prices of food in Paris to rise from 50 to 600 per cent. above the ordinary. Potatoes bring nearly double their usual value, while fresh vegetables cost from four to six times their regular prices. The old inhabitants recall the siege prices. Railway communications have been interrupted by snow, it being from two to four feet deep in some places. In Central and Southern France the temperature ranges from ten to twenty degrees below freezing, Fahrenheit.

Belgium.—The King insists that the local authorities in the Congo must be granted more freedom from the direct control of the Colonial Department, and that more money must be allotted to the enterprises of the colony.—The education bill is still under consideration. The Liberals are filibustering and wasting time with amendments which the Catholics quietly reject.

Germany.—Rumors regarding the withdrawal from office of the Imperial Chancellor von Bethmann-Hollweg have recently been of frequent recurrence. They were founded not only upon the disfavor into which he had fallen with the various parties of the Reichstag, but in particular upon a visit paid to the Emperor in his retreat at Donaueschingen. The reason for the latter step has now been made plain, as likewise in part for the Chancellor's discomfiture in the Reichstag. Two hours before the famous parliamentary session which terminated in the lack of confidence vote against him, he had suddenly been faced with the payment of a bill of fifty thousand marks. They were the debts contracted by his son, Friedrich, a student of law, only twenty-three years of age, who has lived a free society life. The bill was indorsed by the Emperor's youngest son, Joachim, who had sought to save his friend. The blow came as a dreadful calamity to the Chancellor, who is not exceedingly wealthy, although he succeeded in making good the payment. It was in this connection that he had called upon the Emperor, who, it is said, insisted with him that he

must not resign his office. The event explains the depression of the Chancellor during the first Zabern debate, as well as a serious oversight on his part into which the Reichstag had ordered investigation to be made. The Chancellor has two other children, Isa, born December 7, 1894, and Felix, born January 20, 1898.—Colonel von Reuter, the Zabern commander, has received from the Emperor the Order of the Red Eagle, third class. Although many other honors were conferred on the same occasion, known as the Ordensfest, Colonel von Reuter's distinction called forth universal comment. It appears that he was due for the honor, and that if it had been withheld the slight would have signified no less than an imperial condemnation of his conduct. No special importance is, therefore, to be attached to the act. It is gratifying to note that among those decorated at this time was likewise the Archbishop of Cologne, von Hartmann, who received the Order of the Red Eagle, second class, with the Star. It was one of the principal distinctions conferred on that day.—A raid was made by the police at Dresden upon the German cigarette factories thought to be in collusion with the American Tobacco Trust. Damaging evidence has apparently been discovered in the correspondence captured by the Dresden officials.

Austria-Hungary.—Among the effects of Colonel Redl, who had committed suicide when his treasonable conduct was discovered, and whose belongings had subsequently been disposed of at auction, were three sealed rolls of films purchased by a student. The purchaser noticed that the films had already been used, and by subjecting them to a new process of development found that they contained the reserve orders of the Crown Prince Franz Ferdinand. The rolls were at once sent to the Ministry of War by the military officials, who attach great importance to the discovery. Within the last few days no less than eight arrests were made of persons suspected to be Russian spies, and special steps have been taken in Bohemia, according to report, against the formation of a Russian club, which is looked upon as a danger to the State.—Great interest has been excited by the convocation of a military conference to take place at the Emperor's summons. It is understood that many important changes are to be made among the chief officers in command.

Russia.—"Bloody Sunday" is the anniversary of what is called the massacre of workmen that occurred on January 22, 1905, when a number of strikers who were on their way with a petition to the Emperor were killed by the troops. Demonstrations were made this year by attempted public meetings, but the meetings were dispersed and the day passed without serious disorder.

Japan.—As a result of further seismic disturbances on the island of Sakura, three hundred refugees were killed by a falling cliff on January 19. About 300,000 people on the island of Kiushiu are in need of relief.

QUESTIONS OF THE DAY

Mexico Fifty Years Ago*

The history of how the French came into Mexico is easy to understand. The promulgation of the Monroe Doctrine warned Europe that the United States intended to be supreme on the American Continent. The Civil War was welcomed as giving hopes that this disagreeable doctrine was about to become a dead letter, that the old Union was to be broken up into at least two new nations, on the jealousies of which a European power might work to accomplish its designs on this side of the Atlantic. Napoleon III, therefore, thinking to augment his power and influence, determined to put himself at the head of Latin America, and to organize between the Spanish-American republics of the south and the Anglo-American of the north a central domain that should be dependent on France. The condition of Mexico, a prey to successive revolutions, gave him his opportunity, the money claims against the country of many French subjects gave him a pretext to intervene.

Had Napoleon I undertaken the task, he would merely have thrown such an army into Mexico as would have made short work of it. But Napoleon III could do nothing, good or bad, in a straightforward way. Accordingly, he entered into a convention with England and Spain, whose subjects also had money claims against Mexico, in order to enforce such claims by joint action. Much useful time was thus lost; and, in the end, England withdrew, to be followed by Spain. Napoleon was left to act alone, and by 1862 the invasion of Mexico had become a fact. Nevertheless, it was some time before Napoleon could make up his mind to send a sufficient force, and so the City of Mexico was not reached until June, 1863, two long years after the opening of the Civil War, that had made Napoleon's project possible.

Napoleon had determined to set up an empire: he found in the Archduke Maximilian, of Austria, a tool ready to his hand. Forey, the French commander in chief, encouraged a number of Mexican Conservatives to form a Junta, proclaim the empire, and offer Maximilian the crown. Had Maximilian and Napoleon paid the slightest attention to the facts upon which must depend the future of the new-born monarchy, they would have noticed that along with the delegates of the Mexican Junta came the tidings of Gettysburg and Vicksburg; and, had they had any perspicacity, they would have abandoned a project hopeless from the moment of those triumphs. Moreover, Maximilian had laid down the essential condition that he would accept the empire only if it were the spontaneous offering of the whole Mexican people. But he was ambitious. His wife, Charlotte of Belgium, was still more so. They could not resist the

temptation to be "Imperial Majesties"; and so they listened to the Mexican envoys, and after airing their new dignity for a short time in Europe, set off for their domain, making their solemn entry into Mexico, June 11, 1864. Grant was before Richmond; Sherman was almost in sight of Atlanta; Farragut would soon win Mobile Bay. The final victory of the Union could be relied on with certainty, and therefore the Mexican Empire was an impossibility.

Before their first anniversary came round the Civil War was over, and the Government at Washington could give its attention to Mexican affairs. It had recognized Juarez, the fugitive President: it never abandoned him, and it never acknowledged the existence of the Imperial Government. It held that the French were invaders of the Mexican Republic. It pressed for their removal, making no threats, knowing well that in this matter, moral pressure coming not only from the United States, but from France also, would be more efficacious than any physical force. But for Juarez there was more than moral support. There was to be no formal intervention; but Juarez knew that he was under the protection of the United States. Wherever he fixed his temporary capital there was the United States Minister to Mexico. If for the moment the French pressed him hard, he could cross freely into the United States' territory. Arms, ammunition, supplies, even men trained in the great war just ended, passed across the frontier in a continual stream, so that when the inevitable French withdrawal came to pass he could go from conquest to conquest, in the northern States, as a prelude to his advance on the capital. Indeed, put Maximilian for Huerta, and Carranza for Juarez, and the United States' Mexican policy of fifty years ago was the same as that of months past, and its success was no less inevitable. The end came in June, 1867, at Queretaro. Maximilian had been in Mexico just three years.

We do not for a moment belong to those who pretend that Juarez was a patriot and Maximilian a filibuster. Indeed, Maximilian's empire was as legitimate as Juarez' republic. This was but a *de facto* Government set up by successful Liberals; and Conservatives and Catholics had just as much right to set up an empire, if they could, as Liberals and Anticlericals had to set up a persecuting republic. We are, however, of the number of those who are staggered by the utter impracticability of the scheme, and who are disgusted with the treachery of Napoleon and his mixing up of paltry and dishonest stock jobbing with what in the beginning was not less a scheme of bold constructive statesmanship because it was directed against the interests of the United States. We have much to be thankful for. A vigorous Mexican empire in the summer of 1861, with the financial difficulties postponed to any time this side of the Greek Kalends, and a formal recognition of the Confederacy, would have made the task of preserving the Union still more difficult than it was, perhaps impossible.

*Maximilian in Mexico, by Percy F. Martin, F.R.G.S. New York. Charles Scribner's Sons.

So far as the narration of the main facts is concerned, Mr. Martin is generally correct, though he errs occasionally in details. Thus, Napoleon had no desire to restore the power of the Church, or, as we prefer to say, its rights in Mexico. The priest who went to Miramar with the Mexican delegates was Montes de Oca, not "Montes-deoca." For Mr. Martin the ship in which Maximilian sailed for Mexico is sometimes the "Novara," and sometimes the "Novarra," sometimes a frigate, sometimes a corvette. As a matter of fact, it was the frigate, Novara. The date of the Paris Commune is 1871, not 1874. Sometimes Kendall, an English officer who served Maximilian, is a captain of the 6th British Regiment, sometimes of the 66th. "Drouyn de l'Huys" is not the French way of writing the name of Napoleon's foreign minister; and it is impossible to understand Mr. Martin's assertion that Acapulco is the second finest harbor in the world. There is no "San Guadeloupe"; but Protestants have a way of their own of adding to the saints. A Methodist minister once insisted with the writer on "San Juan de Fuca," and some tourists have been heard calling a well-known mountain in California "Monte San Diablo." That "Lord Palmerston held Napoleon III in something like contempt" may be true, as between man and man. It is not for all that a fair summary of their political relations. But a much graver fault is to allow prejudice to obscure judgment; and into this the author falls frequently. Thus, with regard to Marshal Bazaine, he begins by granting him a military capacity that his best friend would hasten to deny to-day, and winds up by hinting, not obscurely, that he was in the pay of Juarez, which few would believe. He tells how he set out for France with 22,000 ounces of gold concealed in part of his baggage, which was captured by Juarists, and how by a word of remonstrance he regained it. He may have had the gold, but as to the concealing—to conceal a hundred gold bars of the usual size, weighing in the aggregate some three-quarters of a ton in even a marshal's baggage, would be a difficult task. Again, his description of the first ladies of Mexico putting on Paris fashions for the first time to honor the Empress, and coming into her presence some of them with their bonnets "back-before" on top of their "lank hair frizzled" into uncustomary curls, is an outrage. Still worse is his insinuation against the true facts of the case, that the Emperor Francis Joseph was only too glad to send his brother on a fool's errand to Mexico, and was greatly rejoiced when the Mexican bullets took him out of the way for ever. His absurd description of the official *entourage* of Pius IX, with its "frosted monks and hooded friars," his statement that pious Catholics regard the Pontiff's ring as representing the Holy Ghost, prepare one for coarse abuse of that Pope, and for the assertion that, under Antonelli's malign influence, he rejected Charlotte's appeal for his influence with Napoleon on behalf of Maximilian, to punish her and her husband for their failure to restore the goods of the Church. The Holy Father

had, it is true, good reason to complain of both, not indeed for their failure to restore the goods of the Church, which was beyond their power, but for their clear determination not to restore them, in spite of Maximilian's oath to the Mexican Notables at Miramar, and his formal promise, if he should ever have the power, as well as for their unbecoming treatment of the representative of the Holy See. But everybody who knows history is aware that by 1866, Pius IX had learned Napoleon's true character, and that he had no influence over French politics, either for his own benefit or that of anybody else. He probably knew, too, that the American Minister in Paris had received a formal assurance that Charlotte's mission should bear no fruit. Like many Protestants, Mr. Martin is always ready to give a certificate of fervor to Catholics who fall out with the Church. Charlotte was a "devoted" Catholic when she was making impertinent remarks about Pius IX. Maximilian was a "fervent" Catholic when he was treating the Pope's representative with disrespect. They were neither devoted nor fervent, but rather worldly. They kept the Faith. Maximilian died a Christian death, and Charlotte will, no doubt, do the same. They will be reunited in heaven, where they will see and acknowledge their many earthly errors. But Mr. Martin paints a dark picture of Archbishop Labastida, almost as black as that of Cardinal Antonelli and of Pius IX. He does not specify any particular crime other than priest-craft, which means only that the archbishop stood for the rights of the Church, and cared little for Maximilian, who abandoned them.

It is a pity that a book interesting in many ways should be so stained with prejudice as to make it unacceptable to Catholics, who otherwise would have read gladly the story of Maximilian and Charlotte.

HENRY WOODS, S.J.

The Church and Slavery in England

The attitude of the Church and her influence in the question of slavery are often misrepresented in modern literature. Historic Materialism, the fundamental theory of Socialism, even necessitates such preconceived views. It will be interesting therefore to study the actual historic position of the Church, as we find it illustrated in the Anglo Saxon documents of England which have survived the wars and vicissitudes of more than a thousand years.

Slavery was still the universal custom of the land when Catholicity achieved its triumph. The condition of the serf, attached to the soil, differed but little from that of the slave, since both were completely at the mercy of their masters. To abolish this system by the mere stroke of a pen was evidently impossible. Like Christ Himself and His Apostles, the Church exercised her great mission of charity and liberation by preaching in all its purity the divine doctrine committed to her.

To the master she applied her teaching of the essential equality of all men before God; of the common creation,

the common judgment, the common destiny of mankind; and lastly of the common membership in Christ of bond and free. As in apostolic days she insisted upon the precept of charity towards all, and in particular upon the reward of mercy to be accorded to him who freed a brother from his bonds. How quickly her lessons bore fruit is evident from the constant emancipation of slaves and serfs, often in great numbers, which instantly followed.

That such actions were prompted by the faith which she had preached is clear from the purely spiritual reasons assigned in the ancient documents of manumission. "Geatflaed freed for God's sake and for her soul's need," reads a characteristic record of the times, "Ecceard the smith and Aelfstan and his wife, and all their offspring born and unborn; and Arcil and Cole, and Ecgferd Eádhun's daughter, etc., etc." (*Codex Diplomaticus*, No. 925.)

In like manner Aelfred manumitted all his unfreed dependents "in the name of God and of His Saints," and prayed that they might not be oppressed by any of his heirs or kinsmen. "But for God's love and my own soul's need will I that they shall enjoy their freedom and their choice; and I command in the name of the living God that no one disquiet them, either by demand of money or in any other way." (*Cod. Dipl. Thorpe. Kemble*, I, 504.)

Often dreadful curses are pronounced upon any one who would dare to set aside such dispositions, especially when made in a last will: "Christ blind him that setteth this aside." And again: "Whoso undoeth this may he have the wrath of Almighty God and Saint Cuthbert." Such testators had often during life been very kind to their serfs, so that doubtlessly in many cases it had been preferable to remain under their care and protection. It is sufficiently common to find that such masters at their death not only freed their serfs but provided for them as a father would for his children. So Durcytel for his soul's benefit bequeathed a great part of his landed possessions to the church of St. Edmund, and part likewise to the bishop, "and let all my serfs be free, and let each have his toft, and his meatcow and his meatcorn." (*Cod. Dipl. No. 959.*)

The spiritual benefits asked were both for this life and for the next, and often for the soul of relative or friend: "This book witnesseth that Aelfwold freed Hwatu at St. Petroc's for his soul both during life and after life." (*Register, St. Petroc's Church.*) "And I (Leófyfu) will that all my serfs be free, both in manor and farm, for my sake and the sake of them that begot me (the souls of his parents)." (*Cod. Dipl. No. 931.*)

It was moreover in the church and in the presence of the priest that manumission took place. "Here witnesseth on this book of Gospel," we read in the record of the monastery of Bath, "that Aelfric the Scot and Aethelric the Scot are made free for the soul of Abbot Aelfsige, that they may be free forever. This is done by witness

of all the monastery." (*Cod. Dipl. No. 1351.*) So we read of Bishop Wulfsgie freeing a number of serfs, "for Eádgár the King and for his own soul, at St. Petroc's altar." (*Cod. Dipl. No. 981.*) The register of this church is preserved for us, and similar books of manumission were evidently kept in every church, like the registers of baptisms and marriages.

Throughout the Scriptures and in the apostolic days, slavery established by the law was never accounted a crime in itself, but the entire spirit of the Gospel, and therefore of the Church, was to prompt men to do all in their power towards its abolition. It is not the slightest exaggeration to say that if the Catholic Church had not existed, slavery would be as common and as dreadful an institution to-day as it was in the days of Egypt, Greece and Rome. Mere civilization, as the world's history abundantly shows, could never even have ameliorated the lot of the slave. Labor would hold a position no better than that which it was doomed to occupy under the Pharaohs and the Caesars. Had a second Spartacus arisen, more successful than the first, he would have followed the law of all barbarian conquerors. Slavery would have continued as before with only a change of masters and of subjects. Such was the whole history of the barbarian conquests. The savage invaders did not come to bring liberty to the slaves but to give them new masters, and to enslave the populations that had been free.

It was the doctrine of the Church alone which could make an impression upon the Roman masters of the world, and which in course of time was to accomplish in the progeny of those wild hordes that later overran Europe and England, what it had been able to achieve only partially under the preceding civilization.

Everywhere restrictions were at once set by the Church upon the system of slavery. Certain abuses were of necessity tolerated for a time; but they give only the merest suggestions of the abominations which had existed at earlier periods. There is no need of recalling the details of this time of transition. To the great glory of the Church the serf in England was soon freed from the arbitrary power of his master and placed under the protection of the bishop to whom he could appeal if excessive burdens were placed upon him.

The first duty of the Church, it must be borne in mind, was not to free the slave or serf, but to save his soul. Her chief effort, which was to be carried out in the face of all resistance, was to procure for him conditions under which ample leisure and opportunity might be afforded him to serve God becomingly and even perfectly. Equally with lord and king, he, too, was her spiritual child, sanctified in Holy Baptism and by the reception of her Sacraments, partaker of the same Body and Blood of Christ, destined to be a fellow citizen with the Angels and Saints, already emancipated by the grace of God from the one slavery which alone is terrible, the bondage of sin and Satan.

We are not, therefore, surprised to find the statement made by one of the most thorough students of this period, the Protestant historian Kemble (I, 213,214), that the lot of the serf "was not necessarily or generally one of great hardship. It seems doubtful whether the labor exacted was practically more severe, or his remuneration much less than that of an agricultural laborer in this country (England) at this day (A. D. 1876)." The Rev. J. Malet Lambert expresses a similar opinion of conditions of servitude at a later date. The spiritual and even the temporal provisions made for the serf, attached, according to the custom of the day, to the land of some conscientious Catholic master, might well be envied by countless laborers in our paganized civilization.

Faith, indeed, was living and active in Anglo Saxon days. We behold the spectacle of kings at the height of their glory renouncing all their temporal possessions and laying aside their crowns to devote themselves entirely to lives of self-renunciation; of noble ladies and princesses retiring from the world to live for God alone in the seclusion of the cloister; of men of influence and power, with all the temptations of the world before them, thirsting only to suffer and die for Christ. Such a spirit of necessity reflected upon the economic conditions of the age. Though the time had not yet come for the universal emancipation of the serf, he was not unfrequently freed from bondage, as we have seen, and always treated with far greater consideration than could have been shown him otherwise. An undeniable hardness which still remained in certain customs of the day must be explained by the life of constant war and danger to which the country was exposed.

"It was especially the honor and glory of Christianity," writes Kemble, "that while it broke the spiritual bonds of sin, it ever actively labored to relieve the heavy burden of social servitude. We are distinctly told that Bishop Wilfrid, on receiving the grant of Selsey from Caedwealha, of Wessex, immediately manumitted two hundred and fifty unfortunates whom he found there attached to the soil, that those whom by Baptism he had rescued from servitude to devils might by the grant of liberty be rescued from servitude to man. In this spirit of charity the clergy obtained respite from labor for the serf on the Sabbath, on certain high festivals and on the days which preceded or followed them. The lord who compelled his serf to labor between the sunset on Saturday and the sunset on Sunday forfeited him altogether; probably first to the king or the *geréfa*; but in the time of Cnut, the serf thus forfeited was to become folkfree. To their merciful intervention it must also be ascribed that the will of a Saxon proprietor, laic as well as clerical, so constantly directed the manumission of a number of serfs for the soul's health of the testator." (*The Saxons in England*, II, pp. 211, 212.)

We see, therefore, how completely the Historic Materialism of Socialism has misread history. Not economic conditions have dictated the doctrines of faith

and morality taught by the Church, nor changed them ever so little; but at all times and everywhere the Church has instead changed and perfected the economic conditions of the nations which accepted her teaching. The measure of her success has always been the measure of influence she was permitted to exert over the passions of individuals or the customs and laws of the time.

JOSEPH HUSSLEIN, S.J.

A Catholic Painter on the Masters*

A peculiar interest is attached to "The Gospel Story in Art," by John La Farge. The progress of the work, which was composed during the last year of the author's life, was frequently interrupted by illness, so that it was never completed. The book has been well gotten out by the editor and publishers, though in view of the author's strictures on modern religious art the use on the cover of Holman Hunt's "Christ" is inappropriate.

One cannot, however, but regret the lack of the careful revision which La Farge intended to give, that would have greatly modified some of the oddities of style which not infrequently appear, such as a rather arbitrary and at times obscure mode of expression, and at times a somewhat puzzling absence of connection between paragraphs: peculiarities which grew from the very independence and originality of La Farge's thought. One reason for this revision, he frequently told me, was his desire of obtaining the imprimatur of the Archbishop of New York, which he considered advisable in a work dealing with so sacred a subject. It was his wish, therefore, that some one versed in Catholic theology should correct whatever might not be in harmony with Catholic teaching or received mode of expression, and the suggestions which once or twice I offered him in this regard were immediately accepted. The "Gospel Story," as it stands, is unmistakably the work of a Catholic, a childlike believer in the mysteries which he discusses, inspired with hatred for all that is worldly and unspiritual in art. But, as he also explained to me, he was writing this book for the general, largely unbelieving public, and felt constrained by their endless possibilities of misunderstanding. "If I only live," he declared to me shortly before his death, "I shall write a book on the same subject for Catholics only, which shall amaze even the most devout by its spirit of faith and piety." His very fear of making false statements leads him in places into expression of uncertainty that would otherwise be misleading.

Not only the history of the book, however, needs to be considered in estimating it, but the object of the work as well. The author's purpose is not to offer meditations or reflections on the Gospel mysteries as such, but to show how the attempt to depict these mysteries evoked the highest efforts in the greatest painters. The distinctive

*The Gospel Story in Art. By John La Farge. New York: The Macmillan Co.

feature of Christian art is its expression of the highest spiritual life, and the pictures of the Gospel mysteries offer the aptest field for the study of this art of depicting the invisible facts of the spiritual life by visible forms and movements. It depicts the natural human form, yet by that wonderful artistic instinct which selects and synthesizes the noblest traits in the men and women that we see around us, makes these natural forms represent a sublime supernatural truth. For instance, we see not infrequently, as in church, the expression of those lost in their own thoughts, and with downcast eyes withdrawn from interest in the world about them. But it remains for Rembrandt, in his "Adoration of the Magi," to depict his kneeling Magi and their attendants with just such a countenance, and in such circumstances, that their expression can only signify a deep interior adoration of some great supernatural reality in the Divine Infant whom Mary holds before them; and so the invisible mystery of the Divinity of Christ is in some way depicted by traits drawn from the faces of ordinary men. Now, this very process, this artistic alchemy, by which the world that we ordinarily see is made to represent the invisible spiritual world that we never see, was a matter of absorbing interest to John La Farge, and the object of most of his speculation was to analyze this process as far as possible, and paintings increased for him in interest as they contributed either to an illustration or a solution of this problem. He considered it possible, moreover, that a painter might have a singular gift of representing the spiritual world merely as a talent, without himself being particularly spiritual. Such a one was Delacroix, whom La Farge regarded as the nearest approach to a religious painter in the nineteenth century, not because of any religious ideas that he had to offer, but because of his power as such in expressing the unseen by a marvellous use of certain appearances of the visible world. Delacroix's wonderful "Heliodorus" is accordingly introduced into the "Gospel Story," not because of any fitness in the subject, but because of the kinship of its mysterious spiritual power with the unearthly power of Giotto, or Rembrandt.

Among the great religious painters who observe fundamentally the same process of drawing the ideal from the real, La Farge distinguishes two somewhat differing classes. Though ultimately all the elements, even of the most ideal Madonna or Angel, are taken from the appearances of ordinary mortals, yet the artist may so select and combine and heighten these elements as to "create" a new and beautiful being, unlike anybody that either you or I ever saw on earth. We have never seen, and we never shall see, a Sistine Madonna, or one of the Angels of Botticelli or the Angelico. These are no "accidental vision," they are composed out of the material offered by countless "accidental visions." But there is an artistic power of another kind, which *does* select the "accidental vision," selects with infinite discernment just

one of the innumerable appearances of life, and makes it the immortal incarnation of an idea. Such a power had Michael Angelo, and La Farge's words vividly illustrate his point. "The perfections of this very great man are such that we praise him easily for the obvious; we praise him for the difficult; we forget to praise him for his relation to the ordinary—the thing that one sees all the time—in which this exceptional creature connects with his Italian ancestry of sculpture, as well as with the future reality of Dutchman and Spaniard, and even perhaps with the last success of the arts of record, the instantaneous photograph. Let us take the marvellous Raphael, or any best Frenchman of the past; when they come to a very noble effort we feel that the accidental vision of nature has not been theirs. They have composed or perpetuated something wonderful or beautiful, but there has not come down to them from heaven a revelation of ordinary life.

The kinship of method, therefore, rather than any chronological order, is followed in the arrangement of the paintings discussed. The author considers each mystery of our Lord's life as containing a number of important lessons, some of which will be brought out by one painter, some by another, with varying degrees of interest and success. In some instances we arrive ultimately, as in the "Ecce Homo" of Correggio, at a triumph of interpretation which outdoes all previous efforts, and seems to be the last word that can be said on the subject. For instance, the famous "Night" of Correggio "is the synthesis of the representations of the Nativity. As Leonardo in the 'Last Supper' or Titian in the 'Presentation' or the 'Assumption,' so Correggio makes the highest mark for the Nativity with the 'Night,' and ends a long-beaten path of art in a manner so Italian, so indicative of both the faith and the affections of the people, that we realize what a national art can be."

La Farge's confidence in the sincerely spiritual purpose of the great masters of religious painting makes him tolerant of the thousand-fold variety of treatment suited to their widely differing personalities. The reader of his sage and tranquil estimates becomes more convinced than ever that the sanest and most solid judgment of artistic personalities, as well of people in general, is that which extends to them the most sympathy, and accredits them with the highest motives.

In this work, as in his "Great Masters," and "Hundred Masterpieces of Painting," La Farge moves about with childlike trust among the masters, and gives often in a few simple words the fruit of a life's thought. It is not so much a study of schools as such, or of technique, as of personalities. Personality, however, for La Farge is so entwined, as an object of study, with traditions, circumstances, and artistic inheritances, that a great artist is always the exponent of a circle of ideas far beyond himself. He may represent the traditions of his own time and place, or he may assimilate, because of some likeness of spirit, the ideas of a far older epoch, and belong to that

epoch logically, even though much later in course of time, for La Farge utterly disbelieved in evolution as a key to any history, least of all to the history of art. "We all derive from others," he remarks, "only there are different ways of inheriting." The light that the author does throw on the true meaning of the great masterpieces is so helpful that it is a pity time could not have suffered him to add some of the thousand other observations as to times and manners and persons, which he could easily have drawn from his vast and infinitely painstaking study of the whole field of art. Many, however, of the vexing problems in the interpretation of religious paintings are illuminated here by just such observations; as, for instance, by his remarks on the accurate adjustment of the relations between Pagan and so-called Christian art; the nature of the Sibylline oracles, and the part that they played in Michael Angelo's time; the influence of the Apocryphal Gospel legends, especially those of St. Joachim, St. Anne, and Our Lady, in determining traditional modes of religious representation; the rapturous and fantastic sentiments of Botticelli's epoch and place; the habits of cultured and fashionable life reflected in the pictures of Titian or Veronese; the use of the Jewish type by Rembrandt alone of all the classical religious painters; the unearthly meditations out of which grew Leonardo's "Last Supper," and Michael Angelo's "Pieta"; the "business side of so many great paintings," that is to say, the exigencies created by contracts and stipulations, for secular or for peculiar devotional purposes; and many other *nova et vetera*, drawn from the store-house of one who was himself a modern Humanist.

Apart from their concrete observations of paintings and artistic circumstances, La Farge indicated the germ of an extensive aesthetic system, one in accord with scholastic philosophy, and the Catholic view of the relations of the natural and supernatural. His suggestions may some day be more widely developed, and though his skilled hand and eloquent voice were stilled at the very moment that he hoped to make new discoveries and achieve new creations, yet in his instance, as in that of the Master's whom he so loved, "the thought and intention remains."

JOHN LA FARGE, S.J.

Among the disastrous results attending the spread of the modern sex hygiene delusion Mr. William Trufant Foster, in a letter to the *New York Nation* of January 22, notes the following:

"Unhappily, not all of those who have been stimulated by the new freedom of speech to thrust themselves forward as teachers of sex hygiene and as social reformers, are safe leaders. Some are ignorant and unaware that enthusiasm is not a satisfactory substitute for knowledge. Some are hysterical. At a recent purity convention a woman said, 'I know little about the facts, but it is wonderful how much ignorance can accomplish when accompanied

by devotion and persistence.' That declaration was applauded. Some people appear to believe that they will arrive safely if they go rapidly enough and far enough, even though they may be going in the wrong direction. Young people of opposite sexes, finding evidence on every hand that the traditional taboo is removed, discuss the subject for personal pleasure. The books in the field of social hygiene which have most scrupulously and successfully avoided everything that might be sexually stimulating are not the ones bought by the largest numbers. The demand for erotic publications is so great as to warn us in advance that the new freedom will prove dangerous for many whose minds are already unclean. The propaganda for chastity is unlike many others, in that there is special danger of doing injury to the very ones in special need of help."

To thoughtful Catholics Mr. Foster's conclusions are of course only commonplaces. If these misguided "social reformers" are ever restored to their senses!—May that time be near!—they will realize perhaps a little of the harm that has been done by this foolish, shameless, public discussion of matters which above all others, demand, even where a single individual is concerned, the greatest prudence and delicacy.

CORRESPONDENCE

Conditions in France

PARIS, January 10, 1914.

It may be said that from the time of the passing of the Separation Law, December, 1905, the Church in France has exhibited a most striking instance of the vitality that should be expected from whatever is permeated by the Divine Spirit. In spite of the persecutions to which they are subjected the clergy have neither been dispersed nor discredited. When His Holiness Pope Pius X ordered the repudiation of the Government scheme of the *Cultuelles* the common impression was that under the stress of poverty the clergy would abandon their work. In fact the great majority were reduced to a state of positive destitution. Country curates up to that time had received the meagre allotment from the Government of \$180 a year; in towns it rose to \$200 or \$300; the bishops and archbishops were granted between \$2,000 and \$3,000.

When this stopped the laity realized that something had to be done, and even before the official *Denier du culte* was organized, sufficient sums had been supplied by wealthy people. But that ceased after a short time, and even the collection of the cultural contribution, or the *denier*, was found to be a bother to many in the rank and file of the Catholic laity. They refused to support those whom they never saw, and whose services were of no profit to them personally. Many abstained from church services, and no longer sent their children to catechism. Even the priests themselves said: "I will receive anything that is handed over to me, but will never go from house to house begging." The result was that assignments to parishes had to be curtailed.

But as necessity is the mother of invention, some influential ladies and gentlemen were found to take up the work of collecting. Gradually the duty of supporting

the clergy, which had been expounded in the pulpit and taught at catechism classes, found its way into the minds of the people to such an extent that, in the city of Laigle in Normandy, for example, the priest in charge of a parish almost exclusively composed of workmen has not met with one refusal in forty houses.

In old days parish priests were forbidden to move out of their parish without permission even for a few days a month, lest the tax-gatherer or *percepteur*, acting automatically under municipal information, would reduce by so much the monthly instalment. But since the Separation all are at liberty to move as they like without any interference of the civil power. In the same way bishops can assemble and issue synodal letters without having to ask leave to do so. Both the bishops and the lower clergy have recovered their liberty, but it is an open secret that the Government will do its best to fetter them once more in some way or other.

Separated from the State, the Church of France has become more united than ever to the Roman See. Thus no pronouncement has been made and no change inaugurated without the Pope's consent. In the same way a closer union binds the parish priests with their bishop. In virtue of the law, however, the parochial residences have become municipal properties. A rental was put on them by the municipal council, which often when it seemed to be a sort of help to the priest would be cancelled by the Prefect. In some hostile councils such a heavy rent was exacted that the priest was practically compelled to quit the old abode of his predecessors and to cast his lot in some uncomfortable, distant, and mean dwelling. In a few places matters were so bad that even such shelters could not be found.

Thus quite lately in the Borough of Orgères, in the Chartres Diocese, the priest-tenant had to live in the city at a considerable distance from the church, as no house was available for him elsewhere, and then the municipal council raised the rent to such a price as to make it an impossibility for him to stay even there.

The recruiting of the seminaries was difficult for a few years after the Separation Law, for the reason that the obligation of spending two or three years with the colors kept some from resuming their clerical studies, and persistent efforts were made by petty officers to induce the young recruits to take up a military career, where enticing prospects, they were told, were in store for them. Lately, however, men of from twenty-five to thirty years of age, who had already started in life after their military service, have entered the seminaries and will become priests in due time. Thus in the Paris Central Seminary at Issy there is at present quite an unusual set of such distinguished vocations. There are seminarians who have been officers in the army and navy, lawyers, doctors, engineers, some of them having already achieved considerable success in the world. To such men, of course, no other motive can be attributed for their renunciation of the world except a genuine desire to serve God.

As regards secondary education, which was in serious danger for a time, some bishops have succeeded in establishing a number of high schools under clerical management. Thus Mgr. Gibier, the Bishop of Versailles, opened one in October, 1913, which he built at his own expense. It is at Juvisy, south of Paris, a place well known to aviators. He will have two more before long, one in Pontoise and another in Corbeil. Each of these secondary schools will in turn gradually send recruits to the Versailles great Seminary. The old motto of Arch-

bishop Duquesnay of Cambrai, in the late seventies, is being acted upon: "In the meanest town of my diocese," he said, "I want a secondary school to impart to all the boys of well-to-do families a sound Catholic education. That much at least will have been gained by keeping them away from the atheistic and immoral schools which are under the Government's management." B.

Bishop von Euch, Vicar Apostolic of Denmark

Not far from the Parliament House in Copenhagen stands the Church of St. Ansgar, the mother-church of the Apostolic Vicariate of Denmark. Into this church, many years ago, Jens Busk, a prominent member of the Danish Parliament, made his way on one occasion to see what a Catholic service was like. The great politician could scarcely believe his eyes when he suddenly caught sight of the venerable figure of the Catholic bishop officiating in the sanctuary in full pontificals. He almost thought it was a dream, as he used often afterwards to relate, for the sight was such a one as he had never seen before except perhaps in a picture.

Nor is the astonishment and surprise of the great parliamentary difficult to explain. For nowhere assuredly did the Reformation gain so complete a victory as in the Scandinavian North, nowhere else were the Reformers more successful in rooting out the last vestiges of Catholicity. It is only since the promulgation of the Law of Freedom on June 5, 1849, that the Catholic Church has been allowed to resume its labors in this long-inaccessible portion of Christ's vineyard. But in the sixty years which have elapsed since then the development of the Danish Church has been sure and steady. In 1869 Denmark was made an Apostolic Prefecture, and in 1892 it was raised to the rank of an Apostolic Vicariate. As first bishop since the Reformation, Leo XIII nominated Mgr. Johannes von Euch, who until that time had been Prefect Apostolic.

Bishop von Euch was born at Meppen, in Hanover, on January 21, 1834. He was the oldest of a family of seven, four boys and three girls. After completing a brilliant course at the *Gymnasium* of his native city, he devoted himself to the study of Theology at Münster and Mainz. He was ordained priest on January 18, 1860, by Bishop Melchers, of Osnabrück, and soon after was appointed to a curacy in the Church of St. Ansgar, in Copenhagen, for at that time the Danish Mission was under the Bishop of Osnabrück. In 1864 he was given charge of the parish of Fredericia, in South Jutland, in those days the only Catholic parish in the whole of Denmark outside Copenhagen. At first it numbered only 70 Catholics, but in 1884 there were 320. In the twenty years of his activity he succeeded in receiving into the Church no less than 308 Protestants, 199 adults and 109 children. Father von Euch did not confine his labors to this small congregation. He spared no toil or trouble in seeking out the isolated Catholics scattered throughout Jutland and Fünen to bring them the consolations of religion. To save these lost sheep for the Church, he secured the foundation of two new mission posts, one at Randers, in North Jutland, and the other at Odense, on the island of Fünen. It was likewise mainly to his efforts that the erection of the mission stations at Horsens, Kolding, Aarhus, and Svendborg were due.

On December 15, 1883, Mgr. Grüder, the Prefect Apostolic of Denmark, died, and it was unanimously agreed that Canon von Euch was the man best fitted to take his place. On February 17, 1884, he was duly appointed Pre-

fect Apostolic, with the dignity of a Protonotary Apostolic, and such was the success of the mission under his rule that Pope Leo XIII raised it to the rank of an Apostolic Vicariate on February 22, 1892. Thirty years have now passed away since the nomination of Mgr. von Euch to be the head of the Danish Mission. The progress which the Church in Denmark has made in that comparatively short period is astonishing.

At the death of the first Prefect Apostolic, the Danish Mission consisted of eight parishes with sixteen churches. The number of Catholics was only 3,000, so that the difficulty of attending to their spiritual needs would not have been great if they had all lived together. But unfortunately they were scattered over a large number of islands, some of which were of considerable extent. Accordingly, when Bishop von Euch undertook the government of the mission, he made it his chief business to look out for suitable sites for the foundation of mission centres. Thus originated the stations at Frederiksberg, Sundby, Helsingør, Næstved, Roskilde, Slagelse, Ringsted and Køge in Zealand; Silkeborg, Aalborg, Esbjerg and Vejle in Jutland; Maribo in Laaland Nyborg in Fünen, and Reykjavik in Iceland. In the whole Apostolic Vicariate there are to-day twenty-four missions with forty-two churches and public chapels. Besides these there are some ten out-stations, each attended from the nearest central station. The Catholics in these places are visited weekly, monthly, quarterly, or yearly, according as circumstances permit. The Italians, for instance, who work in the quarries of the remote and rocky island of Bornholm can only be visited once a year. Special measures were taken to meet the needs of the Poles, some 12,000 in number, who were in great demand in the country districts for the sugar-beet industry.

The best proof of the success of all these measures of reform in the organization of the mission is the remarkable growth in numbers of the faithful. In 1860 there were in Denmark only 1,240 Catholics out of a total population of 1,608,362. To-day the Catholics—not counting the Catholic Polish immigrants—number 11,000 out of a population of 2,842,264. Relatively, the number of Catholics in the last half century has increased fivefold; taken absolutely the increase has been tenfold. These facts manifest very marked progress, the more so since this growth has come not through the influx of Catholics from other countries, but solely through the conversion of native inhabitants of other beliefs. The number of conversions to the Faith averages about 200 a year. Many of these converts belong, of course, to the humbler classes, but still there are not a few among them of high rank and position. Forty members of noble families have entered the Church, among them Count Johann Ludwig von Holstein-Ledreborg, who later became Prime Minister. So also quite a number of University men, not to mention the well-known author Johannes Jørgenson and the parliamentarian, Jens Busk, together with quite a number of Lutheran clergymen.

It need hardly be remarked that the spiritual government of a mission-territory extending over a number of islands of various sizes is no easy task. The secular clergy number only twenty; but they are manfully supported in the care of souls by the different Orders and Congregations of regulars. Of these latter there are at present in Denmark nine religious Orders and Congregations of men, with a total of about 130 members in 16 residences: Franciscans, Jesuits, Redemptorists, Lazarists, Marists, Premonstratensians, Camillians, Fathers of the Sacred Heart, and School Brothers. These are as-

sisted by nine religious associations of women, numbering in all about 450 religious in 38 convents. These religious Orders and Congregations have proved their efficiency in a remarkable degree in Denmark. The Sisters of Charity in particular have by their unselfish work done more towards refuting the numerous prejudices and calumnies against Catholicity than the most learned apologetic treatises could have done. Their work in the schools and hospitals was an effective illustration of what was taught from the pulpit, and the heroic example they gave of charity and self-denial reflected brightly on the Church in whose service they labored.

In 1860 there were only two Catholic schools in the whole country. At the death of the Prefect Apostolic Grøder, in 1883, there were six elementary and two high schools for girls under the direction of the Sisters of St. Joseph; one grammar school and one classical high school for boys under the control of the Jesuits. At the present day there are 21 elementary schools, a continuation school for adults, four high schools for girls, one people's university, a female teachers' training college, and two types of secondary schools for boys, fully recognized by the Government. The high schools of the Jesuits and of the Sisters of St. Joseph are greatly esteemed even by non-Catholics.

Still more is this the case with the Catholic hospitals. Of these there are as many as 14, with a total of about 1,200 beds. By far the greater number of patients are, of course, Protestants, who cannot help being impressed by the tender care bestowed on them by the Sisters and the deep religious spirit which reigns in their hospitals. Space forbids to deal at length with the various other charitable institutions existing in the mission: nurseries, kindergartens and orphanages.

The foundation of Catholic clubs and societies has also been attended by great success under Bishop von Euch. Within the last few years he has devoted great attention to the care of young men who no longer attend school. The Catholics, moreover, in spite of their small numbers, have already created quite a respectable literature of their own, which is all the more remarkable as most of the writers receive no material compensation for their labors.

Little wonder then that the Catholics of Denmark, in spite of the fewness of their numbers, have already won for themselves an important position in the country. But that this is so must be ascribed to the far-sightedness, the enterprising spirit, and the untiring energy of the now aged bishop, who has never failed to seize upon every favorable opportunity that presented itself for advancing the good cause. Even non-Catholics could not withhold their admiration and esteem for him, as was shown in a remarkable way on the occasion of his golden jubilee. Almost all the daily papers—which are of course without exception in non-Catholic hands—published on that occasion his portrait, together with an extremely favorable account of his career. There was one point especially singled out for praise by all, namely, his devotion to the land of his adoption. "It is rare," wrote the *Nationaltidende* of January 17, 1910, "to see a foreigner in Denmark so thoroughly engrossed in his labors here as is the case with Bishop von Euch. Few private libraries contain such a complete collection of historical works on Denmark as his does. No popular movement among us escapes his watchful eye; and his judgment in public questions betrays a vein of warm enthusiasm for Danish nationality, Danish history and Danish customs."

Let us hope, then, that Providence may spare the good bishop to his flock for many a year to come, and bless his

labors with fruitfulness as heretofore; and may the mission of Denmark find many benefactors even in America.

It may, perhaps, have occurred to the reader that Bishop von Euch must have had enormous funds at his disposal to enable him to do so much. Non-Catholics and others not intimately acquainted with the organization of the Catholic missions have often drawn this false conclusion. But indeed quite the opposite is the case. Few have any idea what a burden of debt weighs upon many of the mission stations, and what courage it requires to assume the new burdens which necessity imposes. The means at the disposal of the Vicar Apostolic are very moderate and only seem unlimited because trust in God, self-denial, and the spirit of sacrifice supply much that is wanting. Apart from the little band of private benefactors whom Bishop von Euch has led to interest themselves in the mission, the development of the Danish Church depends mainly on the contributions sent by the Society for the Propagation of the Faith in Lyons, and by the St. Boniface Society in Germany, so that these two societies may justly be called the two greatest benefactors of the mission.

J. B. METZLER, S.J.

IN MISSION FIELDS

The Eucharistic Procession in Bogotá

The closing scene of the splendid Eucharistic Congress of Bogotá may be of interest to the readers of AMERICA. It was the great procession, which was carried out under particularly difficult circumstances. For any great event in Colombia the people all want their famous statue of "Our Lord Falling Under the Cross" to figure. It was rescued from a church in England in the time of Queen Elizabeth, and was brought to Bogotá, where a fine basilica was built to enshrine it on Montserrato, which overlooks Bogotá. This statue was to be taken from its niche in the mountain and carried through the streets of the city in the concluding procession of the Blessed Sacrament. Accordingly 7,000 men, not only from the city, but from the neighboring villages of the Andes took part. As they entered the city on the return they were met by the popular Sodality of Bogotá, which enjoys the exclusive privilege of accompanying the statue as a guard of honor.

On Sunday, October 14, the General Communion of men took place at the Cathedral, and a few hours later the grand procession followed. For two months preparations for it had been going on, and no pains or expense were spared to give to it all possible splendor and solemnity. Every detail had been attended to with the utmost precision, and though the whole country took part in it, the most perfect order prevailed throughout its whole extent.

The pupils of some of the convent schools were allowed a place in its ranks; but with this exception all the ladies of the city viewed it from the balconies of the houses along its route, and were provided with heaps of beautiful flowers, which they cast down before the Blessed Sacrament as it went by. From 11 o'clock in the morning not a single pedestrian or vehicle of any kind was to be seen in the streets.

As the archbishop was too aged to carry the monstrance through the city during the four hours of the procession the Committee of Arrangements had a kind of a dais made to be carried upon a car. It was constructed under the direction of the Academy of Fine

Arts, and the work produced was notable for the elegant simplicity of its design and the richness of the materials employed in it. Everything was of the best that could be procured; the metals were pure, and the draperies were made of the richest and costliest stuffs. The car was drawn by six white horses with silver harness and white plumes. Their housings were white and fringed with silver, and even their hoofs were silvered over. Six equerries, young men belonging to families of the highest standing, in Louis XIV costume, white and silver-laced, and wearing great powdered wigs, led the horses. On the car was the dais with four slender silver columns supporting the canopy, which was made of rich stuffs, fringed with silver. Under it a thick silver column, striped with gold, upholding a large golden monstrance sparkled with numberless emeralds. The gems were those which had been extracted from the celebrated mines of Mousa centuries ago.

Behind the monstrance the venerable Archbishop Herrera was seated, but in such a way as to seem to be on his knees, with clasped hands and eyes uplifted towards the Sacred Host with an expression of adoration and love. Behind him were two other bishops, also in adoration. The highest military officers of the State, on horseback and in brilliant uniforms, composed the guard of honor around the car. Next came the President, the Ministers, the Diplomatic Corps, the Deputies, etc.

Colombia had cast her riches at the feet of her King; and because this was inspired by so disinterested a love, that Divine King asked of her the sacrifice of all the splendors with which she had surrounded Him. When the procession began its march heavy clouds were already rolling down from the summits of the mountains. No one seemed to notice them, and all moved on with no thought but for the Divine Guest this triumphant procession was intended to honor. Suddenly the rain poured down in streams upon the city, but the procession kept on its way unbroken, everyone as steady and recollected as before.

A carriage was offered to the President, but with a slight gesture and a look at the Sacred Host, he refused it. Wherever the car passed the crowd fell on their knees in the water flooding the streets. They had eyes for nothing but their Sacramental Lord. The ladies from their balconies cast down handfuls of fragrant flowers, and during four hours this continued. Anyone acquainted with the Colombians and their great dread of rain, to which they attribute all sorts of maladies, would not but see in their behavior on this occasion a manifestation of heroic love and veneration for the Blessed Sacrament. It may be mentioned that, in those parts, it rains only every five or six years.

At five o'clock the car was in the open space in front of the Cathedral. Here four of the horses were unhitched and with the remaining two it moved up to the portico. The Sacred Host was then placed in a smaller monstrance, while a storm of enthusiastic acclamations hailed Him as King of the nations of the world. Suddenly the boom of a cannon was heard, the troops presented arms and lowered their standards. The President was the first to fall upon his knees in the mire. The vast crowd were also on their knees in an instant, without a sign of hesitation. Then Jesus blessed His people.

When the *Te Deum* was over within the Cathedral all returned to their homes on foot. Not one, even of the dignitaries present, made use of a carriage, thus putting a finishing touch to so magnificent a display of Catholic faith.

McG.

A M E R I C A

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The Church and the Tango

"But the Tango is danced in the Argentine Republic, is it not?" the Argentine Minister to France is said to have been asked recently. "Yes," was his answer, "the Tango is undoubtedly danced in Argentine—but not by decent people." As Argentina is reported to be the Tango's classic home, the Minister's words are very significant. The Tango, however, when "danced properly," its fashionable defenders maintain, consists only of "modest, graceful movements." It would seem, then, that the majority of those who take part in the Tango are ignorant of how to dance it "properly." For the dance bearing that name appears to be the one which scores of bishops at home and abroad are denouncing as "profoundly dangerous to morals." At least in their opinion, therefore, the Tango is not being "danced properly." But what do these ecclesiastics know about the dangers of the Tango? it is objected. From the consciences which they direct, is the obvious answer. Young people who come to the priest with their tale of sin acquaint him pretty accurately thereby with the perils of the modern ballroom. Not without good reason a score of important Catholic social affairs that were to take place this winter in Greater New York have now been given up. It is sadly admitted that the character of the dancing at a large gathering cannot be controlled, so there is but one consistent course for a Catholic organization to take.

That this attitude is highly praised by many who have not the courage to imitate it is a tribute to the Church's love of purity. But what glory would be hers if every Catholic woman in the land refused to take part in any dance, however "fashionable" or "popular" it may be, which offends against modesty! A "good Catholic," after all, is merely one who "hears the Church," and avoids the proximate occasions of sin. Let us have more "good Catholics," then, in the ballroom.

Are Our Teachers Free?

How difficult a thing it is, in our free land, to use legitimately one's freedom without running counter to the notions of men or women who find an abuse in the exercise of any privilege that happens to offend their prejudices! It is scarcely two weeks since it was announced that certain teachers in the public schools of New York City had worked out a plan which seemed to promise beneficial results in the training of young people of the city schools. It assuredly indicated a measure of generous interest in the welfare of their pupils, worthy of commendation. The plan, approved by the way by our City Superintendent, Dr. Maxwell, is this: These teachers, outside of their hours of duty in the public schools, ascertain what pupils do not attend Sunday school or receive religious instruction regularly. Classes are then organized in nearby parish houses and such of these pupils who desire the benefit of religious teaching are invited to attend the classes to be instructed by the self-sacrificing teachers.

It is not easy to understand just why any one should object to the project. The young women inaugurating the work propose to use only their own time; they made known their purpose to form classes only of those belonging to their own Church; and it has been ever the cry of the most partisan defenders of our non-sectarian public schools that children attending these are free to receive religious instruction out of regular school hours how and where and when their parents or guardians arrange for them to do so. Yet within a week after the announcement of the new plan a busybody, signing himself "Non-Sectarian," is out in a letter to the *New York Herald* denouncing the scheme as "an indirect violation of the statute against any form of religious instruction in our public schools." One cannot but express regret that the writer did not find it worth while to tell us wherein lies the violation. It is the rule, of course, that no teacher shall use the opportunity the class-room might afford to insist upon any, even indirect, religious teaching, but one finds it hard to recognize any deviation from even the spirit of the rule in the case of a teacher who voluntarily employs a portion of her free time in coming to the assistance of little ones of her own religious profession, whose religious instruction will be otherwise neglected.

Is it because the movement of which we speak, was inaugurated by Catholics among the city school teachers for the benefit of Catholic children? It looks very like it, since one might easily compile a long list of public school teachers who have prominent place in non-Catholic Sunday schools, and in vacation Bible schools, and in various Church settlement schools, where children enjoy the benefit of religious instruction, and we have never yet heard a whimper from those whose non-sectarianism is but a mask for petty and bigoted opposition to every-thing Catholic. Did not a certain "grand dame" among

us lately affirm that she would rather far deal with a pagan than with a Catholic?

Perhaps the *Herald* letter-writer's spiteful effusion ought to be ignored. There are big men and broad men, happily, among our non-Catholic neighbors who will resent the opposition quite as strongly as do we. There are men among these quite as clear-sighted as we claim to be concerning the deplorable evil necessarily cropping out of a purely non-religious education, and just now quite as wide awake to the need of some plan that will serve to remedy that evil. Witness the action of the Baptist ministers of Manhattan, Brooklyn and New Jersey, who, in their meeting on January 19, voted to urge all Protestant churches to copy the Catholic plan recently announced and to favor a similar method to secure religious instruction for their own children. The press informs us that Rev. Dr. R. G. Boville told the Baptist ministers "that thousands of children in the public schools got no religious instruction whatever," and adds that a committee of Baptists was appointed to present the plan favorably to other Protestant bodies.

Why We Cannot be Cordial

People ask sometimes why it is that, though we can speak kindly of Methodists, Presbyterians, Low Church Episcopalians, Evangelicals in general, we never have a kind word for Protestant Episcopalians of the High Church party? The reason is simple enough. The members of those denominations know perfectly well how the Catholic Church regards their principles. They understand that in speaking well of them, we speak of them as Christians, notwithstanding their doctrinal errors, which we are only too glad to ascribe to invincible ignorance. They, on their side, treat Catholics in much the same way. They do not dream, therefore, of taking any cordiality shown, to transfer it to the system, as if Catholics were coming round to their point of view. With the High Church party the case is different. What they want is recognition, to be recognized not as what they really are, but as what they would like to be. Hence, any civility from Catholic or Greek is made much of as a sign that Rome, or St. Petersburg, or Constantinople, is coming round, and is getting ready to recognize the High Church party as a branch of the true Church. If they would follow the example of other Protestants, admit that Catholics must look upon their sect as not only utterly heretical, but, what is worse, permeated with horrible agnosticism regarding the very doctrines on which they rest their claim to be called Catholic, and accept civilities as mere signs of good will, and of a hope that they will come to see their errors, and embrace the Catholic Faith, we should be most happy to be kind, and to accept their courtesies, when offered, in the same spirit.

As it is, attempts at the kindness desired are received in such a way as makes the attempter resolve to try it never again. Thus the *Catholic World* published a

kindly article on the late General Convention of the Episcopal Church. The object of the writer was clear enough, namely, to show the High Churchmen that, despite their ideals, they are in the air, with no chance of ever finding a solid place of rest. The *Living Church* took the article in the usual style, claimed the writer as a sympathizer with the system, practically an admitter of Anglican claims, and suggested that when he can be called a true representative of the Catholic Church the way will be open to the realization of all sorts of fantastic dreams.

It is not quite the thing to repay kindness with misrepresentation. But then recognition is for High Churchmen a matter of life or death. For a small body to claim to be a branch of the Church and to be ignored by those to whom it addresses the claim, is the height of absurdity. To point this out on every occasion is the truest kindness to every High Churchman.

A Well-Informed Pope

When Pius X came to the throne it was confidently predicted by the secular press that being a "poor, country priest," he would be wholly at the mercy of his "advisers." Now that ten years of his reign have passed, these same journalists have changed their tune, and would persuade the public that the Pope is a "most ungovernable, headstrong and wilful country priest," "who has never submitted to any influence and never allowed anybody to guide and direct him." "Of course," says the *Bombay Examiner*, "we know that the truth is somewhat like this:

"It is our Holy Father's own strong personality that governs the Church, but he is the best advised of all earthly rulers. We Catholics confide in the wisdom of this government because we know on the one hand, that the gifts of divine guidance are personal gifts, and on the other, that according to the demands of Divine Providence these gifts are supplemented by the prudence of human counsel.

"When, therefore, Catholics ask the question: 'Has the Pope every facility of getting an insight into all Catholic matters all the world over, so as to enable him to settle all affairs with wisdom and justice?' we are sure of our answer: 'The Pope, though divinely supervised by God's Providence so as to prevent him from committing the Church to an error in faith or morals, and helped by the Holy Spirit in various ways, is not promised any special divine revelation or inspiration in his mental processes, but depends upon the ordinary means of study and inquiry and reflection in order to arrive at a proper conclusion. There is no doubt that, especially in these days of easy communication, Rome is in marvelously close touch with everything which goes on all over the world, or can get into close touch as soon as the necessity arises for dealing with remote affairs. Hence, even when the Pope issues a decision which seems strange to some particular locality, the probabilities are that he knows more of the subject than the people of that locality, and that his decision is a sound

one, at least in view of the Church in general. Where local circumstances seem to call for an exception, this also soon becomes known, and an exception is easily granted."

Pope Pius X, dwelling in the Vatican, surrounded by his Cardinals and in communication with the episcopate, is like a general who stands on a hill, attended by his staff and constantly receives from his subordinates accurate information about the progress of the battle that is raging in the plain below. Therefore, even from mere natural prudence, Catholics have excellent reasons for listening to the Holy Father's utterances and for heeding his counsels.

An "Artificial" Solution of the Kikuyu Question

"There is a notable slackening of the artificial excitement over the Kikuyu Conference," says the *London Guardian* in its issue of January 9. If the excitement was "artificial," perhaps the *Guardian* will kindly tell us its artificer, or artificers. To us it seemed to be the spontaneous outburst of souls long lulled to rest in the persuasion that the Church of England is Catholic, and rudely awakened by facts tending to upset that idea. Naturally they called upon their bishops to vindicate the National Church, by disowning the action, which, if accepted, must destroy the persuasion, essential to their continuing within that denomination. Certainly, there was nothing artificial in the letter of the Bishop of Zanzibar; rather was it the natural utterance of heartfelt grief.

We do not suppose for a moment that the *Guardian* will comply with a reasonable demand. Words without ideas behind them have always played a great part in Church of England controversies. Get bishops and clergymen and laymen and, above all, newspapers, to repeat like parrots: "artificial excitement," and a great fundamental problem will settle itself, and all will "live happily ever after."

Cards for the Coming Easter

"M. J. D.'s" timely letter in the issue of *AMERICA* for January 24 reminded our readers that "In a few weeks we shall have the usual flood of Easter cards, with the same lamentable absence of the religious element," which are bought in large numbers even by Catholics. Our correspondent wisely urged that a movement be started at once to keep our people from buying these banal pictures of eggs, rabbits and chickens, and to offer them facilities for purchasing instead Easter cards that are "religious in tone."

If all this year's Easter cards have not yet left the presses of the publishers, J. P. D.'s warning may be heeded with profit in certain quarters. With regard to the Easter cards that are on sale annually in Catholic book stores, there is an old complaint that, while these cards are thoroughly in keeping, of course, with the

sacred character of the festival they commemorate, their price, however, is often excessive and their artistic value is not always sufficiently high. Perhaps these charges are not wholly without foundation. Be that as it may, as most Catholics probably buy their Easter cards at the art, book, stationery or department store that is most convenient, we suggest that they let the merchant they patronize know betimes what kind of Easter cards they would like to find displayed in his store for their inspection this spring. Let them ask him now to have on hand a large supply of artistic, low-priced cards which express in suitable words or appropriate symbols the joyous, Christian character of the "solemnity of solemnities."

"The Lord is risen indeed and hath appeared to Peter"; "This is the day which the Lord hath made: let us be glad and rejoice therein"; "Christ rising now from the dead dieth now no more, Alleluia!" Such words as these are constantly on the lips of the Church during the Paschal octave, and like sentiments should be found, of course, on the Easter cards that Catholics send their friends. Let us leave those gaudy pictures of eggs, rabbits and chickens to those who see in Easter only the old pagan festival of spring's awakening. In conclusion we would suggest mailing a marked copy of this editorial to the publishers or sellers of Easter cards.

A Sermon from the "Zoo"

Most people who visit a zoological park doubtless go there just for amusement. They marvel indeed at the strange animals on exhibition, but they are content merely to receive, as at a moving-picture show, a series of impressions which pass as quickly as they come. For your "average man," that widely quoted character whose opinions are treated nowadays with such consideration, is little given to observing closely, nor does he reflect very deeply on what he sees. Since he has never learned, as did the exiled duke, to "find tongues in trees, books in the running brooks, sermons in stones," he can hardly be expected to discover in the beasts of the field those valuable lessons on the conduct of life which they have for the man of discernment.

Take, for instance, the giraffe. To the casual observer it is perhaps the most grotesque and amusing of animals, "the great anti-climax," Hood called it, "so very lofty in the front, so dwindling in the tail." "A zebra gone to seed" is another description, while all are doubtless familiar with the highly satisfactory explanation Darwinians give of the giraffe's remarkable height:

"A deer with a neck that was longer by half

Than the rest of his family—try not to laugh—

By stretching and stretching became a giraffe."

Or in more scientific language: The protracted droughts which are known to have prevailed in Africa in the tertiary age forced the tall spotted deer that then used to roam in vast herds over that continent to abandon

their dried-up pastures and subsist upon the leaves of trees. The foliage on the lower branches was soon devoured, and in the consequent struggle for existence only the longest necked deer could survive. Thus in the course of several thousand years the giraffe was evolved.

But the giraffe is not merely an amusing animal. It is much more. To those who have seriously studied its appearance and habits, the animal is an eloquent preacher, constantly teaching the most sublime virtues. High above the dust and heat and turmoil of the world, the giraffe serenely views as from a lofty tower the petty concerns that absorb the attention of the lower animals. Its eyes are keen, its vision wide, its hearing acute, but voice has it none. No sound of pleasure or pain is ever heard from the giraffe. What stern rebuke it thus gives the hasty, unconsidered utterances of our publicists and "moulders of opinion." Before he speaks, the faithful shepherd of the people should see far, hear much and think hard. The giraffe's very bearing has many needed lessons for the modern world. What graciousness, dignity and repose! But we are too selfish now to be considerate, too busy to be polite, and too hurried to be calm.

The giraffe is also a striking exemplar of plain living and high thinking. Seldom is its head lowered to earth for food or drink. While thoughtfully scanning the horizon or viewing the landscape the giraffe nibbles gently the tender tops of young trees. Master of itself, the animal's demeanor is always in harmony with the exalted sphere in which it moves.

The giraffe's skin is so thick that the hunter's ball penetrates it with difficulty, yet the animal is most affectionate withal, and its large, lustrous eyes, travelers tell us, fill readily with tears when it is reft of its companions or its young. What salutary admonitions these, both for the supersensitive and for the hard of heart! The lesson taught by the pleasant odor of the giraffe is too obvious to need more than an allusion here, but as for the ancient controversy whether the giraffe is a "whitey-yellow animal with chestnut-brown spots, or a chestnut-brown animal with whitey-yellow spots," that will not be settled in all probability till the world has learned what song the Sirens sang and what name Achilles took when he hid among women. However, are we not living daily among greater mysteries?

The ancients were inclined to consider the giraffe a fabulous monster, called it the camelopard, and concluded that if it really existed it must be a particularly dangerous beast, as it combined the characteristics of two fierce animals. Giraffes, however, have none of the leopard about them but its spots, and are as free from the camel's humps as of its bad temper. The giraffe's furry little horns are for ornament, not defense. Though when cornered it can stamp and kick to some purpose, its chief protection from the curiosity of strangers lies in fleetness of foot. Few animals, indeed, are more modest, gentle and retiring. In our pushing,

self-assertive age, when notoriety is so eagerly sought, yet so easily won, when reticence and reserve are fast becoming obsolete, well it were if men would study and imitate the shining virtues of the camelopard.

Once upon a time a young student of biology gave his professor the following definition of a crab: "A crab is a red fish that walks backward." "Excellent!" remarked the genial professor. "Your answer is perfectly correct, except in three details, for the crab is not a fish, is not red and does not walk backward." We were reminded of that little story by reading the *Independent* of January 26 this recondite tidbit of information:

"A gentleman in Washington demands of us that we correct our reference to Cardinal Gibbons as 'the official head of the Catholic Church in the United States.' He tells us that Monsignor Bonzand, the Papal Delegate, is the official head. Hardly. He is no more the official head than the Pope is, of whom he is the representative. Bonzand is not a member of the American Church. We spoke of Cardinal Gibbons as official head because he is highest in rank as archbishop and the American senior cardinal."

Who can that mysterious "Bonzand" be? And what is this "American Church" of which he is "not a member" and over which he has as little authority, it would seem, as the Pope himself? Really the *Independent* should have "copy" of this kind examined by some competent person before it is printed.

The East Side Protective Association is among the latest of the private organizations of this great city to startle the public with a report containing a remarkable disclosure of evil conditions prevailing in dance-halls and moving-picture shows in that section of the Greater City. With the *New York World*, however, one may well question whether the end sought in the investigation made by the association justifies the methods used by its investigators. Six hundred boys and girls, "none over eighteen years old," we are assured, are serving as amateur investigators for that body. "Are young men and women under age the proper 'investigators' to do this kind of detective work?" asks an editorial writer in the *World*.

Press cables announce that Sir George Paish, reviewing the financial and commercial situation in this week's *London Statist*, predicts a long period of cheap money (unforeseen happenings apart) which will become more abundant and cheaper as the year advances. "In the United States," says Sir George, "we expect a recovery rather than a decline, for the reduction of the tariff and the new banking and currency act are calculated to benefit trade. When the first difficulties of the reduction of the tariff are overcome American manufacturers will be able

to compete with foreigners much better than formerly, while the new banking law ought to give a great stimulus to foreign trade in every direction. We anticipate, therefore, comparative steadiness of trade in the United States, assuming that the crops will be good."

LITERATURE

Ode of Fray Luis de León (1528-91) to Felipe Ruiz

[The mind of an oldtime professor of Salamanca, his ideas on astronomy and other natural phenomena as developed in what is considered by Spanish critics one of the purest poems of their classical school, ought to interest AMERICA's readers in a literal version phrased in the metres of the original *quando será* of the "Maestro Fray Luis de León."

The story of his life and times is yet to be told in English, although the encyclopedias give more or less correctly the important details of his career, of his imprisonment by the Inquisition, and of his triumphant acquittal of the charges of false teaching regarding the Vulgate. The most typical figure of the greatest Spanish university in its golden age of the sixteenth century, Fray Luis is as important to history, as his poems have seemed to literature in the opinion of such Americans as Poe, Bryant, Longfellow and Ticknor.—*Translator's Note.*]

Would it were mine, O friend, to grow
The wings of heaven, and out of bondage here
Ascend beyond this life we know
Unto that outmost crystal sphere
Where Truth itself shines ever pure and clear!

There, portioned for my very soul,
To witness in a light no shadow flaws,
The sum and measure, part and whole
Of all that is, of all that was,
The prime beginning, and the hidden cause;

To know at last what sovereign hand
The framework of the universe made fast;
How plumb and level it was planned,
How sure the anchor that was cast
To lodge our ponderous globe within the vast.

The eternal pillars where of old
Earth was established, where the hollow bounds
Of seas were set, would I behold;
What marks the waters from the ground,—
What hurls them surging back to their profound;

Wherefore the solid rock must quake;
Wherefore the deeps in tempest rage are stirred;
And whence the North his blasts can take;—
The ocean tides, what potent word
Doth bid increase, and rise, and shrink unheard,

The lordly channels of the winds.
What power supports in upper space,
What mighty forge the lightning binds;
Within what hidden treasure place
God stores the snows; His thunders, whence they race.

Thou know'st the portents when the air
Is sudden troubled mid the summer day,
How quickly darkness gathers there,
How from the north the blast makes way,
Tossing the dust to heaven in savage play;

As mid the clouds' commotion dire
The darting chariot of God arrayed
Goes forth upon its wheels of fire,
With lightning bolt and cannonade,
Till earth lies trembling, and mankind dismayed.

Down beats the rain upon the roof;
From off the hills the raging freshets pour;
And for their labor's poor behoof,
The hapless husbandmen deplore
The fields they tilled and planted, flooded o'er.

On high beyond it all, shall I
Review the vast succession of the spheres;
The sudden conflicts of the sky,
The bland composure of the years,
The Fates, their causes, omens, hopes, and fears;

Knowing what power upon the stars
Hath set alight their lovely, faithful flame,
And why the Ursine stellulars,
Both Great and Little, with the same
Reluctance dip them when the oceans claim;

Searching the eternal orb of gold
That is the fount of light and life, to wrest
The secret why the winters fold
Its beams so hurried in the west,
And who, the night-long, cloaks it to His breast.

Then shall I on that azure rim
Discern the unshaken mansions of content,
The house of treasures never dim,
The cenacles of glad ascent
Where blessed dwell the souls in wonderment.

THOMAS WALSH.

The Irish Element in Medieval Culture. By H. ZIMMER, Translated by J. LORING EDMANDS. New York and London: G. P. Putnam's Sons.

This is a new edition of the translation of 1891. It is a book worth having, though not quite as necessary now as when Zimmer wrote it in 1887. Archbishop Healy's "Ireland's Ancient Schools and Scholars" includes the most valuable part of its information, and supplements it with much besides; but it is important to have detailed proof by a distinguished German scholar that "Ireland was the birthplace and abode of high culture in the fifth and sixth centuries" and "in the seventh and up to the tenth century spread her learning among the German and Romance peoples, thus forming the actual foundation of our present civilization." Having "offered an asylum to Graeco-Roman culture, Ireland was especially conspicuous in introducing it anew in the form of Christianity, principally into France, these efforts being made there when civilization was at its lowest ebb, and the country in its most degraded condition." In fact he shows, with a long array of distinguished names, of books and manuscripts produced or copied, of schools, churches and universities founded, and of tribes and peoples converted and civilized, that "during the decay of the Roman Empire the Irish were pioneers in the missionary history of Europe" and "became the instructors of the Germans, Franks and Alemanni," as well as of Saxons, Italians and others, even as far as Iceland—"in every department of knowledge of that time." They were chaplains for Pepin, Charlemagne, Henry V, Conrad III and Barbarossa, and their wide activities were arrested only by the English invasion of their country, though not a few of them were prominent later, as Duns Scotus, Marianus Scotus and a dozen Irish monasteries of the twelfth and thirteenth centuries in Austria bear witness.

Zimmer is most satisfactory when he deals with facts and his translator supplements them in useful notes, but both are at fault when they allow their anti-Roman prejudices to launch them into theory. Their notion that Irish Christianity was independent of Rome might have been removed by consulting, among others, St. Columbanus, whom they justly laud for his learning, zeal and sanctity, and who wrote to the reigning Pontiff: "We Irish are the disciples of St. Peter and St. Paul; among us no heretic or schismatic can be found. . . . We are attached to the chair of Peter, and to us. . . . Rome is the head of the Churches of the World. There are other excrescences of this kind which the results of more recent scholarship would have probably prevented, but in the field in which Zimmer was master his book is authoritative, and is invaluable both in itself and in the change of view it effected in literary thought. M. K.

Die soziale Frage. Ein Beitrag zur Orientierung über ihr Wesen und ihre Lösung. Von JOSEF BIEDERLACK, S.J. Innsbruck: Felizian Rauch.

The popularity and usefulness of this work is attested by the numerous editions through which it has already passed. The author makes no pretence to offering a complete and detailed exposition of his subject. Such a treatment would call for a library rather than for a single volume, no matter how comprehensive. He is successful, however, in the accomplishment of his real purpose, which is to lay before the reader an outline of the entire question, and to familiarize him with the main lines of argument which will lead to the true solution. The book therefore is properly, as he himself says, an "orientation" for the reader who stands in need of a guide to lead him through the intricate and bewildering maze of modern social problems.

After a general discussion of various social systems—the individualistic, socialistic and Christian—he enters upon a particular discussion of the principal phases of the social question itself. To his previous consideration of the agrarian, labor, industrial and commercial problems he has added in the eighth edition a sufficiently comprehensive treatment of the woman question. It is interesting to note that in dealing with its political aspect he is uncompromisingly and outspokenly opposed to woman suffrage. He argues that its fundamental reasons, founded upon "the rights of man" advanced during the French Revolution, are based upon erroneous teaching; that it will work injury to society as well as to woman herself; that it is not in conformity with the place which Christian morality assigns to woman in the family; and finally that it is not the remedy for the evils of which women justly complain. The entire fault, he says, lies in the unchristian principles which have permeated every phase of social life. His solution for them is to return to true Christianity. Some caution, of course, must be observed in applying his various economic teachings to American conditions.

What particularly contributes to Father Biederlack's popularity is his clearness of thought and expression. Scientific writers both in English and German have much to learn from him in this regard.

Bergson. An Exposition and Criticism. By THOMAS J. GERRARD. St. Louis: B. Herder. 90 cents.

Students of philosophy who find Bergson difficult reading, will welcome this book as a key to the understanding of some of the more difficult problems which the French savant discusses. The author of the volume has taken pains to strip Bergsonism of its dramatic and pictorial elements and put it naked before the reader in comparison with parallel passages from St. Thomas and Newman. Nothing better could have been done. For though

Bergson thinks deeply enough, yet his power does not lie in his thought, but in his limpid sentences and picturesque illustrations. The language of Bergson is fascinating; the philosophy of Bergson holds no charm for anybody who has studied it carefully. Father Gerrard has caught the French philosopher's main ideas and exposes them clearly and fairly. As a consequence, Bergson often appears in his true light, riding cavalier-like over logic, metaphysics and physical science, in order to support an exaggerated subjectivism which eventuates in a philosophy dear to the Syndicalists. For all this the book under review deserves praise. However, it would be a much better volume were it more incisive in thought and direct in style. It lacks strength and robustness.

In the chapter on "finalism" the author lays himself open to a grave misapprehension. He speaks as if St. Thomas taught only an intrinsic principle of finality. This is good Cartesianism but poor Thomism and poor Scholasticism. The kernel of the Scholastic doctrine of teleology lies rather in an intrinsic, immanent principle. Finally, materialistic monists will clamor against the accusation that there is no room for God in their system. Of late years Haeckel, the high-priest of crass monism, has been shouting his "God" from the housetops and in the highways and byways. True, his "God" is an absurd, all-pervading, materialistic force which arose in matter and from matter. But it is Haeckel's "God" and he and his followers will probably resent Father Gerrard's statement. R. H. T.

Those who labored through the extended reports which appeared in British and American papers about the recent "Trial of John Jasper," will marvel with the London *Universe* how the Dickensian Society managed to secure so much space in the press for the solution of "The Mystery of Edwin Drood." Says our contemporary:

"Surely was there never so fissiparous and lame a conclusion as the 'verdict' arrived at by the eminent literary men and women who composed the jury, of which the foreman was Mr. George Bernard Shaw, who, it is easy to see, was the master mind which dominated the proceedings. If it was necessary to have a professional mountebank to preside over the jury, we must admit that no better choice could have been made; but whether the public—especially the Dickensian public—expected that the occasion should be turned into one for the firing off of Shavian japes and gibes is matter for considerable doubt. Mr. Shaw is a living exemplification of the Gilbertian truth that a known wit has but to say 'pass the mustard,' and folks roar their ribs out, for most of the papers have thought it worth while to record his feeble jest that the case looked very black against Jasper because he was a musician. We suppose that the inane ponderosity, 'If the learned gentleman thinks the convictions of British jurymen are to be altered by evidence, he little knows his countrymen,' was also a joke; in any case, it will be highly appreciated by every defendant who has ever lost a case, and might have been intended as a personal solution for someone present. Earnest Dickensians will, we shrewdly suspect, be disappointed at the absurdly verbose and farcical verdict (arrived at in the luncheon hour) of 'manslaughter'—a weak and inconsequential conclusion from a body of distinguished men, of whom so much more was expected, and from whom so much more might surely have been given."

Among the articles of special interest in the "Dominican Year Book" for 1914 is a sketch of Very Rev. Father Meagher, the new head of St. Joseph's Province; a description of a mission in South America by Father Buckler; accounts of the growth of the Order's work in the states of Washington and California; a paper on Padre Guglielmotti, the

"mariner friar," and an article by C. M. Antony about "Savonarola and the Three Vows." It will certainly be news to most readers that the Florentine reformer was on the whole a submissive and obedient religious. Father Lucas's book, however, is not mentioned in the "works consulted" by the author. In the chronicle of interesting and important events that happened during the year are mentioned a new foundation in Philadelphia and another at Houston and the death of Fathers Spencer, Moran, O'Rourke and Reinhart.

In the London *Tablet* for December 27, Mr. Shane Leslie has a review of the recently published memoirs of "Primate Alexander, Archbishop of Armagh," "The last State Bishop in Ireland." Writes Mr. Leslie: "None had sought peace more readily than Primate Alexander. The general good feeling and tolerance which prevailed during the George Wyndham régime was largely due to his tactful and forbearing example. It was in the nature of things that he should have left his card on Cardinal Vannutelli on the occasion of his visit to Armagh, and that for the first time in history a Papal Delegate took tea with a Protestant Primate. Dr. Alexander used to describe with glee how the two Cardinals [Cardinal Logue was the other] sat in his room and with what courtliness and grace the visit was paid (and we may add received). But while all storm was avoided among the teacups, it raged in the town below, where their rival adherents had met in combat, quite unconscious of what was passing behind the Palace walls! How well we remember the old Primate in his last days, full of fun and anecdote and poetry as ever. As he sat crippled among the pictures of his bewigged and powdered predecessors, his mind used to return to older days and thoughts. Now he would describe a sermon of Newman's; now he would quote a chorus of Æschylus or a line of Augustine. But of the three he still loved Newman best. 'He came to us like an Apostle,' he used to say, and sometimes when a modern controversy was introduced his eyes would light up with fire as of old. Once we were discussing the utterances of a certain English dignitary who had slighted the Virgin Birth. The old man shook. 'He blasphemes the Mother of Christ!' and no man durst say another word."

"Joseph v. Görres" is a historical study of one of the greatest German journalists, who passed from ultra-radicalism into the fold of the Catholic Church. No one better appreciated his influence than the man against whom it was directed, Napoleon, who spoke of him as the fifth World Power. The author, W. Schellberg, had previously issued a selection of Görres works and letters in two volumes. The pamphlet belongs to the "Leaders of the People" series of the Volksvereins-Verlag. Price 60 pf.

The International Publishing Company "Messis" of Amsterdam issues a pamphlet by Max Roeder upon a question which is very actual for German Catholics: whether the Centre should be an Opposition Party, or simply stand for its unchanging principles of liberty and justice. In the latter instance, the author holds, it would take a position in its defence of the Church to which honest men of all denominations would be obliged to subscribe unless they are swayed by prejudices. Such in reality is the attitude of the Centrist leaders. The present brochure, "Ist das Centrum eine Oppositionspartei," is sold for 55 pf.

"Die Katholischen Arbeitervereine," by Joseph Joos, is an interesting study of the Catholic workingmen's associations approved by the Holy See. They are in no wise to interfere with the Christian trade union movement, but rather to second its

efforts in every way possible. Their main purpose is educational, cultural and religious. Every member of the Christian trade unions is supposed to be a member of a Catholic Arbeiterverein. Such is the express demand of the Holy Father. The Berlin section of the Arbeitervereine includes craft unionism, on the principle that Catholics should form their own trade unions. The greatest portion of the organized Catholic workingmen, however, belong to the Christian trade unions constituted of Christians of all denominations, as opposed to the Socialistic unions. The pamphlet is sold for 40 pf. by the Volksvereins-Verlag of M. Gladbach.

Benziger Brothers have issued an artistic Memorial Card for the use of those who wish to make an offering of Masses for their dead friends in preference to flowers and similar costly inanities. The second leaf states, over the Pastor's signature, the time and place in which the Holy Sacrifice will be offered and at whose request. We are pleased to recommend it as facilitating a practice beneficial and appropriate and altogether Catholic. 10 cents; \$7.50 a hundred.

Dr. Th. H. Walther of 1653 Elston Avenue, Chicago, has sent us his ingenious "Planisphere," a movable star-map, which can be so manipulated as to show the position of the heavenly constellations for every hour of the year. By placing the chart in position and revolving a circular disk according to the directions given, amateur astronomers who live in our northern and middle states can learn the names and places of all the chief constellations in the sky. School children could easily be interested in Dr. Walther's "Planisphere."

BOOKS RECEIVED

E. P. Dutton & Co., New York:

The New Ideals in the Gospel. By Prof. Hermann Schell. With Thirty-two Illustrations Chiefly from German, Italian and English Art. \$3.50; A Boy in Eirinn. By Padraic Colum. \$1.00.

Benziger Brothers, New York:

On Prayer and the Contemplative Life. By S. Thomas Aquinas. By the Very Rev. Hugh Pope, O.P., S.T.M.; The Pilgrims of Grace. A Tale of Yorkshire in the Time of Henry VIII. By John G. Rowe. \$1.25.

B. Herder, St. Louis:

Catholic Religion, A Statement of Christian Teaching and History. By Charles Alfred Martin. Second Edition. 35 cents.

Frederick Pustet, New York:

A New School of Gregorian Chant. By the Rev. Dom Dominic Johnner, O.S.B. Second English Edition. Translated from the Third Rewritten and Enlarged German Edition. By Rev. W. A. Hofer. \$1.00.

Woodstock College, Woodstock, Md.

The Student's Gradus, An Aid to Latin Versification. By Leo T. Butler, S.J.

John Murphy Co., Baltimore:

Half Hour With God's Heroes, or Stories from the Sacred Books. By Rev. Thomas David Williams. \$1.00.

John Lane Co., New York:

The Flying Inn. By Gilbert K. Chesterton. \$1.30.

George Wharton James, Los Angeles, Cal.:

Francisco Palou's Life and Apostolic Labors of the Venerable Father Junipero Serra, Founder of the Franciscan Missions of California; With an Introduction and Notes. By George Wharton James. English Translation by C. Scott Williams. \$10.

Latin Publication:

Sumptibus et Typis Friderici Pustet, Neo Eboraci:

Biblia Sacra Vulgatae Editionis Sixti V. Pont. Max. Iussu Recognita of Clementis VIII Auctoritate Editæ, Ex Tribus Editionibus Clementinis Critice Descriptis, Dispositionibus Logicis et Notis Exegeticis Illustravit, Appendice Lectionum Hebraicarum et Græcarum Auxit P. Michael Hetzenauer, Ord. Min. Cap. Professor Exegesis in Universitate Pontificii Seminarii Romani. \$3.00.

German Publications:

Fr. Pustet & Co., New York:

Die Fürstin von Gan Sar. Eine Erzählung aus den Tagen des Herrn von Andreas Klarmann. \$1.25; Das Licht des Hauses, Sozialer Roman von Jean Nesmy. Autorisierte Übersetzung von F. Mersmann, 80 cents.

Pamphlet:

P. J. Kenedy & Sons, New York:

Why are you not a Socialist? By Father Edward Hamon, S.J. 5 cents. Per hundred, \$4.00.

EDUCATION

A National Peril

It may not be amiss to suggest just now to all who are in favor of the freedom in educational matters, which from the beginning has been the happy policy in this country, to keep a sharp eye on legislation affecting school interests and to make a thorough study of bills introduced in Congress and in State Legislatures. It is sometimes a difficult task to repeal laws once passed; and they who awaken too late to the obnoxious character of bills, which the supineness of men deeply interested has caused to be overlooked, have themselves to blame when the evil consequences of their remissness come home to them.

A few weeks ago rumors went the rounds concerning a movement looking to the establishment of a great national university at Washington. The promoters, we were told, would ask only an appropriation of \$500,000 at this time. They are wise and they recognize that this sum, being a mere bagatelle in comparison with the immense appropriations Congress is about to pass upon, is likely to slip through without proper consideration at a time when the minds of congressmen are engrossed with larger affairs. With the reassembling of Congress the rumors have grown into the definite assurance that a bill embodying the wishes of the promoters of the new university is actually to be introduced in that assembly.

The new scheme will bear watching. It has behind it some of the shrewdest political educators in the country, and the insertion of the entering wedge by securing a small appropriation from Congress may prove to be all that is needed to open wide the doors of the national treasury in support of a scheme that may lead to consequences undreamed of by the easy-going who neglect to forecast the future from the certain lessons taught by the past.

We Catholics are supremely concerned. The magnificent struggle we have made and are making to build up and develop a system of school training in which the essential of religious formation is properly fostered, is illuminating evidence of our stand regarding the vital importance of full and perfect freedom in matters educational. The fight has not been an easy one as we labored through weary years and in a spirit of sacrifice, whose burden God alone can tell, to bring to its actual success our school system through all its grades of elementary, high, college and university training. And the prospect that our efforts in the future to make perfect what we have so well begun, are to be hampered by what will unquestionably prove a menace and a climax in a series of political developments looking to a centralization under federal control and Carnegie patronage of all the educational interests of the country, ought to arouse within us every atom of fighting spirit of which we are capable.

For no one who fairly studies the project now craftily being prepared can fail to realize its certain outcome, if it be allowed to triumph. What with a National Association of State University Presidents and a National Association of State Governors capped by a National University supported by an interfering and meddlesome Bureau of Education claiming to be National, nothing more will be needed to consummate the scheme, already well thought out by its promoters, than a Federal Department and a Secretary of Education. In other words, there is being prepared a condition such as we are witnessing in many European countries, in which, because of State monopoly of education, no field is open to private initiative but private means and private industry are practically crushed by legislation. And how inimical that legislation always is to Catholic effort no one needs to be assured.

Should the leaders of Catholic thought and action in the land, our Bishops and priests, the editors of our Catholic journals, the strong Federation body, the Knights of Columbus and all kindred organizations bestir themselves to defeat through their

representatives in Congress this measure fraught with direst consequences to the interests of our people, they would but be following the impulse of genuine American sentiment. The creation of a national university, such as that proposed, involves a wide departure from our traditional educational policies. The entrance of the national government into the field of education is not contemplated in the constitution. That field has ever been left to private initiative and to State provision. As a matter of fact nearly all the States of the Middle West have their State Universities, supported by public taxation, in addition to a thoroughly organized and lavishly equipped primary and high school system. Why, one may ask, reduplicate effort and taxes to support a national system which would cover the same field as the State Universities already established, and render still more difficult the struggle of those other institutions that have already occupied a field in which they have expended untold treasure and crowded years of zealous and successful personal effort?

That others than ourselves are awakening to the true sense of the "national" movement in education and to the restrictions that movement portends, is evident from the action taken at the meeting of the college professors of economics held in Washington early this month. Those present at that gathering had much to say regarding the insidious form of control by plutocratic trustees of colleges and universities which destroys freedom of speech and of thought and endangers the positions of those college professors who are courageous enough to teach economic doctrines which are not popular with the masters of industry. The college men there convened, representing the American Political Science Association, adopted a resolution which provides for a committee of three "to examine and report upon the present situation in American educational institutions as to liberty of thought, freedom of speech and security of tenure for teachers of political science." A similar resolution was passed at the annual meeting of the American Sociological Association at Minneapolis and by the American Economic Association which held its convention conjointly with the Sociological Association. These three associations include practically all professors of economics in the United States and their action is really one for self-defence, the first evidence such organizations have given us of a class-consciousness which makes clear the purpose of their members to be on their guard against the restrictions sought to be imposed on freedom in the educational life of the country.

Of course the clever manipulators of the scheme underlying the bill to be introduced in Congress in favor of the proposed national university will pooh-pooh all this and affirm entirely disinterested motives and sincere love of educational advancement to be their sole impulse in the action they are promoting. Say what these may, however, they who are watching the trend of the times are convinced that the proposal is but the initial step in a movement designed to drive everything out of the educational field that is not immediately controlled by the United States and paid for out of the Carnegie Fund for so-called educational advancement. The wise policy hitherto followed is to be cast aside and a concerted movement is to be made to build up what will effectively be an Educational Trust designed to drive every institution not taken over by it out of the field of educational effort. It will be a repetition, in a new field, of the Carnegie plottings in the industrial world.

Will the American people stand for it? We shall see. Hitherto no one has dreamed of such a revolution. The States have always controlled their own educational affairs and have looked for nothing more,—nay, have allowed nothing more, from the general Government than mere assistance when this has been asked for. And so far from hampering private means and private industry, the educational benefits these secured to the State have always been eagerly and gratefully received and acknowledged. It will

be quite a novel experience should the institutions built up in the sunlight of such favor, through the far-reaching influence of a political omnipotence won for a national university founded on the lines most of us see in the present agitation, hereafter find themselves crushed out by discriminating legislation or the overmastering power of mere money.

The present Cabinet is made up largely of so-called trust "busters," with the Secretary of State and the Attorney-General in the lead, and is very efficiently aided, too, by men in the ranks, of an aggressive and straightforward type who have studied the problems involved and who understand the dangers of "combinations in restraint of trade." Now that they are through with the American Telephone monopoly they might be induced to look into the whole history of this new educational movement. It will not be a difficult task to trace the true inwardness of the conspiracy, and, grappling with it while still in its infancy, to put it out of business forever.

M. J. O'C.

The parochial schools have scored another victory in a contest with the public schools. The gold medal of the Championship Spelling Bee, held January 23 at the Brooklyn Academy of Music, was won by Ambrose A. Delaney, 13 years old, who is a pupil of St. Augustine's Parochial School in Brooklyn. At the initiative of the Brooklyn *Eagle* spelling matches had been held in the various public and private schools in Brooklyn and Long Island, and 110 pupils, the successful contestants in these individual matches, were sent to the Academy for a grand final spelling bee to determine the championship of Brooklyn and Long Island. Over 5,000 people attended the deciding contest, which was presided over by Franklin W. Hooper, President of the Brooklyn Institute of Arts and Sciences. Silver medals were awarded to the representatives of the schools contesting. The second prize was won by Eugene O'Reilly, of St. James' Parochial School, and the third by Gluzela Greenberg, of Public School No. 5, a Roumanian Jewess, 15 years old, who has been in this country only six years, and whose parents yet speak nothing but the Roumanian Yiddish jargon. In the preliminary contests more than 50,000 children took part, and of the 110 champions in the final test, 19 were from the Catholic free schools: 8 girls and 11 boys.

ECONOMICS

Indian Bank Failures

Our readers may remember that a few weeks ago there was a crisis in the affairs of the native banks of India. Several failed, and the despatches indicated that the failures were not the result of circumstances outside the bankers' control, but of very illegitimate business. The mails have now brought fuller details especially with regard to the Indian Specie Bank, a native concern of Bombay with a subscribed capital of one million sterling, of which half was paid up, and a supposed reserve of one hundred thousand pounds.

During the greater part of last year it was believed that the bank was engaged in cornering silver in view of a demand by the Government for coinage. In November an order for compulsory winding up was asked from the Bombay High Court. The counsel for the bank took the opportunity to deny the rumors of silver speculation, saying that the story of the bank's operations in the name of Nanabhoy & Co. was absolutely false. Nevertheless the order was granted; but two days later, on the application of a large number of creditors and shareholders, it was replaced by an order directing an investigation by independent accountants of the bank's condition. In the meantime the original petitioner withdrew, either bought out or terrorized into abandoning his plea. Thus the bank continued for five days

longer, during which the creditors on the inside got out as much money as they could from the institution and the shareholders similarly favored got rid of as much stock as possible. On November 29, Chuni Lal Saraya, the managing director, died suddenly, apparently by his own hand, only four thousand pounds remained in the vault, and the shareholders and creditors, who a week before had been most urgent in demanding that so flourishing an institution should be maintained, now poured in petition after petition for a compulsory winding up.

The report of the accountants appointed by the court is convincing as to fraudulent management on the part of the late managing director, and of culpable negligence, to say the least, on the part of the directors, all Indians of position, and one of them a ruling chief. It shows that the operations through Nanabhoy & Co., far from being a fiction, were so real that they had a special ledger all to themselves, which showed a debit balance against that firm of £560,000. The regular Bullion Silver account had a credit balance of £160,000, but the bullion room had only 4,549½ ounces of silver, worth less than £500, and on silver contracts there was a loss of £200,000. Moreover the bank had speculated in pearls, having advanced £431,333 to firms, of which nearly all failed lately. The report says that the methods of management were the lowest form of fraud, the creation of fictitious debtors and of their demand promissory notes. The accounts, particularly that of "Nanabhoy & Co.," were regularly "cooked" for the audit, and when this was over, restored to their true condition. When the bank was hopelessly insolvent and the insiders were saving what they could, one of the directors, the Thakore Sahib of Morvi, a creditor for some £110,000, deliberately carried off securities of far greater value.

The whole story reminds one of Thackeray's Rummur Loll, and of his Bundelcund Banking Company, which, according to the view one takes of it, was the ruin or the making of Colonel Newcome and his son Clive. The Indian Specie Bank, though the chief of the Indian failures of last year, was but one of them. "We have heard during recent days many people shed crocodile tears for the downfall of native enterprise. If the Specie Bank was the typical specimen of native banking enterprise in India, then the sooner we have done with it the better for the people." So spoke Sir Dinshaw Davar, a Parsee and Judge of the Bombay High Court, in giving the final order for the winding up of the bank. His rhetoric is not altogether creditable to Indian education; but his meaning is clear. Indeed, one may hope that from this shabby history no little good may come in the political order. Young India may continue to plot against the British Raj, for it may hold the wider opportunities for such kinds of finance that would offer, should the foreign yoke be taken away, by no means undesirable. But the people at large will probably prefer to remain under a Government that cares for them and protects them against such robbery.

H. W.

SOCIOLOGY

Save the Catholic Boy

One of the movements being set on foot as part of the United Catholic Works, organized by his Eminence Cardinal Farley for the City of New York, is parole work on behalf of the Catholic boys freed from the New York City Reformatory. This reformatory on Hart's Island has been in existence for eight years, during which time 3,829 boys have served there terms of from six months to three years for first offences. Last year 557 boys were admitted, of whom 324 were Catholics by baptism, but that was about all that was Catholic in most of them. There were 290 Catholics

paroled during the past twelve months. Catholics returned for violation of parole during the same term were 35, which may seem small, but if we consider the number of all returned, namely, 51, we see that the Catholics returned are a fraction over 68%. This means that there is work to do here for zealous Catholic men, young or old, who will be willing to get in touch with the paroled delinquents and keep them in the good dispositions and habits they have acquired under the intelligent, zealous care of the Overseer of the institution—Mr. Martin J. Moore. Under his management all the various items in the day's and week's régime are focussed on reform—and on intelligent, true reform: in developing in the boys will power in application to work, and in enlightening their intellects along intellectual and moral lines. His one thought is how to lessen sin. They have daily, when weather permits, an hour's drill under Captain Edward M. Dillon, a Staff-Officer of the 69th Regiment. Various trades are taught them. On entrance they must all take up some musical instrument, and their band of fifty pieces does excellent work during the drills.

The Catholics go regularly once a month to Confession and Communion and to Mass every Sunday. Catechism is taught them on Sundays by four Seminarists from Dunwoodie and two St. Vincent de Paul Men sacrifice their Sundays to help out in the Catechism and the reform of the Catholic boys. The majority of the boys enter the institution knowing little or nothing of their religion. Many of those committed do not know the Our Father or the Hail Mary, and it is generally years since they were at the Sacraments. Many make their first Confession and Communion shortly after their commitment. They range in years from sixteen to twenty. At the end of their six months or longer term they have a thorough knowledge of the Catechism and have got into the habit of frequent reception of the Sacraments. They are taught the hymns which they sing in a body at Mass and Benediction every Sunday. Everything is done that can be thought of, or that the resources of the reformatory will admit, to send them out far different boys from what they were on entering. It is lamentable if the Catholic body of New York City cannot produce recruits willing to take up the work where Mr. Moore leaves off. He sends the boys back to the City trained Catholics; and zealous men are wanted to take an interest in the boys when they get back to their former surroundings of temptations and home neglect. What is to be done? Hart's Island Parole Committee of the Catholic Protective Society, which can be reached through Mr. H. F. Ramsey, Secretary, at 452 East 137th street, New York City, are anxious to have you ask them.

ECCLESIASTICAL NEWS

The Restoration of the Society of Jesus

On August 7 of the present year, the members of the Society of Jesus throughout the world will celebrate, quietly but with deep feelings of thanksgiving, the centenary of the restoration of their Order by Pius VII. We think AMERICA's sympathetic readers will appreciate an account of the act from the pen of one of its principal authors, no other than Cardinal Pacca, the faithful friend and adviser of that saintly and much tried Pontiff. The narration, which is highly interesting from many points of view, is taken from the Cardinal's private record of the events of his second term of office as Secretary of State, during the years 1814 and 1815. The excerpt is to be found in the *Civiltà Cattolica* for February, 1896, the manuscript from which it was taken being at that time still unpublished. We translate without further comment:

"One of the first acts which the Pope wished to perform was that one so glorious for him, the restoration of the Society of Jesus. In the daily conversations which I had had with the Holy Father during our detention at Fontainebleau, we often spoke of the grievous harm occasioned to the Church and to civil society by the suppression of that Order so justly celebrated for its work of education and for its apostolic missions; so that I was able to gather that the Pope would not be a stranger to the thought of one day putting into effect the reestablishment of the Jesuits in Rome, and in all those kingdoms and countries which, following the example of Paul I, Emperor of Russia, and of Ferdinand IV, King of Naples, had requested and desired them for their dominions. Having returned to Rome the 24th of May, of the year 1814, those conversations at once came back to my mind, but, according to the views of human policy, that act might have seemed immature for the time, and in our circumstances perhaps imprudent and hazardous. We had just escaped from a fierce storm raised against us by the philosophic sect, which trembled with rage at the very name of the Jesuits, and it was uncertain what the foreign courts might say upon learning of the restoration of an Order, the total suppression of which, not many years before, had been desired by all the Catholic sovereigns.

"Notwithstanding such considerations, towards the end of June, about a month after our return to Rome, I wished to make a trial of the Pope's mind, and I said to him one day in an audience: 'Holy Father, it is time now to begin to think once more of the Society of Jesus.' The Pope, without a word more from me, answered: 'We can restore the Society of Jesus on the coming feast of St. Ignatius.' This unexpected and spontaneous proposition of the Pope surprised me, filled me with consolation; but at the same time, it caused me great agitation of mind and, I may say, almost real discouragement. There was question of an affair of the greatest importance, and, to put into effect the Pope's determination, it was necessary to use great caution and to make many dispositions beforehand, and there was only one month of time to arrange and execute all. To take time and to delay was rather dangerous, and especially with a man of a too docile and humble character, as was Pius VII. Hence, it was necessary to strike the iron while it was hot, as the proverb says, and to give no time for the opposition and the obstacles which might be feared either from some foreign court, or even in Rome itself, where not a few, even among the good, had not as yet recovered from the old prejudices against the Jesuits.

"Therefore I at once spoke to Cardinal Litta for the drawing up of a project of a Bull for the restoration of the Society in the Catholic world, and to Monsignor Ercolani, the Treasurer, about making out the official paper for the restitution of the Church and the professed house of the Gesù and of S. Andrea, where the novitiate was formerly, providing the Priests of the Mission would be willing to accept in exchange the house and church of S. Silvestro a Monte Cavallo. I then told the Treasurer to find out from the Holy Father what allotment in the sadly depleted state of our treasury could be made for the maintenance of the two houses and churches to be restored to the Jesuits, and to make that an article in the pontifical document.

"The Pope wished the affair to be communicated also to Cardinal di Pietro, who, not satisfied with the project of the Bull already prepared, wished himself to compose or have some one compose another, simpler and better suited to the circumstances and the times. Then there arose some question as to the proper person to be named by the Pope as Superior of the restored Society's two houses in Rome; until

other dispositions should be made by the Father General who resided then in Russia, and there was some further difficulty concerning the contents of the Bull. Hence there was held in the presence of the Pope a Congregation composed of the Cardinals Mattei, di Pietro, Litta, Brancadero, Gabrielli and myself as Secretary of State. The Holy Father approved the project of the Bull proposed by Cardinal di Pietro, and named as the new superior, Father Panizzoni, an old Jesuit who had been in Russia and was well known to the Father General.

"These consultations made it impossible to hold the solemn reading of the Bull on the feast of St. Ignatius, and it was put off to the 7th of August, the octave of the feast. I cannot deny that I spent those weeks in anxiety, as the rumor of what was to be done began to be spread abroad. But the day so desired by the good finally arrived, and, on the morning of August 7th, the Pope, amid the applause and the acclamations of a great multitude of the people, was carried from the Quirinal to the church of the Gesù, and, after saying Mass at the altar of St. Ignatius, he passed into what was called the chapel of the Sodality of Nobles, where he was awaited by all the Cardinals then present in Rome, one only being absent through illness, and by many prelates and other persons of importance. Surrounding the seats of the Cardinals were some old fathers, survivors of the former Society, to whom could really be applied the passage of the Gospel: *'Multitudo languentium, expectantium aquae motum'* (A multitude of infirm, waiting for the moving of the water). They were for the most part deaf, lame, apoplectic, and could hardly keep themselves on their feet with their canes, even in the presence of the Pope, and they showed in their faces their eager desire for the accomplishment of the great act: a spectacle which, had it not been so tender and touching for the sad memories that it recalled, would perhaps have excited laughter.

"The Pope had the Bull read, restoring the Society in Rome and in those countries where the government had wished and requested it, and he admitted those good old men to the kissing of his foot. There assisted at the function the Princess Maria Louisa of Bourbon, called then Queen of Etruria, with her sons, the grandchildren of those good and religious sovereigns who, deceived by their philosophic ministers, forced from the Holy See the destruction of the Jesuits. It seemed that the pious Princess wished, by her presence at that act, to make public reparation for the grievous wrong done the Society by her grandparents and parents.

"After the Pope and the Cardinals had left, I, as Secretary of State, called Father Panizzoni and gave him the note in which he was named by the Holy Father Superior of the houses in Rome, until a new disposition should be made by the Father General. Immediately after there was read the pontifical document, directed to me as Chamberlain of Holy Church, restoring to the Jesuits for the time being the two houses of the Gesù and S. Andrea a Monte Cavallo, and assigning to them two thousand *scudi* annually from the public treasury. This done, I left tranquil and contented, having to count that day as one of the few which, amid the continual bitternesses of my sorrowful term of office, gave me some consolation.

"Some days after there came to the Pope a letter from Ferdinand VII, King of Spain, written in Madrid before they had received any knowledge, not only of the publication, but even of the project of restoring the Society of Jesus; and the monarch asked in the letter for the restoration of the Order throughout the Spanish monarchy. Similar letters came in quick succession from the King of Sardinia and the Duke of Modena; and thus all fear was removed that the foreign courts would put a sinister interpretation upon the

step taken by the Pope without consulting or at least giving them notice."

WILLIAM L. HORNSBY, S.J.

The "Annuario Pontifico" for 1914 records that there are now 1,437 patriarchs, archbishops and bishops in the hierarchy of the Catholic world. Only 30 date their consecration from Pius IX; 661 from Leo XIII, and 746 from Pius X. The dean is Bishop Laspro of Salerno, consecrated March 23, 1860, and the senior in age Bishop Monnier, titular of Lydda, born January 5, 1820.

LETTER TO THE EDITOR

Liturgical Congregational Singing

To the Editor of AMERICA:

The article on Liturgical Congregational Singing in your mid-December number was most interesting to a group of New England enthusiasts who have passed on the good news contained in the article. As Pittsburgh has done, so can others do, or are doing, and thus reestablish Gregorian Chant to its proper place in the service of the Church.

Enough years have elapsed since the Motu Proprio came into being, to make progress with the chant. Unfortunately this progress has been often more parochial than universal. Where parochial schools exist, it would seem that only indifference stays the progress of dissemination of knowledge concerning the chant, and practical demonstrations of its charm, its simplicity, its appealing power. Where parochial schools do not exist, the task of bringing together the ordinary requirements for its proper employment, and the creating a tolerance for such music is extremely difficult, not to say, next to impossible.

It is all the more commendable then to find Gregorian Chant flourishing in parishes where no parochial school exists. Such a parish is that of St. Catherine of Genoa in Somerville, a suburb of Boston, in a city of under a hundred thousand souls. Here, for the past three years an effort has been made to Gregorianize the services with no little success. The choirmaster is obliged to recruit members for a small choir of boys, youngsters from the Sunday School, or through appeal from the pulpit. Notwithstanding this difficulty, the choir of twenty-five boys has learned in three years as many masses, Nos. VIII, IX and XI, respectively "De Angelis," "Blessed Virgin feasts," and "for Sundays" from the Vatican Graduale. In addition, they have also learned two Credos, I and III, two complete Vespers, the Vespers for Sundays, and the Vespers of the Blessed Virgin Mary, together with the four antiphons to the B. V. M. and the lesser antiphons and hymns, all in Gregorian Chant. This appears to be a record of achievement.

Furthermore, during Advent and Lent the congregation remains at the close of the high Mass and practices a Kyrie, a Gloria, or a Credo, and at Easter and Christmas joins with the choir the praises of God. The effect is striking, and the enthusiasm contagious. This has been and is being done in a suburban church without the aid of a parochial school. With a parochial school, one is justified in believing that results would be even greater and more far-reaching. As Mr. Conway says in his article, "six or seven years from now the older children of the schools will be the men and women of the parish," the children of to-day will be the grown-ups of a decade hence, but if one has no school, one must recruit elsewhere. In a decade one should have grown-ups knowing and loving Gregorian Chant. In truth, ten years have elapsed since promulgation of the Motu Proprio given by Our Holy Father Pope Pius X. Where are the men and women to-day knowing and loving Gregorian Chant who were the children of a decade ago, and where are they in the making to any great extent?

BENEDICT FITZ GERALD.

AMERICA

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CHRONICLE

National Legislation.—Congress is making rapid progress in the measures advocated by the Administration. No requests for public discussion of the anti-trust bills having been received from the business world, these bills may be reported to the House with practically no hearings. The rural credit bills introduced on January 29, provided for a bureau of farmland banks under the direction of a commissioner and make provision for the formation of such banks in any State under Federal charter and Federal inspection. Any group of farmers within a State might organize cooperative farmland banks, with power to issue bonds to raise funds from distant money markets for farm development. Operations of the individual banks would be confined within State lines, though supervision will be Federal, owing to the variety of State laws bearing upon land titles, taxation, foreclosure and like subjects. They would be strictly prohibited from doing "a city business." Loans to farmers might not exceed fifty per cent. of the value of improved land, nor extend more than thirty-five years. No institution could begin business without a foundation capital and double liability provided for national banks. The amount of long term business which might be undertaken by any of the proposed banks could not exceed fifteen times the amount of paid-up share capital and surplus. They might accept and pay interest on deposits not exceeding fifty per cent. of capital and surplus, and receive deposits of postal savings funds to the same extent.

Our Foreign Policy.—President Wilson has given assurances to the public that there is no crisis of any kind

pending in the foreign relations of the United States. He let it be known that the various negotiations with Japan, Colombia, Great Britain or other countries were in no way related to each other, but separate problems. The President believes the foreign Governments are doing all they can to show a friendly spirit toward the United States in the Mexican situation. The American Government recognizes that the Huerta Government has a plentiful supply of ammunition and arms, though most of the rifles are not in use, as the Government has no money to pay its troops and desertions are many. President Wilson has not yet made up his mind to lift the embargo on arms, but is considering carefully the arguments for and against such course. The President pronounced as absolutely false the report that the Japanese Government was supplying munitions of war to the Huerta Government. He is informed that General Huerta is obtaining no funds abroad, but is "living on the country" by forced contributions and increased taxes—a situation that is producing much dissatisfaction in Mexico, according to official reports at Washington. Officially nothing is known as yet about the reported transfer of Sir Lionel Carden, the British Minister to Mexico, and Administration officials at Washington realize that for Great Britain to send another Minister to present his credentials to Huerta would mean recognition anew.

Immigrants Debarred.—Italy may not participate at the San Francisco-Panama Exposition unless certain modifications are made in the immigration bill now before Congress, the clause making illiteracy a bar to admission to the United States having aroused keen opposition there. According to the figures given out at Washington by the Bureau of Immigration more immi-

grants are now being debarred from this country than ever before. Of the 95,387 who came to the United States in December, 2,680 were refused. During the first six months of the year, from July to December, inclusive, 14,765 were denied admission. In the previous fiscal year only 1.6 per cent. were debarred, or 19,938. Almost 35 per cent. more immigrants, however, were admitted to this country in the first six months of this fiscal year than last; 735,079, against 545,443. Of the 95,387 admitted in December, 70,623 were at New York. Forces are being marshaled in the House for consideration of the immigration bill, which includes the literacy clause. Protests against it are very strong from the large centres of population.

Currency Reform.—Sir Frederick Williams-Taylor, Manager of the Bank of Montreal, who returned from England last week, praises the new currency bill. He says "it has evoked great interest in London, among bankers in particular, who are now looking forward to the establishment of branches of American banks there. There is a very general opinion that the bill will produce a boom, industrially and otherwise. The monetary outlook has improved enormously since the turn of the year, due to a better feeling in general in financial circles."

Panama Zone.—Colonel Goethals has been notified that the President has chosen him to be the first Governor of the Panama Canal Zone under the organization of its permanent government. The new form of government is to go into effect April 1, and on that date the present Isthmian Canal Commission will cease to exist. It provides that not all of the departments and divisions need be established on the zone until the Governor considers the action desirable. The President will ask Congress to give him authority to appoint a commission to have charge of the official opening of the Canal.

Marine Disaster.—The Old Dominion liner *Monroe* was run into during a fog, on the night of January 30, by the steamer *Nantucket* of the Merchants and Miners Company, off Cape Charles, Va., and sank in a few minutes. Nineteen of her passengers and twenty-two of the crew were drowned. A suit for a million dollars damages has been brought against the owners of the *Nantucket* because of the alleged unskilful seamanship of the captain. The United States Government will probably take steps to have the international sea rules amended so that vessels in foggy and thick weather will be required to halt when moving objects cannot be discerned within a radius of one-eighth of a mile.

Wireless from Germany.—On January 27 direct wireless communication was successfully established between Germany and the United States, and the first message transmitted was sent by Emperor William to President Wilson at the White House, having been sent over

land telegraph lines from Tuckerton, N. J. It had been taken at the wireless station established there. Messages have been transmitted by wireless for longer distances, but this message was the longest sent by an organization intending to do a commercial business.

South America.—The United States Commissioners sent to South America to promote the interests of the Panama-Pacific International Exposition have found the sentiment there generally favorable. Argentina has appropriated for her exhibit \$1,300,000; Brazil, \$550,000; Venezuela, \$350,000; Uruguay, \$100,000. It is understood that Chile will appropriate \$250,000; Peru, \$250,000, and Bolivia, \$120,000.

Mexico.—The annual payment on account of the Pius Fund debt (about \$43,000 Mexican) was made on July 31 by the Mexican Government to the U. S. Chargé d'Affaires after a personal request by the latter.—The Japanese Prime Minister denies that Japan is aiding Huerta by supplying him with arms. Huerta's troops are scouring the capital in fear of an armed uprising and a number of prominent citizens have been arrested.

Canada.—An outline of the Redistribution Bill has appeared. As our readers may know, the principle of such bills is fixed by the British North America Act. The representation of Quebec in the House of Commons is unchangeable: 65 members. This number compared with the population of the Province gives the number of persons for each representative, according to which the representation of the remaining Provinces is determined. Accordingly it is proposed to increase the Manitoban representation from 10 to 15; the Albertan, from 10 to 12; the Saskatchewan, from 10 to 16; the British Columbian, from 7 to 13; Ontario will lose 4 of its 86 members; Nova Scotia, 2 of its 18; New Brunswick, 2 of its 13; Prince Edward Island, 1 of its 4. The new House of Commons will have 224 members, or 10 more than the present House. At every redistribution the Maritime Provinces resist vigorously the reductions they suffer owing to the growth of the West; and there is no doubt that this resistance this time will be stronger than ever.—The *Montreal Star* is conducting a strong agitation to compel the Government to appoint Lord Mountstephen High Commissioner in London in place of the late Lord Strathcona. Some British Columbian papers are sure that Sir Richard McBride will be the man. It is likely that Mr. Borden will pay little attention to such efforts to force his hand.—A very serious matter has occurred in Winnipeg. The police apprehended the man who is supposed to have murdered the Agent of the Bank of Montreal at Plum Coulee in an attempt to rob the bank. After a few days he escaped from prison. It appears now that his escape was contrived by his lawyer, the son of a King's Counsel, and two warders of the prison, in order that he might carry out another robbery he had planned against the

Canadian Bank of Commerce involving some sixty thousand dollars. This he was unable to accomplish because he injured himself seriously in escaping from his cell by means of a rope from the window. He has been rearrested, and his accomplices are in prison without bail.

Great Britain.—The London coal porters' strike came to an end. The men gained nothing. Nevertheless there is much uneasiness and there are indications of a widespread strike within some weeks.—Lord Murray of Elibank acknowledges that he failed to get any oil concessions in South America for the Pearson Company.—A few weeks ago the War Office determined to advertise the army in order to get the recruits necessary to bring it up to its proper strength; and we now hear that the scheme has proved highly successful. Fifty thousand copies of a booklet setting forth the advantages enjoyed by the young recruit were prepared and the possible recruits were invited by advertisements to apply for them. In ten days the edition was exhausted. We have yet to hear what its effect has been upon the recruiting which, after all, is the only criterion of success.—Another Indian policeman has been murdered by malcontents in Bengal, Inspector Ghose, who had been active against them.—General Botha is redeeming his promise to put an end to strikes in South Africa for a generation at least. He had ten of the chief organizers arrested and carried on board a steamer for deportation to England. The labor world, we are told, is astonished—as it may well be, considering the way in which such persons have been allowed in England and elsewhere to trample on all justice and right. It is notorious that the South African strike rested on no grievance, but was a mere party movement. General Botha claims to have discovered that it was a conspiracy to overthrow the constitution and to set up an independent Syndicalist Republic. This is not improbable, and it shows whither the world is tending. But it is not necessary to justify General Botha. We shall watch with interest the final result of this action. The affair is likely to embarrass the Home Government, as the Labor Party will bring it up in Parliament, and the extreme Radicals will probably support them.

Ireland.—The results of the municipal elections were very satisfactory from a Nationalist and Catholic standpoint. In Dublin the attempt of the semi-Socialist labor party, known as Larkinites, to capture fifteen seats in the Corporation, was overwhelmingly defeated, and their failure was marked in the workingmen's districts. Archbishop Walsh wrote congratulating the Lord Mayor "on the notable victory over a combination of influences, which in addition to the havoc they have wrought in the industrial work of Dublin, have done no little harm in blunting the moral and religious sense of not a few among the working population." The same party was totally defeated in Wexford, where they also wrought

industrial damage. The Dublin victory was followed by a general resumption of work. In Enniskillen the Nationalists for the first time obtained a majority in the Urban Council, and in Cork, William O'Brien's candidates, despite his personal help, were left in a small minority. He has resigned his parliamentary seat in consequence, for the fourth time, and challenged the Irish Party to oppose him, but though his defeat would seem probable, Mr. Redmond has advised against a contest among the Nationalists in the present position of affairs.

The Irish leader also said that though willing to concede anything short of essentials to win general consent, he saw no prospect of conciliating the Orangemen, and the Bill would this year become law as it stands. Mr. Birrell spoke recently in the same sense. The real Ulster question was that the ascendancy people held a fixed opinion "that if there was a job over £200 a year it should go to a Protestant, and if it was under that, it might be given to a Catholic, and that it was an insult to expect their people in Ulster to put their brains into a common pot with the rest of their fellow countrymen. We must set to work to cure that," he said, and they would do so by putting Home Rule through without receding a single inch. Despite Mr. Carson's fustian, Ulster showed no fear of Home Rule. Belfast's staple industries were never so prosperous; money was pouring into its trades, its mills were increasing, and its Harbor Board had just borrowed large monies at a low interest to increase its shipping capacity—a sufficient answer to the cry of "civil war inevitable." Similar conditions obtain elsewhere in Ireland. The *Financial Times* reports an advance in 1913 in the shipbuilding, brewing, distilling, woolen, tanning, flour milling, and bacon industries, and that the making of Irish briar-pipes has grown into a world trade. It predicts that 1914 will be a record year in the leading Irish industries.

Rome.—Intense indignation was shown at the Vatican in connection with the article about the tango published in *Le Temps* of Paris. It was denounced as "baseless nonsense." The only action taken with regard to the disreputable dance was to approve the condemnation of it by the Cardinal Vicar.—The Sacred Congregation of the Index has condemned the works of Maeterlinck.—Despite the rumors about the Sovereign Pontiff's health he was able to drive in the Vatican gardens notwithstanding the intense cold prevailing. The audiences continued as usual.—Cardinal Gennari died suddenly of heart disease on January 31. His death reduces the number of Cardinals to 55, and was the 45th during the reign of the present Pope.

France.—The alleged purchase of the Russian cannon factory by the Krupp firm appears to be greatly agitating France, not so much because of the purchase itself as because the Russian firm is increasing its capital by money said to be supplied by the Krupps and the Deutsche Bank

of Berlin. Moreover, to complicate the situation, the Vickers' works in England was declared to be associated with the Krupps. This was alarming because France had just convinced herself that the French cannon was superior to those made in Germany. But it turns out that it was mere newspaper panic and it is not the Krupp but the English firm of Vickers that is about to purchase the Russian concern. Delcassé has been recalled as Ambassador to Russia and a Gallic Greek, M. Paleologue, has been sent in his stead. Moreover, as a quietus of the Krupp scare, the French banks have agreed to issue a Russian railway loan of \$135,000,000 at $4\frac{1}{2}$ per cent. interest.—The fight between Calmette, the *Figaro* editor, and Caillaux, the Minister of Finance, continues. The Minister is accused of listing Argentine securities which declined, thus making the French investors lose \$50,000,000.—An appropriation of \$400,000 was asked for the Panama Exposition, and ex-Premier Barthou is asking for a yearly appropriation of \$400,000 or \$500,000 to develop cotton growing in Morocco so that France may be independent of the United States for that staple, but as \$46,000,000 was voted by the Deputies for the public works in Morocco, M. Barthou's request was tabled.—The famous Paul Deroulède, patriotic writer, politician and duellist, died at Nice on January 30.

Portugal.—On January 27 the Cabinet, headed by Dr. Alfonso Costa, resigned as a result of the Parliamentary deadlock and Ministerial crisis which were brought about by the action of the Opposition majority in the Senate in systematically rejecting all the Government's proposals.

Germany.—Count Karl von Wendel, Governor of the Imperial Provinces of Alsace-Lorraine; Baron Zorn von Bulach, the Secretary of State, and the entire Ministry, have handed in their resignations. It is the latest consequence of the Zabern incidents. The refusal of the Government to reverse the decisions of the military court was regarded by the officials as a condemnation of the civil authorities. The retiring officials have received decorations from the Emperor. The event has called forth comparatively little comment, and in fact was not unexpected. The attempts of the Socialists in the Reichstag still further to implicate the Crown Prince in the Zabern question have met with no success. The weakness of President Kaempf in permitting their attacks upon the reputation of the Prince, until warned by the Imperial Chancellor, has apparently led to his disgrace with the Emperor.—A well-merited rebuke was administered by King Ludwig III of Bavaria to a delegation of ladies consisting of members of prominent noble families. They had petitioned the monarch to take under his special patronage an asylum for sick animals. His answer was in substance: "Sick animals are to be killed, and sick human beings to be given assistance. Devote your money to the latter, and not to cats, dogs and horses. Carry out

my advice and you will perform a work of charity."—January 27 was the Emperor's fifty-fifth birthday. In spite of the gloomy and forbidding weather the streets of Berlin were alive with people. The entire city was gay with flags and bunting, and rich with illuminations at night. During the religious services in the palace chapel the preacher, D. Dryander, made his discourse turn in particular upon the birthday present given to the Emperor by the Abbot of Maria-Laach. It consisted of an artistic, gold-inwrought imitation of the famous *labarum* of Constantine, the banner which had led the way to his victory over Maxentius. This reference, taken in connection with the distinction conferred by the Emperor upon Archbishop von Hartmann of Cologne, chronicled in a preceding number, shows the attitude the court is striving to observe towards Catholics. During his latest visit to the Benedictine monastery of Maria-Laach the Emperor is said to have worn a medal of Saint Benedict. Old prejudices and misconceptions, however, are very deep-seated.

Austria-Hungary.—The President of the Ministry, Count Stürgkh, has made a new attempt to bring together the German and Bohemian elements in order to effect a compromise. The representatives of both parties were invited by him to a joint conference. The problem created by the various conflicting nationalities is however so difficult and delicate that little hope of a successful solution can be entertained.

China.—On January 29 the new Administration Council which has succeeded the Chinese Parliament passed a bill prescribing the worship of heaven and of Confucius by the President of the Republic. Yuan submitted the measure to the Council, it is reported, because he fears the spread of irreligion in China. The Constitution makes no provision for a state religion but a revival of Confucianism has been for some time in progress.—The *Catholic Herald*, of India, entertains bright hopes of the Church's future in China, from the fact that "the Bishop of Peking, the Rt. Rev. Dr. Jarlin, was the object of very special attention at the installation of the President of the Chinese Revolution. Alone of all the religious leaders he had been personally invited by His Excellency Yuan Shi-kai. He was granted a private reception as the head of the Catholic Church in China, and in reply to the Prelate's address, the President assured Dr. Jarlin of his great admiration for the doctrines of the Catholic religion, and of the liberty he wished the Catholic Church to enjoy in China."—Bandits on January 29 sacked and burned the town of Liuan-chow, murdered Father Joseph Rich, a French Jesuit missionary, and captured two other Jesuits, Fathers Hyacinth Allain and Timothée de la Taille, who are being held for ransom. Father Gustave Gibert, another Jesuit, managed to escape. A French gunboat has been sent to the disturbed district.

QUESTIONS OF THE DAY

Why They Did Not Last

The following is clipped from the London *Guardian*:

"The Archbishop of Canterbury is now entering the twelfth year of his Primacy, which exceeds in length those of St. Augustine, St. Alphege, Thomas Becket, and Edmund of Abingdon, while the time he has spent in England at his post exceeds that of the exiled St. Anselm, whose Primacy lasted a little over fifteen years. He has therefore acted longer as Primate of All England than any of his five canonised predecessors."

We do not see the point of the paragraph; but it is, no doubt, intended to redound to Archbishop Davidson's credit, much as the fact that *Ralph Rackstraw* was an Englishman "was greatly to his credit." Let us see the explanation of the phenomenon.

Though the *Guardian's* list of Canterbury's canonized archbishops is far from complete, we shall confine ourselves to those it contains. Certainly there can be no credit in having been in Canterbury longer than St. Augustine, who came, obedient to the Pope's command, from his beloved monastery and Roman civilization to the hardships of the English apostolate and the barbarism of its Saxon tribes. Had Archbishop Davidson gone twelve years ago from Farnham Castle to—it is hard to find a parallel for England in St. Augustine's time—say Hudson Bay, he would quite probably have passed away before this.

St. Alphege's case was somewhat different from St. Augustine's. He, too, became Archbishop sorely against his will. Can the same be said of Dr. Davidson? Having received the pallium, he held a national council to correct abuses. To counteract abuses is trying on the health, unless popular opinion be with one, as, for example, when some wretched Romanizer is to be disciplined. The modern Canterbury policy of drifting is much more conducive to longevity. But it was not work that killed St. Alphege in his fifty-ninth year—Archbishop Davidson is nearly sixty-six. The Danes were devastating Kent and the Archbishop went to meet them, hoping to save his flock by the sacrifice of his life: "The good shepherd giveth his life for his sheep." There are no such Danes nowadays: the nearest thing are the Suffragists. Perhaps had Archbishop Davidson been given the happy chance of martyrdom he would have lasted no longer than St. Alphege.

St. Thomas à Becket, who likewise did not want to be Archbishop, perished in his fifty-third year. He might have lived to be much longer in Canterbury than Dr. Davidson, had he not stood up for the rights of the Church against the King. Persecuted on this account, he withdrew to France. This enraged the King, who confiscated the goods of all his relatives and forced them to present themselves in their misery before the Archbishop,

a refinement of cruelty that has never been surpassed. After some years the King seemed to relent, and the Archbishop returned with a divine revelation that martyrdom was before him. He was greatly given to prayer, penance and almsdeeds; and there are some who think these to have had much to do with his early death. Had he done less in this way he probably would have been more conformable to the King's will; and so might have lived to a green old age in Canterbury, for he was of a robust constitution. But he would not have been St. Thomas à Becket.

St. Edmund was another who had only himself to blame for his woes. Of course, like the others, he objected to being made Archbishop of Canterbury. Like St. Alphege, he began his career with correcting abuses, a dangerous proceeding, and like St. Thomas, he set himself against the King's encroachments, a proceeding still more dangerous. How much better would he have got on had he cultivated the patient and sober mind, willing to endure whatever cannot be cured without unpleasantness, and making a virtue of such a disposition. But he, too, seems to have prayed and fasted more than was good for him. These practices make one take an exaggerated view of duty, responsibility, the dignity of the Church and its rights, the Holy See, death, judgment, eternity, and hinder that decent conformity to existing things so becoming in a tolerant man of the world. Had he taken things more easily he might have lasted longer, but he would not have been St. Edmund.

As for St. Anselm, he was too provoking, and, worst of all, he was an Italian. Why should an Italian be Archbishop of Canterbury? William the Conqueror was a bigot, and he loved men looked upon in his benighted age as holy. Hence, he paid no attention to national ideas. Lanfranc, another Italian, had found his way into the Abbey of Bec, where he somehow became prior. William made him abbot of his great monastery at Caen, and Anselm succeeded him at Bec, where he afterwards became abbot, just as if there were no Normans at all. When William became King of England he got rid of Stigand, whom some people persist in calling a virtuous Saxon, just as they do Harold; and, true to his disgusting taste for foreigners, had Lanfranc made Archbishop of Canterbury. One could have foreseen, therefore, that when Lanfranc died the Italian, Anselm, would be the one to take his place. But Anselm had the same objection as the other saints to be Archbishop; and though the King, William Rufus, who was ill and feared he should die and go to hell for his crimes against the Church—such was the lamentable superstition of the age—and the bishops, who were anxious to see the end of royal tyranny, urged him, even forcing the crozier into his hand, he refused to yield except under these conditions, that the King should restore the lands he had stolen from the Church of Canterbury, and should recognize the lawful Pope Urban II. No sooner was he established in his see than he began to urge the King to allow abbots to be

elected in the vacant abbeys, of which the revenues had long gone into the royal coffers, and to withdraw his opposition to a council. But the King, no longer ill, and therefore not fearing hell for the moment, refused, and tried, unsuccessfully, to get the Pope to depose his admonitor. Anselm, at last, like the others, had to take the road to exile. Had he acted differently he might have had the glory of "remaining at his post," and so of having merited the *Guardian's* praise like Archbishop Davidson. But there are two ways of remaining at one's post, the material and the moral; and St. Anselm preferred the latter. When William died, his successor, Henry I, set up the claim to invest bishops with ring and crozier. These are signs of spiritual authority, and St. Anselm would not hear of it. Hence, more trouble, more exile, more absence from "his post." No prelate of the Church of England would have acted so unreasonably. But on the other hand, Henry, or any other prince claiming the right of investiture, would have been horrified at the sight of a bishop dropping on his knees before him and swearing that he held his see as regards both "temporalities and spiritualities only from Your Majesty." Anselm got back to Canterbury at last. But he had the same vice of prayer and penance which we have remarked in other prelates of the *Guardian's* list, and he added another, that of being a theologian of parts. The consequence was that he was often in trouble with the civil power, and will be commemorated to the end of the world as Saint and Doctor of the Universal Church.

We wish Archbishop Davidson many years to enjoy his high place in the Church of England. We feel sure that he will never imperil it by following the bad example of his five canonized predecessors of the *Guardian's* list; but we suspect that he is not over-grateful to the injudicious editor who inserted that complimentary paragraph.

HENRY WOODS, S.J.

The Age of the Family System

The earliest guilds of the Middle Ages were religious and social in their nature. Often they were mainly devoted to the preservation of order and peace at a time when marauding and violence were common, when governments were not yet centralized, and when the great cities of the future were only in their first process of formation or development.

The customs which had been universally acknowledged in pagan days continued, at least in some of their effects, with the nations which had been so recently converted. Serfdom was still prevalent and was to yield only by slow degrees to the influence of Christianity. The civilization of this period—from the eighth to the eleventh century—was indeed as remote from our own in kind as in time. The method of production which then prevailed is known as the Family System. Its essential feature consisted in the fact that each household produced all that was needed for its own consumption without the aid of external

agents. It was to be followed in the course of economic development by the gild system, the domestic system, and lastly by the present stage of production, technically known as the factory system.

Life, in its economic aspect, was almost entirely agricultural. Near the little village were the fields where each family cultivated the strips of land assigned to it or owned by it. There were meadowlands where the cattle were pastured in common, and forests where each villager might gather or cut the wood that was needed. Under the most fully developed system in England, each family owned a number of narrow strips of land, not adjoining each other, but scattered over entirely different sections of the fields reserved for cultivation. No one could thus receive only the most fertile or only the poorest soil. Every one had a fair proportion of both.

At the period when this system had reached its complete development each strip was sown successively with a fall crop the first year and a spring crop the next, while the third year it was permitted to lie fallow. The result was an abundance of all the necessities of life. There was neither luxury nor want. Each family produced independently all that was needed for existence, for clothing, food and shelter. The Church provided in her turn for every spiritual want. The system was not ideal, neither, however, was it deplorable as were other conditions which existed in more modern times.

When this form of organization, in which cooperation and private ownership were combined, gave way to the manorial régime, the external appearances changed but little. The land was now mainly owned by a lord, who resided at the manor. The former villagers had become his tenants, either freeholders or serfs, in return for the protection which he extended to them, or for other reasons. The name "villeins," which was given to the latter, is significantly derived from the word "villagers." They were not slaves but were bound to the land, so that they could be sold with it, but not independently of it. Money was not then in use, and for the land occupied by a tenant of whatever kind, whether bond or free, a rentage was paid in personal service rendered to the lord. A portion of arable land, reserved for the latter, was known as the "demesne." Here two or three days of the week the villein worked for his master, besides performing other duties and affording special assistance at harvest time. Smaller tenants were the bordars, crofters and cotters. A class of slaves likewise still existed who must be entirely distinguished from the former grades of tenants.

Since the power of the king was inadequate to enforce the law throughout the realm, the lord of the manor was the practical ruler of the little community established on his lands. He even held court and executed justice, and in return for the authority granted to him, or passively acknowledged, he offered his fealty and duty to his monarch.

By confining ourselves to conditions in England we

have been able to ensure greater simplicity, clearness and precision in dealing with this difficult subject. But the picture we have here given will likewise sufficiently represent in a general way the civilization of other countries at this period of time. Not that there was ever a stable order of society unchanged through all these years, but that such was the trend of economic and social development. In France and Germany were the great *Maierhöfe* with their numbers of unfree laborers, the *Hörige* cultivating the farms of the lords, and the *Diensthörige* attending to housework and craftsmanship.

Of the manors, as of similar establishments upon the continent, not a few were in the possession of monasteries or of ecclesiastics. They were left at times to communities of monks by the wills of the pious faithful, or bestowed upon them by the liberality of kings or nobles. While the religious of necessity adapted themselves to the economic conditions of the times, such adaptation to external conditions on the part of individuals implied no change of principles. Least of all could the doctrines of the Church undergo a change. Religious were noted for their charity and consideration. Whatever greed or ambition may be alleged of some, they were always, as a class, loved by the people. They were truly the stewards of the poor, and their doors were ever open for the houseless wanderer.

Referring to the religious Orders of the twelfth and thirteenth centuries, a non-Catholic author, the Very Rev. W. R. W. Stephens, formerly Dean of Winchester, writes, in "A History of the English Church" (Vol. II, p. 272):

"They were large landowners, and this was in many ways a benefit to the people. The monks were continually resident, whereas the bishops and many of the lay proprietors were frequently called away from their estates on public affairs, and so hindered from looking closely after the welfare of their tenants. In districts where the towns were rare and small, the monastic houses must have been inestimable boons, not only to the traveler, who could obtain food and shelter there, but to the resident poor in the neighborhood. The condition of the people in many a secluded village or hamlet would have been wretched and barbarous in the extreme but for some monastic houses which had the means of remunerating labor and relieving distress."

The monasteries were the great centres of civilization, not only from a religious, literary and social point of view, but likewise in a purely economic and industrial way. "As the monasteries," says the great German historian, Johannes Janssen, "had been for centuries the schools of agriculture and horticulture, so too they were the actual nurseries of all industrial and artistic progress. It was in these institutions that handicrafts first developed into art." (*History of the German People*, II, p. 2.) To the same effect Huber-Liebenau writes: "Immediately upon the spread of Christianity churches and monasteries arose, and the latter were, until the fourteenth century,

the seedplots of German industry and German art." (*Das Deutsche Zunftwesen im Mittelalter*, p. 16.)

The complete emancipation of the villein was long to be awaited. Traces of villeinage were to linger on for centuries. In the history of the later craft guilds we hear constant mention of it. Their greatest problem, as they believed, was the influx of villeins from the land into the town as emancipation was gradually progressing. Upon the continent, as in England, men were freeing themselves from their obligations and crowding into the cities, which then were only in their early stages of formation, or of reconstruction if dating from Roman times.

The guilds which existed before the end of the eleventh century were, as we have said, religious, social and civic. The economic development required for craft guilds had not yet been attained, although the merchant guilds were now to arise. It is true, however, that in Germany the crafts had flourished as early as the days of Charlemagne. It was he who gave the first great industrial impulse to the Middle Ages. There were bright sides and dark to the economic institutions which flourished under his reign. The imperial demesnes were many. Often large groups of expert craftsmen were found in them: "workers in gold and silver, blacksmiths, shoemakers, turners, wagon-makers, carpenters, armorers, lace-makers, soap-boilers, brewers and bakers." But of these laborers a vast number were in the state of serfdom, classes of independent craftsmen did not exist, and much less was there any question of free craft guilds.

The general method of production, nevertheless, during all this period, was that referred to as the Family System. Each household produced for itself whatever it needed to satisfy its own wants, without recourse to external manufactures. Each family or family group, such as manor or monastery, was producer and consumer alike. It felled the trees to build its dwellings. It spun the wool to make its garments. It planted and ground the corn to bake its own bread. With meadow and forest open to it, with its cattle and its hives, it could thus live contentedly and happily even in a state of villeinage.

JOSEPH HUSSLEIN, S.J.

The Anthropomorphic God

The finite is not the measure of the infinite. God is infinite. Man's intellect is finite. Struggle as it may, this intellect can never get an adequate idea of the unlimited and illimitable God. Strive as it will, this intellect cannot fully conceive an Essence which is in all things and is yet distinct from all things, which is everywhere, in heaven, on earth, beneath the earth, and yet is not bound by time or place. Such an Essence, infinite in all ways, is beyond the perfect grasp of a finite mind, be that mind angelic or merely human. Impelled, then, by sheer necessity, man instinctively represents God to himself by symbols or pictures or images. He meditates on God's justice and pictures God as Supreme Judge.

He dwells on God's tender love and watchfulness and imagines God a Shepherd. He thinks of God's dignity and paints God as a King surrounded by a heavenly court of archangels and angels and saints. And when man ponders heaven, he imitates the "Beloved Disciple" and represents to himself golden ways and dazzling gems and chanting angels and sounding harps and flowers and incense. For heaven is joy; and all these are signs, symbols and causes, too, of joy.

All this is perfectly natural. It is instinctive with man. Moreover, it is Scripture's way. Prophets and psalmist did it. They hid God under symbols. They bodied God forth in images. They called Him King and Shepherd and Judge, and all that. And a greater one than prophets and psalmist, Christ Himself, did likewise. For instance, He pictured God as a Father in whose house there are many mansions. Now, Christ and prophets and psalmist were not wrong in this. Neither is anyone wrong who does likewise. God is not lowered thereby. Human perfections are not put upon Him. Human passions and human defects and deficiencies are not attributed to him. Man's weak and faltering justice is not given Him. He retains His own justice. Man's passionate anger is not transferred to Him. He retains His own eternal, imperturbable calmness. Man's ignorance is not placed in Him. He keeps His own undimmed intelligence. He does not become anthropomorphic, half God and half creature. He remains God, all God, with nothing human about Him: a pure Spirit who knows no defect nor deficiency, but only perfection, and that in an infinite degree.

The representations are but man's poor, inefficient but legitimate means of reaching out for some comprehension of a Being who would otherwise all but escape him. No Christian man, however ignorant, thinks of attributing to God human attributes, perfections or imperfections. Man knows human attributes, and by concentrating attention on their perfections to the exclusion of their defects, he is able to rise to some faint flickering idea of God, whom he symbolizes as Shepherd, or Father or Judge, all the while realizing full well that God is yet imperfectly conceived. The human is struggling to express the divine. The human is failing in part. The divine is not losing in worth or dignity. The finite is striving to express the infinite. The infinite is eluding a perfect concept. That concept which is formed—however poor though it be—is helpful and legitimate. This it is, this way of symbolizing God, sanctioned by nature and by Holy Writ, and by Christ Himself, which has aroused the indignation of many who are zealous for God's honor. Idolatry, some call it, anthropomorphism, others dub it.

God, they say, is to be worshiped in spirit and truth, not in forms and symbols and images and pictures. But "spirit and truth" are neither diminished nor destroyed by representations. Purity is not tarnished by a picture of the pure Christ. Love is not destroyed, but

only heightened by the representation of the Good Shepherd, all torn and bleeding from His shepherding. From the picture of the Shepherd the soul rises "in spirit and truth" and in love and exultation also to the Shepherd. Spirit and truth are saved. Love and exultation are added to a soul hungry for Christ.

There is nothing sadder in the history of modern religious thought than the fate of those who are clamoring against "The Anthropomorphic God." They scorn to represent God under a symbol of love. Spirit and truth forbid them to do so. They do not hesitate to make Him, Who is the all holy, personal God, endowed with intelligence and will, a blind force, an energy, or some other crass thing which eventuates from the turn of a wheel or the explosion of a gun. They reject nature's way, Scripture's way, Christ's way, to fall into Pantheism, relative, if not absolute.

If they do not go quite so far, they lose themselves in a haze which becomes their God. They call God a "Universal Presence," and make of Him a vague, indefinite, meaningless thing, which no man can respect, much less adore. What is this "Universal Presence"? An abstraction? A glorious God, that. Something concrete? Then it is but one attribute of God, and Christian folk will not take kindly to an adoration of it, exclusive of something more appealing, more soul-inspiring. From all this it will appear that godly men may keep their symbols and pictures and images of God and still worship God in spirit and truth. But let them not forget to pray for those who to avoid so-called anthropomorphism turn God into a blind energy, a bewildering haze, a "Universal Presence," described in terms that a good Pantheist uses.

R. H. TIERNEY, S.J.

"The Protestant in Italy"

"It should be remembered that Miss Humphrey is not herself a member of the Roman communion," is the warning given those who read the paper she contributes to the February *Atlantic Monthly* on "The Protestant in Italy." For non-Catholics the caution is doubtless necessary, as the Protestant in question is neither a Methodist nor a Waldensian but a New England Congregationalist who for the most part writes with such intelligence, sympathy and discernment about Catholic worship that the *Atlantic's* "old subscribers" will surely suspect that the editor, notwithstanding his disclaimer, has been beguiled into accepting an article by a cleverly "disguised Jesuit."

Miss Humphrey begins her paper with a good description of the average American Protestant's attitude toward the Catholic Church here at home.

"We think her depraved, hypocritical, unscrupulous in her policy, a foe to the advance of civilization, a perverter of the teachings of Christ, a dealer in the outworn evils of superstition and mystery, a panderer to all the baser elements in the religious instinct. According to our varying temperaments, we tingle with indignation or smile with scorn at her gaudy

trappings and her elaborate ceremonies. Mummery! hoodwinkings! planned to entice the unwary and fool the credulous. We avoid the Catholic churches of our cities as if they were so many halls of sorcery, and really know nothing at all about them. We are as afraid of a Jesuit priest as Ulysses was of a Siren."

The author then goes on to tell what a wonderful change often takes place when "we go abroad for the winter." Miss Humphrey first pictures the annoyance of the sight-seeing Protestant at being interrupted in his study of a Roman mosaic by the entrance of a procession of clergy. When Mass begins he decides to stay and see what happens, so he looks on "with that peculiar expression of mingled curiosity, amusement, superiority and bewilderment which marks him for what he is, an unbelieving foreigner." But if he is at all susceptible to religious influences he watches the service with "such breathless interest that he gradually loses consciousness of himself," and when the Consecration bell sounds "he bows his head and the odious expression disappears from his face." Rome's spell is working. He cannot escape. At every corner in the city there is a beautiful old church he is eager to visit but his sight-seeing is being continually interfered with by Mass, Vespers or Benediction. He grows more and more interested in what so often takes place before him, buys a "Key of Heaven," makes a literary study of the Catholic liturgy and finds to his surprise that the Communion service of the English Prayer Book, with which he is familiar, "is imbedded in the Roman Mass," "almost word for word," so before long "he for the first time intelligently 'assists' at a Mass."

This however is not the faith of his fathers. Puritanism now protests. "But who are our fathers? Only the few immediately ancestral generations of Puritans? There have been three centuries of them, but they themselves were begotten by eight or ten centuries of Catholics; and the early loyalties are in our blood as well as the later." The next thing our "Protestant in Italy" does is to seize whatever books on Catholic doctrine he can get hold of, and begin a serious "study of the Roman Church." But, "This 'deposit of faith,' these dogmatic articles of belief—how absurd to expect a twentieth century mind to credit them!" So he throws the books aside. The Siren Church continues, however, to lure him into her temples. He begins to observe the worshipers. He contrasts their "casualness" with the "punctual precision" of New England Congregationalists. He notes that the Catholics kneeling beside him seem to "know what they are here for, and they attend to all the monitions of the Church; but they do it easily, naturally, from the ordinary level of their daily lives." He is also much impressed with the fact that he cannot enter a church without finding there "some man or woman kneeling before an altar or a shrine, lost in supplication."

Miss Humphrey, like many thoughtful Protestants,

does not fail to note how the Real Presence enables us, "as it were, to focus God," and gives us "The human joy of seeking" Him. She is struck by the fact that as Mass is being said every moment somewhere on the earth, "The Word is perpetually being made flesh and dwelling among us." "The Catholic Church," she acknowledges, "has caught the spirit of eternity, in that it refuses to relegate the Birth and the Passion to their set periods far in the past, but insists on regarding them as continually happening. Christ is as actually with us as He was with Peter and John." To Catholics of course such thoughts are blessed commonplaces, but to find them expressed by a Protestant contributor to the *Atlantic Monthly* gives them a strange freshness.

Miss Humphrey then makes some sensible observations on the inadequacy of private judgment as a religious guide, and on the advantages of all Christians having "one standard of faith and morality, and working consciously for one end." "But somebody must set our standard, and who is so fit to do that," she asks, "as the Church which has for ages concerned itself with spiritual matters, studying the teachings of Christ, interpreting them, and reconciling their inconsistencies?" Who, indeed! For the Catholic Church was of course instituted by its divine Founder expressly "to set us our standard" and lead us unerringly to Heaven.

The author ends her otherwise admirable paper by throwing this little sop to the *Atlantic's* "average reader."

"Perhaps the idea of an infallible Church is not tenable, since popes and cardinals and priests are human. The Church's weakness undoubtedly lies in her presumption and rigidity. She forgets that the principle of all life is growth, and that if she is to maintain her vitality, she must adapt herself to changing conditions. But she is awakening to that understanding. Her Modernist movement is full of hope and promise to her well-wishers."

"Popes and cardinals and priests are human." Happily, they are, though it is not at all clear why that fact should make it impossible for the Holy Spirit to preserve the Church and her visible head from teaching error. As for the "Modernist movement," Miss Humphrey's knowledge of that "synthesis of all heresies" must be very imperfect. Had the movement succeeded, all that the author so much admires in the worship and doctrine of the Catholic Church would first have been undermined and then swept away; there is no question of that.

"The conclusion?" asks the author in her last paragraph. "There is no conclusion," is her immediate answer. Ah, but there is, and one moreover so logical that it should not be missed by a person who writes so intelligently of the Church as does Miss Humphrey. It is hard to see how the author of "The Protestant in Italy" can long escape the conviction that the Catholic Church is the divinely appointed guide not only of picturesque, emotional Italians, but also of hard, practical Americans—even if they happen to be readers of the *Atlantic Monthly*.

WALTER DWIGHT, S.J.

Patrick Lynch and His Memorial

The port of Valparaiso having decided with peculiar appropriateness to inaugurate a memorial to the name and fame of the late Admiral Patrick (Patricio) Lynch, whose 90th birthday occurs this year, it may be deemed a fitting time for recalling the glorious exploits of one who possessed the unique distinction of serving both as Admiral and General in the South American service. Of more interest still is the fact that in his youth Admiral Lynch served in the British Royal Navy, and distinguished himself in the China War of 1841.

Of Irish descent on the paternal side, Patrick Lynch was born at Santiago de Chile, on December 1, 1824, his father being Señor Estanislao Lynch and his mother Señora Carmen Solo Zaldivar. When thirteen years old he entered the infant navy of his native land, and in 1839 was a participant in some of the stirring episodes of the first war with the Peruvian-Bolivian Federation. In the following year the youthful cadet was sent by the Chilean Government, by permission of the admiralty, to the British Navy for training purposes. He enjoyed an interesting experience.

Lynch served in the Royal Navy for some seven years, obtaining in this way a training which in after life was destined to prove absolutely invaluable. The so-called "opium war" with China broke out in 1841. In it young Lynch had the satisfaction of playing his little part in the successful siege and capture of Shanghai and Canton, and incidentally he made hosts of friends while serving in Her Majesty's Navy.

Returning home to Chile in 1847, he was promoted to a lieutenancy in the navy of the republic, and then began his career proper as a practical sailor. Further advance was slow on account of the long years of comparative peace, but after serving on various ships he held important appointments on shore in the Navy Department, and gradually attained the grade of captain. In 1879 the struggle with Peru and Bolivia broke out. Lynch was appointed Governor of the conquered Department of Tarapacá, and in the following year received command of a naval expedition against Northern Peru.

On September 10, 1880, Lynch landed on Peruvian soil, at Chimbote, at the head of 3,000 troops of the Chilean invading army. After occupying the local railway station and telegraph office, he directed his march inland towards Palo Seco, where a heavy ransom was demanded. As this was refused, Lynch devastated the great sugar plantation and machinery, and destroyed by fire the magnificent hacienda. On the 18th, by another swift strategic movement he seized and crippled Paita, the most northerly Peruvian port, giving to the flames the Custom House and other public buildings. By the end of October, Lynch had arrived at Quilca, his immediate objective being Arequipa; but at this point the enemy were discovered to be in such force that the Chileans reembarked. A partial lull in the advance ensued.

Not for long, however. In November the Chilean army of invasion found itself concentrated in three divisions, commanded by Lynch, General Sotomayor and Colonel Pedro Lagos, and under the command in chief of General Baquedano, "assisted" by Señor Vergara, the Minister of War. The total strength of all arms amounted to 23,629 effectives, while the artillery equipment consisted mainly of Armstrong and Krupp mountain-guns. For the moment, Lynch took command of a brigade, and at its head landed at the port of Pisco. Exactly one month later he set out from that place with the first division. The approaches to the Peruvian capital were about to be assailed.

Those "approaches"—the picturesquely situated lines of Chorillós and Miraflores—were defended by some 33,000 Peruvian troops, but these were shockingly clad and shod, badly organized, and "armed with all kinds of rifles, many of which were rusty and nearly useless. Their artillery also had all kinds of guns, some obsolete, some experimental. . . . The defensive position was, however, good." The battle of Chorillós was fought on January 13, 1881. The Peruvians were driven from their positions with the heavy loss of 4,000 killed and wounded, 4,000 prisoners, and 70 guns—not, however, without a Chilean loss of 3,000. Lynch was greatly distinguished in this close and bloody fighting. Next day, President Pierola attempted to negotiate, but firing suddenly broke out afresh, "to the surprise of both commanders." Lynch led his men to the onslaught of Miraflores. The Chilean cruisers from the sea-side threw their shells into the place, and a second decisive victory for the invaders found the city of Lima at their feet.

"Lima," writes Sir W. Laird Clowes, "was in a terrible condition. Anarchy reigned in the streets. General La Coteria had attempted, without success, to seize power. The legations were crowded with refugees. But for the action of the men-of-war's men more awful deeds of violence than those which occurred might have followed; for not until January 17th was the city even partially occupied by the victors. During the interregnum there was firing in the public places, the Chinese quarter was looted and burnt, and incendiary fires burst forth, while at Callao the mob set on fire or blew up the ships and batteries." But on the 18th, Patricio Lynch installed himself as Military Governor of the Peruvian capital, including the duties of commander in chief. In this onerous double capacity he remained for upwards of three years—in fact, until the termination of this long-dragged-out, and for Peru, most disastrous of struggles, in 1884. During his government of Lima he proved himself to possess, in addition to his talent for war, administrative powers of the highest order.

Rear-Admiral Lynch—for to that rank he was promoted before the close of 1884—was by this time sixty years of age. No wonder that the extraordinary exertions of his crowded career had "taken it out of him," so to speak, rendering him an old and broken man before

his time. Thinking to rest him, and spare his health as much as possible, the Chilean Government now despatched Admiral Lynch to Madrid, as Minister Plenipotentiary to the Court of Spain. After a sojourn of about eighteen months in the Spanish capital, however, his health failing to improve to any material extent, the Admiral set sail for Chile on board the steamer Cotopaxi. He was destined never to gaze upon his native shores again, as the vessel had proceeded no farther than the Canary Islands when he passed away at sea, in front of Teneriffe, on May 16, 1886. Like Francis Drake nearly three centuries before, he died on the element he had loved so well.

As sailor, soldier, administrator and diplomat, the memory of Patricio Lynch has a quadruple claim upon the interest and regard of the Chilean people. His name is perpetuated in her navy in the title of one of Chile's best armored cruisers, the *Almirante Lynch*, and another has just been launched in the English dock-yards.

PERCY CROSS STANDING.

The Cross on the Mountains

Some years ago, when there was a menace of war between Chile and Argentina, an agreement was finally arrived at about a definite boundary line between the two nations. Edward VIII of England is credited with having adjusted the dispute, but it is of common knowledge that His Majesty counted for very little in the affair. A settlement was arrived at through the joint influence of the ladies of both countries. Their pleadings with their respective lords were much more effective and much more welcome than the decisions of His Majesty.

In thanksgiving for the victory of peace, and as an enduring protest against any future violation of it, a colossal statue of Christ was erected amid the perpetual snows of the mountain of Aconagua, which rears its snow-capped summit above the border lands of both countries. Very properly on the base of the monument the sculptor has placed two female figures embracing each other. They represent the two republics. The countenance of one reproduces the features of the President of the Society of the Christian Mothers of Argentina, the other those of the wife of the President of the Chilean Republic. Our Lord holds His cross in one hand, and extends the other appealingly to both nations. Chile and Argentina may well glory in this Christian monument and feel that their friendship could find no stronger link.

At the end of December, 1913, another cross was erected at the southernmost point of the South American continent, about midway in the Straits of Magellan, on what is known as Cape Froward, a headland which takes its name from the insolent manner in which it butts into the sea, keeping it in a turmoil with almost continual tempests. The land on both sides of the Straits belongs to Chile. Hence, down at the end of its domain that country is repeating the act of faith in the Prince of

Peace, which it is uttering amid the snows of the Cordilleras.

The erection of the second memorial is due to the zeal of a Uruguayan priest named Salaberry, a patronymic suggestive of Canadian affiliations. The unveiling took place in presence of all the civil and military authorities of Punta Arenas, as that particular territory is called, and of the representatives of the President of the Chilean Republic. The closing days of 1913 were chosen for the ceremony so as to terminate fittingly the sixteenth centennial of Constantine's vision of the Cross in the heavens. Henceforth the mariners navigating the dangerous passage will be rejoiced to see the symbol of salvation throwing its radiance across those solitudes from a mountain peak more than a thousand feet above the level of the sea.

Now that Cape Froward has been so glorified, the Chileans ought to change its name. In 1580, the Spanish sailor, Pedro Sarmiento, called it Saint Agatha, but eight years afterwards, Thomas Cavendish, the savage English freebooter, who knew little about saints and cared less, deprived it of its saint. Let it be called Saint Agatha again, so that the storm-tossed mariners may occasionally breathe a prayer to the good saint to let them know more about the Cross than they usually do.

CORRESPONDENCE

Holland's Coalition Safe

The speech from the throne at the opening of the present session of the Dutch Parliament last September recommended the appointment of a Royal Commission for the purpose of devising a plan whereby the Government support of Public Instruction might be equalized. Small importance was attached to it at the time by the advocates of Christian education who looked on the suggestion as a mere perfunctory phrase not infrequently to be met with in similar official documents. The anti-revolutionist wing of the Coalition at once registered its protest, contending that, whereas everyone by this time knew full well their legitimate grievances and just demands in the matter, further Government researches and pour-parlers seemed to be utterly useless. Wherefore, when last month the present Cabinet proposed a revision of the Constitution with a view to enlarging the national franchise, Dr. Kuyper's followers refused absolutely to have any part in it unless Article 192 were at the same time included in the proposed revision. This article of Holland's Fundamental Law refers to Public Instruction and provides for the support of Government Schools to the entire exclusion of all denominational schools. This support is divided between the General Government and the several municipalities or communes. The former contributes the teachers' salaries, the general expense of administration and twenty-five per cent., or one-fourth of the cost of construction of all public school buildings; the latter furnishes the other three-fourths. This Constitutional arrangement dates from 1848 and was fathered by the Liberal party who look upon it as the acme of statecraft and fair play. The public school thus officially recognized and financially protected is proclaimed by them the Palladium of the country's liberties. To meddle

with it according to their mind, is denounced as decidedly unpatriotic, a crime against the Commonwealth and "Hands Off!" is the cry with which they fiercely meet any and every effort on the part of those, who, from conscientious motives, dare question the justice of this glaring monopoly. Despite Liberal fanaticism, successive Christian administrations within the last twenty-five years have by degrees succeeded in considerably softening the harshness of these constitutional provisions, though "equal rights for all" is still far from being realized. At present the minimum teachers' salaries in both the denominational and the public schools is supplied by the General Government which likewise refunds the denominational schools fifty per cent., or one-half of construction in the form of an annual interest. There remains, however, the municipal and communal support of Public Instruction, which in the way of construction, repairs and fancy salaries amounts to many millions annually, and whereof the denominational schools receive not a single penny.

Since December last the Prime Minister, Mr. Van der Linden, has on two occasions further explained the vague educational proposal contained in the speech from the throne. In his latest utterance he went so far as to touch on the vexed question of Municipal and Communal School support, and while not actually pledging himself to any reform on this score, he freely admitted the question as a subject for debate. This may be hailed as a long stride in advance since no liberal leader in Holland heretofore ever had made a similar admission that the one-sided and unfair school arrangement is a debatable question. Following this important concession on the part of the Premier, to which his Liberal following in the Second Chamber has virtually committed itself, the Anti-revolutionists decided to drop their objections and join their fellow members of the Coalition in accepting the proposed Commission.

Whether this conciliatory attitude of the Van der Linden Cabinet is genuine or a mere ruse whereby to cover up its real intent remains to be seen. Certain it is that the present extra Parliamentary Administration can ill afford to ignore the opposition altogether in their just demand for equal rights in school matters. With but thirty-nine Liberals and fifteen Socialists (the latter a scarcely reliable quantity at that) to depend on for carrying on the business of the country, the Cabinet is far from being in a position warranting a complete disregard of its political opponents. Rather for the success of much of its general policy if not for its very continuance in office the administration stands in continual need of a friendly *entente* with the forty-six members of the minority. Warning voices are being raised in the meantime as to the hidden designs of the Liberal-Radical majority. Considering the latter's well-known animus on the subject of Public Instruction it is deemed imperative that the advocates of Christian education should exercise the utmost caution lest they be trapped into agreeing to any such cunningly worded supervisory regulations as would ultimately deliver the denominational schools "bag and baggage" into the hands of the enemy. An old Dutch proverb runs to the effect that should a fox of a sudden grow bland and affable, folk had better look to their poultry! The Administration's policy is fairly well represented as promising the Liberals and Radicals universal suffrage, a general pension bill and also later on woman suffrage provided they keep mum on the subject of education. The Commission has likewise been endorsed by the National School Teachers' Union. Not that these in

any degree love the Christian school but because they hate the Coalition if possible more and see in the final settlement of the school question the surest means of bringing about its total destruction. Prior to the close of the year just past the Commission was actually appointed. It is strictly parliamentary and made up of members of the Right and Left proportionally. Catholics are represented in it by Rev. Dr. Nolens, president, and Baron Van Wynbergen, a very able and energetic member of the Catholic fraction. Whatever be the outcome, with "caution" for a password no possible harm can result from the arrangement, while incidentally the threatened disruption of the Coalition has happily been averted thereby.

V. S.

Socialism In Ghent

Ghent, the capital of East Flanders, is the stronghold and bulwark of Belgian Socialism, which has amalgamated itself into a society known as "Vooruit" (Forward). In every quarter of the city are various buildings which proclaim the might and the power of this society. Now, it is some old historic villa, then it is a half-ruined royal palace, next a proverbial cinematograph show, and even a small library—everywhere shops and stores upon which are printed in large letters the flaunting name "Vooruit." In that part of the city known as "Vrydagmarkt" (Friday-market) rises a magnificent structure, imposing and grand enough for a regal palace—this is the humble communistic home of the "Red Brotherhood." There is indeed bitter, tragic irony in its name. It is called "Ons Huis" (Our House). The "Our" is extended by courtesy to the laborers but in reality can only be predicated of the Socialist "Leaders" in its full and perfect meaning. It is in this new palace that the Socialistic leader catches the credulous working people through his enticing promises. He holds out to the workman a modern "Utopia" for the future, while in truth the "Brotherhood Leaders" alone are receiving the lucrative gains which accrue from the money which the duped workmen have sunk in the scheme. "To have is to hold, but the art is to get the gold"—this is the motto of the Socialists' leader. By this principle have they deceived and hoodwinked the common folk.

However, such depotism and knavery is not to the taste of every man. Many of the laborers have frankly admitted that they are sticking to the "Brotherhood" merely because in a foolish moment of heated emotion they imprudently put their small savings in the scheme and it is now too late to withdraw. Still there are not a few who have withdrawn, preferring to lose their money in order to free themselves from the Socialistic yoke. It is consoling to see how many Socialists have awakened from their torpor and realize the sham glory of the Brotherhood leader with the red flag in one hand and his other on the throat of the common people.

A few weeks ago at a Socialist meeting here in Ghent, one of the laborers who was disgusted with the surface show of his mock-heroic leaders arose and violently denounced his confrères and the cause as follows: "To-day Socialism means this, that we laborers are banded together into a business concern, founded by our money but operated by our leaders, who incidentally take all the profits as well. There was a time when we called the manufacturers and the financial men thieves and robbers. Now we rub shoulders with them or rather they bump against us and we excuse ourselves. The more money they have the more chance they have of being our

leaders. We laborers and we alone," continued the discontented Socialist, "haven't the smallest profit in this Socialistic business. The time has come when we want an explanation."

These complaints were received with yells and cries from the opposition. The speaker continued to expose all the other grievances of the laborers of "Vooruit." He recounted the extortions and inside graft of the leaders from the Socialistic members of the lower ranks. "It is an infamous deed," he cried out, referring to the enormous expense of the new palace of the Ghent Socialists—"Our House"—"an infamous deed, that while the laborers here are suffering from hunger and want you build a royal palace which you pretend costs about 2,000,000 francs but really costs from 3,000,000 to 4,000,000 francs. What share have we laborers in this palace? With that sum of money you could build 900 comfortable cottages for the laborer and his family. We could 'live' and not merely 'exist' as we are doing now. But what does 'Vooruit' care for the laborer or his wife or his little ones?"

At this juncture the meeting quieted down and the audience of toilers began to grow more reflective, whereupon another laborer arose and continuing in the same strain, spoke of the large annual salaries of the numerous officers of the society which all came from the pockets of the laborers, but no return was seen for it; that while the laborers were working for wages scarcely sufficient to keep them in existence, no assistance came to them from the Brotherhood. "Vooruit," he added, "is a palace, the laborers' home a hovel." So the meeting continued.

This discontent is growing, and has come to such a pass that every week the oppressed laborers are announcing their grievances and denouncing the cause in a newspaper which has recently been published by the ex-Socialists, who have separated themselves from the Party. These articles are a source of continued annoyance to the Red Brotherhood, who cannot refute the facts, plain and patent as they are.

"Wait until the Parliament in May, 1914," cried one of the Socialists at the meeting, "and you will see the results of your oppression. We want an explanation. Where has our money gone?" As answer he received the arrogant reply, "That is not your business." At this juncture the meeting showed so much disapproval of the leaders and their tyranny that the chairman, seeing the situation called for a motion to adjourn, which was immediately received and rushed through. Thus the tumult was hushed.

"That is not your business." This is the ultimate response of the leaders to the laborer's legitimate question. However, the laborers know it is their business and have begun to act upon this. Doubtless the May Parliament will prove this. The same spirit of discontent is evidenced in Germany, France and Holland. A general re-awakening of the laborer is at hand, which will undoubtedly cause the decline and decay of a false system. At least the outlook is favorable and time will tell.

J. V.

IN MISSION FIELDS

Bishop Kurialachery, the native Vicar Apostolic of Chenganachery, has been able during the two short years of his episcopate to accomplish a great work among the Malabar Syrians. On December 15, 1911, he took charge of the vicariate (the largest in Malabar) and

with his motto, "Hate sin, but not sinners," he entered upon a complete reform of Church affairs. Commissions of two priests each were instituted and sent out into the six districts of his vicariate to report on the management of Church properties and other vested interests of the parishes. Their findings were then carefully collated and made the basis of new rules and regulations regarding temporal goods of the Church. There are in the vicariate more than one hundred parish churches, all self-supporting, some being abundantly rich and capable of maintaining with their revenues efficient high schools preparing candidates for university entrance.

This being settled, the spiritual welfare of his flock next claimed the bishop's attention. The success of his work naturally depended on the active cooperation of the clergy, and the latter had to be inspired with his spirit and ideals. This could best be done by means of retreats. He therefore undertook in person to preach them to his clergy. These were drafted into five batches consisting of fifty each. With men so prepared the spiritual transformation of his flock was comparatively an easy task. At this stage the first pastoral visitation of the parishes was undertaken. Everywhere the faithful were prepared by a retreat of three or four days. And according to circumstances, he remained in each parish preaching, confirming, settling disputes, and infusing new vigor into the Christian life of the faithful. In the short space of a twelvemonth the indefatigable missionary bishop made a complete circuit of his vast diocese: Communions to the number of 63,095 were distributed with his own hands, and 45,889 children and young men confirmed.

The ground was now thoroughly prepared. A series of pastorals soon followed to confirm and seal his exhortations during the official visit. The various devotions already in honor among the faithful were clearly enunciated and explained; the practice of frequent Communion was strongly recommended; the faithful were advised to practise greater economy, especially in marriage celebrations, and every other Catholic interest, such as the press, the Propagation of the Faith, etc., was duly inculcated.

The bishop's zeal did not stop here. To promote conversions among the heathen a union of missionary-priests was started on his initiative. Already there are nine priests exclusively *ad paganos*. To meet the needs of the neophytes eleven churches and as many schools have been provided. Nor was the numerous Jacobite sect neglected. Active measures are being taken to establish missions among them; and the time is opportune. The recent conversion of the Patriarch of Antioch, with two of his bishops, has deeply affected the Malabar Jacobites. Some four years ago he visited Malabar, and an influential section of the Jacobites adhered to him, rejecting the jurisdiction of the *Junior Patriarch*, his rival. His reconciliation with Rome, therefore, has once more brought to light the inherent weakness of the Jacobite position. It would, however, be untrue to say that there is any general movement among them towards Catholicism. Their present state of mind is above all characterized by distrust of Antioch. Antioch, as a primatial see, has completely lost her influence in Malabar. The process of reaction is first of all towards making the Malabar Church an autonomous and self-sufficient religious body. Only a small minority seem in any way anxious to come back to their ancient moorings and make common cause with their Catholic brethren.

J. P.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

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The Pope

Catholics have reason to be frequently and intensely exasperated by the shocking things that are being repeatedly cabled over the whole world with regard to Pius X, but it would be difficult to imagine anything more outrageous than the recent description of the august Head of the Church of God sitting in judgment on an obscene dance which was performed in his presence and then by word and gesture suggesting another form of dance in its place. Those who conceived this particular insult and those who propagated it in the press and elsewhere deserve to be vehemently denounced by every decent man and woman. If the transcendent sanctity of his life and the august dignity of his sacred office could not shield him from the blasphemous indecency of this assault, at least the white hair of the most venerable man in the Church to-day should have made it impossible and unthinkable. Its authors are the successors consciously or unconsciously of the rabble of the apostate city that jeered at the Christ as He carried His heavy cross to Calvary. The world, at least the Catholic part of it, would like to know who is back of these cable outrages.

The Syndicalist Strike in New Zealand

Syndicalism has been tried out and found to be a failure in New Zealand. The "country without strikes" has given us the first adequate test of a perfectly planned and executed general strike. No land could have been more favorably located for the purposes of the Syndicalist agitator. By preventing the unloading of vessels at a few harbors the entire foreign trade could be cut off completely. Exportation as well as importation could be made to cease in an instant. The wheels of domestic industries could be stopped no less surely and definitely, since it was only necessary to induce the existing unions

of the thoroughly unionized State to declare for the general strike. No laborers could be supplied from abroad; as would be the case in almost every other country. Conditions could not seemingly have been more ideal. Every advantage, moreover, was duly seized by the Socialist agitators, and the general strike was inaugurated with absolute success.

"The strikers were in full possession of the harbor front," writes a correspondent of the *Springfield Republican* of the conditions in Auckland, the most important mercantile centre. "Work of every kind in loading and unloading cargo ceased. The harbor board ordered all vessels to leave the wharves, where injury might be done, and anchor in the harbor until the authorities could regain control of the water front, and within a few hours nearly 50 vessels were lying at anchor, and the wharves and quays were deserted by all but the parties of guards representing the waterside workers' union. On the same day the members of the carters' union ceased work, and the members of the seamen's union that constituted the crews of all the steamers employed in the coastal trade gave 24 hours' notice and went ashore. To anybody acquainted with the city it presented all the symptoms of a sudden and general paralysis. Two days later the street railroads ceased to run, and by that time bricklayers, masons, carpenters and factory hands of every kind had joined the great strike, leaving apparently nobody at work but a few shop girls, who had practically nothing to do, while even they were subjected to threats on all sides to compel them to leave their places of business."

To understand the conditions which led to this pass we must briefly recall the recent labor history of New Zealand, which has long been proclaimed a model of progressiveness in advanced industrial legislation. It was the first country to adopt "compulsory arbitration." Labor unionism was fully recognized according to this legislation, and every advantage was offered to the unions which would register under this act. Its main conditions were that the workers must not strike, and that employers could not in their turn have recourse to the lock-out. All disputes were to be brought before a court of arbitration, and its decisions were to be accepted under heavy penalty.

For many years labor fared prosperously and was gaining point by point. When, however, a certain standard had been reached it was evident that wages could not continue to rise indefinitely and that limits were to be set even to the improvement of other conditions, in order to be fair to all parties. The result was that some dissatisfaction arose, and the Socialist and Anarchist agitators found an opportunity of gaining a hearing. New Zealand, which had long been a thorn in the side of revolutionary Socialism throughout the world was now rapidly being filled with its agents. They were fast entering the unions and seeking positions of trust which would enable them to carry on an effective propaganda. The principle that promises made to employers are not binding was everywhere promulgated. The result was that

old unions withdrew from under the arbitration law, and non-registered unions were formed, which acknowledged no obligations. By harping upon certain grievances the new leaders succeeded in blinding the people to the real advantages which they had enjoyed. The old fallacy that everything is produced by labor and that labor can, therefore, take possession of everything, was used as the customary Socialist decoy.

Unfortunately, however, for the Syndicalists, New Zealand had been too greatly interested in the welfare of labor to allow of more than a passing deception. The farmers, whose produce was stored away for exportation or was rotting in the harbors, gathered together at the call of the Farmers' Union, and in a compact body entered the city to load and unload the vessels. "About half of them," says the correspondent quoted above, "went to work on the wharves, while others, having been sworn in as special constables, were encamped in a public park, and patrolled the streets of the city and suburbs." Many of the young men of the town had already volunteered their assistance. The workers by this time were anxious to return to their occupations, after having been thoroughly disillusioned. Many had not so much been deceived as morally forced to leave their employment. New unions were formed and duly registered. The Syndicalist agitators and sympathizers were carefully excluded, and within three weeks the Auckland strike was at an end. The experience gained had been well worth the cost. Union labor will not readily be deceived again by Socialist utopias, but will more wisely hold to its honestly gained advantages.

An Excellent Method in History Classes

A circular letter sent out by one of our weekly contemporaries describes a very effective method employed for maintaining among pupils a live interest in history, a method, the letter states, which is being used with success in the high schools of New York and in similar institutions in thirty-six other States.

The plan outlined is, as the weekly affirms, simplicity itself. "Once a week the pupils put aside the formality of the class-room, and with the teacher as a chairman and the journal in question as a text, organize themselves into a discussion club. Important events are reviewed and the observation of history in the making throws a new light over the history of the past."

We recommend the scheme to teachers in Catholic high schools. Every week AMERICA, in its Chronicle, offers its readers a compact review of the incidents worth studying of the passing life of the world: An informal discussion of that review by pupils in the high school grades under the direction of their teacher can not but prove an admirable inspiration to arouse those engaging in it to a live interest in a branch of instruction that ought to wield a very defined influence in the educational training of young people. As the journal whose suggestion we

are commenting upon well observes: "We are in an epoch-making period. During the next few months the effect of the tariff and currency measures will be felt in all our industries, while the Mexican problem will occupy diplomatic channels for some time to come." The remark touches only domestic and home concerns—all over the world to-day there are coming into men's experience hitherto unknown or unthought-of problems and situations. AMERICA will very gladly lend itself in any way it may to facilitate the effort of the reasonably progressive teachers who desire to introduce this very common-sense method into their classes.

Enniskillen

Who has not heard of the "Enniskillen Dragoon"? That famous cavalier has been wedded more securely to the tune than to the lady of the ballad, and the fine Irish air carried him all over Ireland and beyond it. Enniskillen is famed in story as in song. A refugee from the French Revolution, M. de Latoonaye, was there in 1796, and published his impression of it in his *Memoirs*, 1798. A writer in the *Dublin Independent*, who recently happened on a copy in a Dublin furniture shop, cites him as stating that a Government parson received "£2,000 a year as Headmaster of the Public School, a sure method of having no school, which effect it has produced in Enniskillen." Another effect or consequence was that the town vaunted unduly its attachment to King William, and had an inscription on its gates "to the glorious memory of the first of July." He adds: "I do not like such monuments. They serve only to humble and irritate the conquered," and he recalls an unmentionable inscription he had seen in Dublin in like spirit.

The conquered have long since come to their own in Dublin, but until a few weeks ago they remained conquered, if not humbled, in Enniskillen. There was many a hard fought contest at, and on, the polls; and in the voting the Nationalists were invariably worsted. But the great Home Rule victory in Derry stimulated them to further effort, and the loss of that stronghold of ascendancy, the failure of "the maiden city to be a maiden still," spurred every Carsonite and Williamite and Orange Lodge to preserve untainted the one municipality in Fermanagh that was "among the faithless faithful only found." The register was exhausted. The Unionists brought a lady voter all the way from Canada—for women have the suffrage in Irish municipal elections—and the Nationalists brought two from Glasgow. The crippled and infirm were carried on stretchers to the booths. One man in the crisis of pneumonia defied his doctors and resolutely voted for the Union, and another no sooner awoke from an operation for appendicitis than he demanded to be borne to the polls in the interest of Home Rule. In no case was the experiment fatal. The passions counteracted. But Home Rule won. Ascendancy went down to defeat for the first time in genera-

tions. The Nationalists had a sweeping majority in the urban and rural councils. Enniskillen went the way of Derry.

Great issues are often fought out in small areas, and it is significant that in Ireland the battle is decided not by bullying but by balloting. The Orange rioters of Belfast and Derry did not prevent the election of Mr. Devlin or Mr. Hogg by the aid of Protestant votes. The apparent sway of Larkinite rioters in Dublin was followed by their overwhelming defeat at the polls, and the brutalities of Enniskillen Orangeites a few months ago, supported by the Orange magistracy, were condemned by the voters, many of whom were necessarily Protestants. The results show that Protestant Irishmen, as well as Catholic, are disposed to give their allegiance to Ireland first, in the spirit of the lady in the "Enniskillen Dragoon":

"O Willie, dearest Willie, never mind what they say,
For children are bound their parents to obey."

And though some of them may say for the moment:

"Farewell Enniskillen, farewell for a while,
And all around the borders of Erin's green isle,"

they will all ultimately join in the chorus:

"When the war is all over we'll return in full bloom,
And they'll all welcome home the Enniskillen Dragoon."

In Honor of His Name

Among the many recent processions and demonstrations throughout the country in honor of the Holy Name of Jesus, the celebration in New Orleans was in several respects remarkable. The paraders consisted of the best of the manhood of New Orleans; the leaders of the long procession were also the leaders of its civic life, and at the head of his parochial section marched the Mayor of the city. Every one of the marching men had qualified for the privilege, first by making the solemn promise of the Holy Name Society to abstain from and discountenance blasphemy, profanity and impurity of speech, and second, by receiving Holy Communion on the morning of the demonstration. The long line passed through a dense array on either side of reverent sympathizers, whose voices took up the hymns and rang out in frequent cheers, and the houses were decorated with the papal colors, and the letters H. N. S., the initials of the Society.

The Holy Name flag and the flag of the United States were in their hands, symbolizing their allegiance to God and country, and when the first divisions had filed into St. Patrick's Church, they were followed by the entire consular and diplomatic corps, including the Consul-General of all the republics of South and Central America, and of Belgium, Germany and Spain. Even the Vice-Consul of Portugal succumbed to the spirit of the occasion and marched down the aisle in front of Archbishop Blenk and Bishop Laval, thus strikingly exempli-

fying the contrast between religious liberty in a true and a false republic. He deserved his share in the tribute paid by his Grace, the Archbishop, to the foreign representatives, though his Government has no share in "the deep culture and profound religious convictions of our Southern neighbors who join with us in honoring a Name that is dearer to none than the people of South America, the Name of Jesus Christ." *

The Archbishop's address, printed in the *Morning Star* of January 24, is an inspiring document. He dwelt on the wholesome, uplifting influence of manly men who walk and live in the light of Him Who said: "I am the Light of the World; he that cometh after Me walketh not in darkness, and shall have the light of life." He was justly proud of a community that regarded with contempt the miserable, rabid sheets and foul vilifications that rendered a like demonstration in another city inexpedient, and he sent the sympathy of his people of all creeds to the Bishop and the loyal Catholics of Pittsburg.

While his Grace was speaking in St. Patrick's, Bishop Gunn was addressing five thousand men in the great Church of St. Joseph on the same theme, in a remarkable discourse which the whole country should hear, and will be reproduced in *The Catholic Mind*. The celebration closed with the solemn promise, made by the people in the churches and echoed by the thousands without, to respect and have respected the Name and teachings of Christ; and we have no doubt that the *Morning Star* reporter said truly of New Orleans, as of other communities that made like demonstrations: "God must have smiled upon this city on Sunday last when His men came forth in such numbers to show their love and honor for His Holy Name, and to lay their service at His feet."

The Michigan Copper Strike

The strike in the Michigan copper regions has again brought labor unionism face to face with the supreme issue of Socialism. Those most interested in the welfare of labor find themselves awkwardly embarrassed in trying to bring help or give encouragement when the attempt is made to identify labor interests with the political, anti-Christian agitation of Socialism. Why cannot the miners clear their union of the incubus which rests upon it? For long years the Western Federation of Miners has been ranked as a Socialist organization. Socialist leaders and agitators, such as Moyer and a score of others connected with the Western Federation, or invited by it, have made themselves most prominent in the strike. The notorious I. W. W. leader, Carlo Tresca, was permitted to incite the Italians to revolution. Even the official organ of the Western Federation of Miners, such as we knew it not so very long ago, contained some of the most blasphemous and immoral articles that have appeared in any Socialist sheet. It was defiantly and slanderously anti-Catholic, falsifying history and insinuating its offensive doctrines to make Catholics de-

spise their divine faith and their appointed pastors. The *Menace* was less dangerous because professedly intended to calumniate the Church. Are there not Christian miners enough to insist upon an organization which can be approved without hesitation by every honest man?

We admit that it may be difficult perfectly to appreciate the situation. The workers themselves do not appreciate the seriousness of these objections, nor are such issues necessarily put before them at the time when their cooperation is solicited. It is afterwards that the harm is done, when Socialist literature is thrust into their hands with the purpose of robbing them of what is more precious even than their daily bread, their Catholic faith. Why should any labor body in our country allow itself, even apparently, to be led by a Socialist halter? Here is the main difficulty which must be honestly met and put aside forever, in order that organized labor may receive all just sympathy and support.

“The War Department has refused permission to the Roman Catholic Church,” says a despatch from Washington, “to construct a chapel on Governor’s Island, New York. Judge Advocate General Crowder held that the law authorizing the construction of Y. M. C. A. buildings on military reservations did not grant authority for the erection of denominational places of worship.”

But it may be asked, is not the Protestant Episcopal chapel of St. Cornelius the Centurion, which is now on Governor’s Island, “a denominational place of worship”? Or is “denominational” restricted to places of Catholic worship? Moreover, though the learned Judge Advocate may dissent, a very great number of people in this country are quite sure that the Y. M. C. A. is strictly “denominational” both in its intent and its methods.

In a telegram to the San Francisco *Monitor*, Bishop O’Connell, of Richmond, Va., says: “I repudiate completely the views and feelings attributed to me in a telegram going the rounds of the Associated Press on modern dances. My feelings are the direct contradiction of those ascribed.”

The unfortunate “Black Republic” of Haiti is once more in the turmoil of a revolution. President Oreste fled to the protection of a German cruiser on January 27, and the country is without a government. Sailors from American and German warships had to be landed to guard the legations and keep order at Port-au-Prince. There are two aspirants for the presidency among the revolutionists, Senator Davilma Theodore, who initiated the present revolution, and General Beliard, who is in command in the north, where all the towns are in arms against the Government.

LITERATURE

The Flying Inn. By GILBERT K. CHESTERTON. New York: John Lane Co. \$1.30.

On a rather tenuous thread of plot and narrative Mr. Chesterton has here strung witty and paradoxical opinions of teetotalers, journalists, higher critics, imperialists, vegetarians, futurists, and many other favorite aversions of his. Lord Ivywood has pushed through Parliament a bill abolishing the poor man’s tavern but leaving undisturbed the rich man’s club. The story tells how Patrick Dalroy, a huge Irishman, and Humphrey Pump, the keeper of “The Old Ship,” successfully evade the law by making the proscribed “pub” a “Flying Inn.” Lord Ivywood, the eloquent reformer, whom no one ever saw “except before or after a meeting; However Hibbs, the journalist, who never committed himself to an unqualified statement; Misysra Ammon, the fanatical Turk, who would orientalize the West; Dorian Wimpole, the emancipated poet, who sang the loves and wars of the lower animals; and a half-dozen other eccentric characters in the book will supply Mr. Chesterton’s admirers with abundant matter for amusement and reflection. But the long speeches in the story are sometimes tiresome, its many absurdities often pall a little, and the author’s use of Holy Writ is not always in good taste. It is hard to be bright and funny for 320 pages. Those who read “The Flying Inn” should take but a chapter or so at a time. The book is full of merry jingles as there are occasional competitions in verse between Pump and Dalroy, and Wimpole is of course a professional poet. Here for example is the latter’s explanation of the crookedness of England’s roads:

“Before the Roman came to Rye or out to Severn strode,
The rolling English drunkard made the rolling English road.
A reeling road, a rolling road, that rambles round the shire,
And after him the parson ran, the sexton and the squire.
A merry road, a mazy road, and such as we did tread
That night we went to Birmingham by way of Beachy Head.”

In conclusion here is Mr. Chesterton’s opinion of Americans: “A vast proportion of the real Americans are among the most courteous, intelligent, self-respecting people in the world. Some attribute this to the fact that a vast proportion of the real Americans are Irishmen.”

W. D.

Social Sanity. By SCOTT NEARING. New York: Moffat Yard and Company.

It is a long, long time since we came across quotations from “Thanatopsis,” the “Psalm of Life,” and the “Lays of Ancient Rome,” even in a high school girls’ commencement essay. When we tell the reader that Mr. Nearing gives us whole slices of them, and throws in besides a handbook of literature analysis of Mark Antony’s speech, he will be able to form an opinion, not far from exact, on the merits of Mr. Nearing’s book. He calls it pretentiously, “a preface to the Book of Social Progress,” from which it is not uncharitable to deduce that, whatever others may have attempted in the matter, Mr. Nearing holds that Providence, or fate, or whatever higher power he believes in, if he believes in any, has destined him of all mankind to give the world, *the books, the authoritative doctrine, the final word on social progress.* It is hardly necessary to add that Mr. Nearing is a professor, and a professor with very advanced views, for only such a man could be guilty of such colossal conceit.

It is not easy to say what is in this long preface of some two hundred and fifty pages. Mr. Nearing drifts along in an Emersonian style touching on many things; and leaving out one negative, we may adapt to him the famous encomium: “*Nihil quod tetigit ornavit.*” He quotes a good many authors for whom we have no respect, and others, such as Lewis Morgan, Professor Patrick and G. Lowe Dickinson, of whom

we have never heard. Perhaps they are professors living across the street. He cites them eulogistically, looking for his reward when they will quote him in similar terms. It is needless to say that Mr. Nearing has a low opinion of the Bible; but this is no reason why he should not quote it correctly. It was not one of Job's comforters who recommended him to curse God and die; neither was Solomon the blessed of the Lord when his conjugal relations became scandalous; while the statement that Moses viewed the promised land from the top of Horeb, betrays more than unfamiliarity with Holy Writ, an ignorance of elementary geography.

This book, or rather, this preface to the book, contains a good deal of cheap and easy declamation against the rich, the church—in the modern sociologist's acceptance of the term. Occasionally the author attempts reasoning. Thus, he lays down the principle that every child has the right to be well born, and from it draws conclusions that will be quite acceptable to the ultra-eugenists. We have more than once called attention to the absurdity of this principle that is in the mouths of so many reformers. Leaving aside the question as to whether a child has formal rights or only radical rights, we say what every sane person must admit, that whatever rights a child has presuppose its existence, that before it exists it is nothing, and therefore can have no rights at all. Hence, to say it has the right to be well born betrays a state of mind we prefer not to characterize. Parents have obligations to God, the author of all existence, to do their part to have their children well born; and these are well born when they come into the world, abler, as they develop in intellect and will, to attain the end of their creation, which is to praise, reverence and serve God and thus to save their souls. Hence parents must provide for the nourishment, the health, the education of their children according to this end; they must keep them in an environment morally good, and protect them from occasions of sin. They must see that their children are baptized and taught religion, brought up to pray and use the means of grace. They must put them in the way of earning an honest and decent livelihood. From these obligations let eugenists deduce whatever other duties may flow logically. That they are not satisfied with the result, proves only that their preconceived notions are all wrong: it does not give them the right to lay down principles as absurd as they are false.

H. W.

A Boy in Eirinn. By PADRAIC COLUM. New York: E. P. Dutton & Co. \$1.00 net.

This is one of the "Little Schoolmate Series," which is intended "to interpret through interesting stories the surroundings, the characteristic customs, and ideals of child life, in the more important of the many countries whose people are helping to build up our own nation. The numbers issued or in preparation include Spain, Greece, France, Germany and Scotland, and if the representatives of these countries are as good as "A Boy in Eirinn," the series should contribute healthfully to the joy and information of youth. The "Boy in Eirinn" is Finn O'Donnell, who grew up there during the Land League period in a family that were farmers and weavers, both on a small scale. His grandfather, who spoke Gaelic and was versed in its literature, had the boy called Finn despite the protest of his mother's mother that "Finn was not the name of any saint or pious person"—in which the good woman was wrong, for Finnian, Fionan, Fintan and other derivatives of Finn are plentiful among Erin's saints, and there have been and are many pious persons of the name, as the readers of our best American boy stories are aware.

Of course Grandfather O'Donnell told Finn about the boyhood of Finn Mac Coul, and Padraic Colum tells us all about his own in school and home and field, whose quiet but interesting and often edifying incidents were diversified by an eviction

and a trial that occasion a sketch of the land war. At night Finn hears stories of fairies, Danes, Fianna, and the older Celtic tales, of which "The Children of Lir" is prettily told. Going to Dublin by way of Tara and other historic places, he falls in with a circus, a Punch and Judy show, a St. John's Eve celebration, and learns between times the true story of St. Patrick, St. Columba, Brian Boru and Daniel O'Connell, and fairy happenings that were as good as true. During his stay in Dublin he is told about Hugh Roe O'Donnell and other heroes, learns catechism, receives confirmation at an early age, being a very good boy, and is taken to a monastery where he witnesses the holy and useful life of the monks and also a Gaelic play given by the students. Having attended the monastery school for a while, he returned home, "and in that country of bogs and little fields lived till he grew to be a man." By this time he must be a leader in the Gaelic movement and an Irish Volunteer.

As a boy story it approaches the ideal. Padraic Colum knows how Irish boys talk and act, and also their elders, and lets them do so in their own fashion. He also knows what they like and has the skill to teach them much valuable knowledge in the most palatable way. His hero is a good Catholic lad and learns much about Catholic persons and things, as a "Boy in Eirinn" should—though an author named Padraic should not have spelled for him St. Brigid as "Bridget," which is not Irish but Scandinavian. But the story is thoroughly Irish, and good every other way, and the preface by the editor of the series is in like spirit. M. K.

Commentary on the Psalms. By Reverend P. V. HIGGINS, B.D. Dublin: M. Gill & Son.

The Vulgate Psalter, with Introduction, Notes and Vocabulary. By A. B. MACAULAY, M.A., and JAMES BREBNER, M.A. New York: E. P. Dutton & Co. \$1.25.

These two editions of the Vulgate Psalter evidence the new interest which the recent reform of the Roman Breviary has aroused among both Catholics and Protestants. Father Higgins has a very practical purpose. He would help the busy priest to read the Breviary more intelligently. St. Paul sets us the ideal of intelligent use of the Psalms: "I will pray in the Spirit; but I will pray also with my mind. I will chant in the Spirit; but I will chant also with my mind" (I Cor. XIV, 15). The cantillation of the Psalms in choir or their recitation in private may be "in the Spirit," yet not "with the mind." Our Sisters recite their office with devotion and merit grace on grace by their chanting, yet may not always understand the meaning of the Psalms they recite. They "chant in the Spirit." Priests who know Latin have St. Paul's higher ideal to "chant also with the mind," to understand the meaning of the words that they prayerfully recite or chant. Father Higgins presents to them brief and clear explanations, culled from the best commentators, sifted and judiciously sorted, not jumbled together in a confused heap of undigested and indigestible erudition. His translation of the Vulgate Psalms is as clear as one would hope it to be. The student-priest will desiderate attempts to reconstruct the text, to reproduce the Hebrew metres, to reach back to the original thought and setting of the songs of Israel; all such things are apart from the purpose of Father Higgins. He reaches back no farther than the thought and setting of the Vulgate Psalter,—the Gallican of St. Jerome.

It is this same Gallican Psalter of St. Jerome which has been issued with notes and vocabulary by Dr. Macaulay, Minister of North United Free Church, Stirling, and Dr. Brebner, late Rector of Harris Academy, Dundee. Father Hetzenauer's text is followed. The notes are generally brief references to the Hebrew or Septuagint readings. A little more than two pages are devoted to a not very illuminating vocabulary. The work is intended for those who use the Book of Common Prayer, which follows the "Great Bible" of 1540 and conforms largely

to the Gallican Psalter. Needless to say, the permission of one's bishop is needed by a Catholic who desires to use this or any other non-Catholic edition of the Bible or of a part thereof.

WALTER DRUM, S.J.

The New Ideals in the Gospel. By Professor HERMANN SCHELL. Authorized Translation. New York: E. P. Dutton & Co.

The first thing a Catholic will notice in this book is that it has no imprimatur; the second, that it has no preface. Neither author nor translator has thought it necessary to say a word on its scope, or to give a hint as to what the new ideals are. These defects would be sufficient to arouse his suspicion. We have only to confirm them by saying that from cover to cover the book is full of that special kind of Modernism, which from the author's name, may be termed Schellism, by means of which he worked no little harm while he lived.

Making Robert Aske his worthy hero, John G. Rowe has written "The Pilgrims of Grace, a tale of Yorkshire in the time of Henry VIII." The chief historical characters that took part in the rising or its suppression are brought into the novel with considerable skill, and the enthusiasm of the pilgrims is well described. The pictures in the volume seem to be from an amateur's pen and do not always illustrate the text. (Benziger, \$1.25.)

In a review of "Circe's Daughter," "John Ward, M. D.," and "The Devil's Garden," three malodorous British novels that "everybody is reading," the New York *Nation* makes these ironical comments: "The time is now comfortably past when Albion could be accused with justice of subordinating her fiction to the taste and morals of her Young Persons. Perhaps this is so because her Young Persons no longer exist; or perhaps they no longer exist because this is so. At all events, the reader of liberal mind has now a two-to-one chance of finding the latest English novel unfit to pass around the family circle. This is true, to be sure, of the latest American magazine. But in the novel—despite the efforts of an enthusiast here and there—we remain, as usual, somewhat behind the English fashion. Give us a little more time, and we shall doubtless be devoting our best local talent to the physiology of the human goat."

An address upon "The Why and Wherefore of Parochial Schools," delivered by Rev. D. I. McDermott of Philadelphia, has been published as a two-penny leaflet by the Central Bureau of the Central Verein, St. Louis. It offers a clear and convincing answer to the objections often urged against the Catholic schools. Not the least of its merits is the excellent summary it gives of these objections themselves.

With the January issue, "The larger *Lamp*" begins to shine. The magazine now has forty-eight pages instead of thirty, and its circulation, at present 10,000, is so rapidly increasing that the editor hopes to have 25,000 before long. New subscribers must pay \$2.00 a year, the old, however, will continue to receive the *Lamp* for \$1.00. The two great objects of the periodical, "the conversion of non-Catholics at home and the propagation of the Faith in the heathen world beyond our borders," will be more eagerly striven for than ever, and the new *Lamp* will continue, of course, to make clear the fair beauty of Sion and to bear witness to the glories of the Catholic religion. Great results are expected this year from the "Church Unity Octave of Prayer." As this eight days' prayer was followed about five years ago by the conversion of the Graymoor communities, and last year by that of the Caldey Benedictines, it is hoped that this

spring will see in the true fold a multitude of logical and humble Anglicans whose eyes the Kikuyu affair has opened.

In "Gottesglaube und Gottes Natur" the author, Dr. Johannes Bumüller, sounds the shallows of modern rationalism. The work touches upon the great problems of creation, evolution and immortality as seen in the light of modern science. Owing, however, to the brevity of treatment the writer can only cast before us leading thoughts upon these subjects. The publisher of the little volume is the Volksvereins-Verlag of M. Gladbach. Price, 40 pf.

"Arbeiterinnenfürsorge in Weiblichen Jugendvereinen," by Dr. Otto Müller, deals with the important question of organizing Catholic workingwomen. The problem is one of exceptional difficulty. Something must certainly be done specifically for our workingwomen. Socialists on their part are busily engaged in making propaganda among them. The difficulties undoubtedly are great. The author treats in the first part of his comprehensive pamphlet of the need of societies of Catholic workingwomen, and in the second outlines practical plans which will be of great helpfulness to all engaged in the work of women's organizations of whatever kind. The brochure is published by the Volksvereins-Verlag of M. Gladbach. Price 80 pf. From the same press comes likewise a statistical study of the Socialist votes in Germany as cast by the members of the various denominations in the elections of 1907, "Die Konfession der sozialdemokratischen Wählerschaft," by Dr. Alois Klöcker. The same author is compiling a similar work which is to be a study of the 1912 elections. Price 3 marks.

"On the threshold of Home Rule," by P. J. Conlan (Angel Guardian Press, Boston) is largely a compilation from the *Irish World*, in 210 pages, of arguments for Irish Self-government. Though it centres on the present Home Rule Bill we are not told in what the measure consists or in how far it assures or comes short of autonomy. The preface has a well merited tribute to the late Patrick Ford.

BOOKS RECEIVED

Houghton, Mifflin Co., New York:

Mount-Saint-Michel and Chartres. By Henry Adams. With an Introduction by Ralph Adams Cram. Illustrated.

The Text Book Publishing Co., San Francisco:

Altar and Priest. By Rev. P. C. Yorke, D.D.

Benziger Brothers, New York:

Blessed Margaret Mary (1647-1690). By Monsignor Demimuid. Translated by A. M. Buchanan, M.A. \$1.25.

P. J. Kenedy & Sons, New York:

Breaking With the Past, or Catholic Principles Abandoned at the Reformation. By Francis Aidan Gasquet. 60 cents.

Catholic Foreign Mission Society, Maryknoll, Ossining, N. Y.:

A Modern Martyr, Theophane Venard. Revised and Annotated by the Very Rev. James A. Walsh, M.A. 60 cents.

Longmans, Green & Co., New York:

The Origin and History of Irish Names of Places. By P. W. Joyce, LL.D. Vol. III. \$1.25.

Sturgis & Walton Co., New York:

The Old Testament Phrase Book. By Louise Emery Tucker, M.A. \$1.00; Readings from the Old Testament. Arranged and Edited by Louise Emery Tucker, M.A. \$1.25.

German Publications:

M. Gladbach, Volksvereins-Verlag:

Die Deutsche Hausindustrie. Von Heinrich Koch, S.J. M. 3; Der Deutsche Niederrhein als Wirtschaftsgebiet. Von Friedrich Brucker. M. 1.10; Kompass für die Frau im Handwerk. M. .75.

Karl Ohlinger, Mergentheim 1913:

Grossmacht Presse, Enthüllungen für Zeitungsgläubige, Ferderungen für Männer. Von Dr. Joseph Eberle. M. 4.50.

Frederick Pustet & Co., New York:

Waldbauern, Roman von Anton Schott. 70 cents; Nordische Wanderfahrt. Von J. Mayrhofer. \$1.00; Mehr Ernst. Von Msgr. V. Mathies. 50 cents.

Pamphlet:

Arlen & Co., Boston:

Arlen's Chart of Irish History. \$3.00.

THE DRAMA

Monsignor Benson's "Mystery" Play

January 21 marked a public performance by the choir of Corpus Christi, at Brixton Hill, London, of Monsignor Robert Hugh Benson's "Mystery Play in Honor of the Nativity of Our Lord." The result was a reverent and particularly well-balanced interpretation of a work that exacts not a little from its performers in the way of dignity, sincerity, and simplicity. The holders of the copyright are Messrs. Longmans, Green & Co., and it is by their courteous permission that I am enabled to quote sundry passages from the text to illustrate various points in this admirable performance.

Monsignor Benson's "Mystery" is in a prologue and five scenes, and he has preserved the lyrical form almost throughout. These several scenes start with one on the highway outside Bethlehem, passing thence to the kitchen of the inn, to the hills in the vicinity of the Holy City, and finally to the stable of the inn where the Christ Child rested in a manger. The "persons of the drama," less than a score in all, include Mary, St. Joseph, Tobias, the landlord of the inn, and his servant David, the shepherds, the merchants, a child, Martha, and her brother Abel, and the ministering angels.

Before the curtain rose, the choristers sang in unison the well-known carol "God rest you, merry gentlemen," after the setting by Sir John Stainer, and then the Herald Angel delivered a simply and sweetly written prologue. Next, as the curtain rose upon the snow-covered road leading to Bethlehem, another carol from the Bramley and Stainer series was softly sung by the choir (invisible). The first entrance is by the shepherd Zachary, whose soliloquy about the snow and the biting cold is interrupted by the arrival of the three merchants, Eliphaz, Nadab, and Uzziel. These threaten and scoff at the poor, starving old man because he talks vaguely about the coming of a Messiah, and on their departure Zachary sinks wearily down in the snow. Then enter the little girl Martha and Abel, singing as they come:

"The Lord at first had Adam made
Out of the dust and clay,
And in his nostrils breathed life . . .
E'en as the Scriptures say.
And then in Eden's Paradise
He placéd him to dwell
That he within —"

Martha breaks off with a frightened exclamation to her little brother on seeing the poor old man lying prone on the snow-clad ground. The two children then conquer their perturbation sufficiently to arouse the old man, and he is still conversing with them in a half-dazed fashion when Mary and Joseph enter, the invisible chorus meanwhile chanting, "A Virgin unspotted the Prophet foretold," etc. Mary, who appears much exhausted, places her hands on the children's heads. They and Zachary kiss her hands, after which they all slowly leave the stage followed by four angels.

Scene II, which is similarly heralded by a carol sung "off," starts with a conversation between Tobias and his servant David, the latter telling his mystified master that he is constantly hearing "singing in the air and steps and wings." To them now enter the three merchants whom we have already encountered on the road. Despite the landlord's protests that his inn "is full from roof to garret," they induce him to find them accommodation, after which the merchants argue among themselves as to the much-discussed sounds of music in the air. Tobias the landlord is not inclined to scoff, but Nadab testily breaks in on him with

"Bah! a dreamer! Like the old man on the hill
Who babbled of God's Love and Justice till

I was all wearied—and Messias' name
Who comes one day, he said. Why, but the same
Old tale is past and gone for you and me
Since old Isaias babbled prophecy.
(*Scornfully*) 'A virgin shall conceive!' he said . . .
(*Choir softly sings* 'A Virgin unspotted'.)"

From this talk to the appeal of Joseph and Mary for shelter in the inn, and the rough rejoinder of the trio of merchants, is an easy transition and also an appropriate *finale* to the scene, embellished as it is with bursts of heavenly music heard in swelling cadence, now nearer, now afar off.

The next scene is that of the shepherds Ezra and Ben-Ezra "watching their flocks by night," heralded this time by the unseen choir chanting "The First Nowell." To them enter old Zachary with his strange-sounding tale of the coming of Joseph and Mary:

"Ben-Ezra, in old prophecy
I read of one, the Mother undefiled. . . .
'A Virgin shall conceive and bear a child' . . .
'For unto us,' Isaias sang, 'a Son
Is given.' And then I read King Solomon
Speaks of a maiden, fairest of her race,
Among the vineyards, young and full of grace. . . .
A fountain sealed and holy. . . . Well, my son,
She whom I saw to-day was such an one."

They argue the point for some time, then Zachary persuades the younger shepherds to allow him to keep watch while they sleep. He is engaged in this silent duty when "angels begin to come in." Zachary falls on his knees, the other two wake up, and certain goes slowly down to the "Gloria in Excelsis Deo" of the angel-choir.

The change is now to the interior of the stable, where Joseph and Mary are discovered kneeling motionless by the manger. As St. Joseph lays aside the censer, the accompanying music is softly modulated to the strains of the old-world Coventry Carol, "Lullay, Thou Little Tiny Child." Presently Martha and Abel enter softly, hand-in-hand, and go over to the manger, where Abel proffers his toy-horse to Mary, who bids him place it by the Holy Child. Then angels enter with instruments of the Passion in humeral veils, and after them the shepherds and David the servant of the inn. Now Mary brings the Child to the front of the stage and lifts Him as high as she can, saying the while, "*Magnificat anima mea Dominum.*" The picture is completed by the shepherds and angels all bending low in adoration as the music slowly ceases.

As the curtain ascends on the fifth and concluding scene—we are still in the interior of the dimly lit but no longer sordid stable—the boy Abel is reciting for his little sister the prophecy relative to the worshiping Kings of the Orient:

"Lo! Gentiles in Thy Light
Shall walk; and Kings, all in the splendor bright . . .
Of this Thy rising. Lift Thine eyes and see!
Lo! they are gathered; lo! they come to Thee!
Behold, Thy sons and daughters come from far.
And then again . . . from Madian and Ephra.
From Saba too they come . . . a company
Of Kings on camels—all shall come to Thee.
And myrrh and gold and incense bring with them
To show God's glory in Jerusalem."

His sister replies by asking, "Where is Our Lady?" and the lad tells her that "an hour ago she went with Jesus in her arms to see the sheepfolds." Presently the Mother of God brings Him back from their pilgrimage, just as little Martha is in the act of bewailing that "twelve full days have gone and past, and yet no Kings or camels." Hardly has the young girl given utterance to this wistful complaint, when the sound of distant camel-bells is borne on the breeze. Quickly

a regal procession is perceived to be winding its way toward the inn, and the spokesman of the glittering cavalcade announces its mission in the following terms:

"We come from far,
Led by the shining of a splendid star,
Our names are Gaspar, Melchior, Balthasar.
We seek a new-born King
To bring Him gold, and every precious thing
That Kings should have. . . .
We bring Him myrrh, for He shall die one day."

At the close of this ovation, and after a few questions to the three Kings by old Zachary, the Mother of God holds out the Child to them. They bow down in profound adoration as the "Adeste Fideles" begins to be played, and as its glorious strains broaden and swell out each of them genuflects before the dais which has been arranged since the previous scene. Kneeling reverently on this dais, the three swarthy monarchs kiss Jesus' feet and Mary's hand, King Gaspar saying as he does this homage, "Here be two crowns of gold for Him and Thee, and here a sceptre all of gems." King Melchior adds that he has brought "sweet frankincense," and King Balthasar that his gift is myrrh. Finally, a beautiful touch is imparted by the naïve and simply request of little Martha and old Zachary that King Gaspar will speak to the new-born King of Kings in their behalf, "who have no gold nor myrrh nor frankincense." And Gaspar accordingly brings the play to a close in these finely chosen yet simple terms:

"Why, yes, the greatest gift is yet ungiven,
For He, who for our sake came down from Heaven,
Has all already. For His glory fills
The earth; the cattle on a thousand hills,
The birds, the beasts, the fishes, gold and gem,
Ivory of Ophir—all are His; for them
He made, and they are His.

So we entreat

To offer here before His holy feet
That which alone He asks of us—the love
For whose poor sake He came here from above,
Since we, as best we can, have played our parts.
Oh! Jesus, Mary, Joseph, take our hearts.
To Jesus, Mary, Joseph, wondrous three,
All glory, praise and honor endless be
From men and angels now and through eternity."

It will be perceived that when he wrote this Monsignor Benson conceived and carried out the idea of a beautifully simple little miracle-mystery play. It rests not with me to criticise minor points in its interpretation by the admirable choir of Corpus Christi at Brixton—but this I will venture to say, that the play ought to be accorded an opportunity for really adequate performance amid surroundings that would place it in rank with the world's best-known and best-loved religious dramas. Lesser details of the actual construction have been planned with the utmost skill as well as with the author's now world-famed literary finish—most notably his brilliant impression of the three scoffing merchants at the inn and his charmingly simple rhymes. Whether Monsignor Benson wrote this "Nativity play" as a holiday task or no, I know not. Anyway, it has materially and deservedly enhanced his high reputation.

PERCY CROSS STANDING.

PERSONAL

Councillor Archer, Mayor of Battersea, went in state, on January 4, to high Mass, at the church of Our Lady of Mount Carmel. "The visit synchronised," says the London *Universe*, "with a function held in the Protestant Cathedral of Southwark for the civic authorities of South London, but Councillor Archer preferred attending a church of his own faith rather than join-

ing with the mayors of other boroughs in the service arranged by the Church of England authorities. For two years in succession the office has been held by a Catholic. Councillor Archer was born in Liverpool, his father being a West Indian and his mother an Irishwoman, and although he has spent his life in this country, his appearance is strongly indicative of his West Indian parentage on the paternal side."

Mrs. Elizabeth Christitch and her daughters, Miss Annie and Miss Patricia Christitch, have received medals from the Servian Government for their services as hospital nurses during the Balkan campaign. The medals bear a suitable inscription, the reverse showing an effigy recalling the Servian battle against the Turks at Kossovo in 1389. Miss Annie Christitch, well known as a London journalist, has also been presented with a special decoration for her services to literature, the cross bearing the effigy of St. Sava, the ancient Servian saint. Mrs. Christitch, whose maiden name was O'Brien, was born in Cork, and is the wife of a distinguished Servian commander and diplomat. She was the contributor of several articles to *AMERICA* on the Balkan wars, over the signature E. C.

EDUCATION

Former President Taft on Educational Innovations—Home Study

There are signs to show that a halt is to be called in the movement toward greater social and individual freedom in speech and in action which the unrest, political and social, through which the country has been passing during the last decade and more has brought about. As was said in a notable address the other day, "we are now passing through the period when certain unwise excesses, naturally to be looked for in the reforms that are being worked out, are beginning to manifest themselves." The enthusiasm which prompts would-be leaders in these reforms, in their assurance that men and society are changing and that something like a millennium is at hand, to prophesy results which are not only contrary to experience, but are altogether at variance with human nature as we know it, is coming to be esteemed at its real value.

These signs are particularly discernible in the matter of training of school children. Wise men among us are of late realizing the need of a word of warning that the new educational dispensation is begetting a dangerous sense of freedom in school children. We are commencing to appreciate just what the development of children under the recent "higher" pedagogical and sociological treatment involves; and the question is of late oftener heard: Is it quite the thing to fashion young people in the notion that the school exists for them and that parental control and the control of teachers and school boards is such as they choose to regard it, and that they have precisely equal rights with their elders to organize to initiate reforms or to resist authority?

Former President Taft emphasized this point in an address at the commencement exercises of a Business College in Philadelphia, January 21. Criticizing the present-day tendency to defer to the likes and dislikes of children, he said: "We are coddling our boys and girls. We are giving them too much freedom; we are humoring their callow preferences and desires, and we are not, through obedience and authority, teaching them the lessons that are essential to making them successful and useful members of the community. And more than this, we are seeking to cure defects in our education, as well as in our society, by more democracy. We have seen the ridiculous exhibition of school children striking because some favorite principal was transferred to another school, and we find the newspapers stimulating such movements, and weak-minded parents looking with pride upon the courage and enterprise of their offspring."

President Taft chose, that evening, to speak of what he termed the great peril of democracy run riot. The country's awakening to the dangers of plutocracy had led, he affirmed, to the present unrest in society. General discontent with conditions, he conceded, was to be expected, nay was necessary, to avoid the very serious evils threatening the country from that source and to release the hold that corporate corruption had obtained in politics. But one tendency of the movement ought to be vigilantly watched, that, namely, "which has led a number of extremists, and toward which, indeed, for a temporary period all society is inclining, to discover the cure for the defects of our present democracy in more democracy." However, he warned his hearers, we have reached a time when we must discriminate in this tendency; common sense must prevail to distinguish between what is good and practical and what is luring but deceitful in its promise. Illustrations of what the former President deemed extravagant and unwise excesses of the extremists were drawn with equal aptness from many fields, but our present concern is only with his views on certain educational aspects of the new democracy.

Quite as sharp as his criticism of our folly in deferring too much to the likes and dislikes of children is his judgment of the mistake made in our universities in the adoption of the general optional system of courses. The "new thought" assumed that a youth of seventeen or eighteen was competent to select the branches of study he ought to pursue in receiving an academic education. And the plan, said Mr. Taft, "led to the graduation of one-sided young men from academic institutions which were supposed to turn out well-rounded intellects upon which further education in professions or vocations could be based. Now we have realized the mistake in the universities and there has been a reaction."

But it was in dealing with another danger in our present educational influences and environment that Mr. Taft was especially forcible in proclaiming that "the time has come for common sense." Press correspondents are slow to respond to eloquent outbursts,—they are used to them,—but some of those who listened to the former Chief Magistrate as he scathingly denounced the exploitation of vice and sexual questions must have been deeply moved. "Seldom," they tell us, "has Mr. Taft, even in the heat of a national political contest, spoken with so great a show of feeling as he manifested in this Philadelphia address." The whole development of the late President's thought is so strong, so admirably sane and true that it surely merits the widest re-production.

"I refer," he said, "to the spread of lubricity in literature, on the stage, and indirectly in education, under the plea that vice may be avoided by teaching its awful consequences. By dwelling on its details and explaining its penalties, sexual subjects are obtruded into discussion between the sexes, lectures are delivered on them, and former restraints of modesty are abandoned.

"This change in the attitude of society, or that part that treats it as desirable, has only a small modicum of good, if any, while much of it is bad in its tendency and effect. In the first place, wicked editors seize upon the fact to sell their literary wares by suggestive stories, treating of sex problems, and picturing conditions as general in society, which, thank God, are the exceptions, and all this is under the pretense of carrying on a social reform. Moving pictures and plays are paraded before the public to teach a moral lesson, in which the pretended lesson is formulated in words, but in which the whole suggestion is prurient. The sordid purpose of the promoters is to make money out of stimulating lascivious ideas in those who otherwise might not be encouraged in them. Then the pursuit of education in sex hygiene is full of danger if carried on in general public schools.

"The sharp, pointed and summary advice of mothers to daughters, of fathers to sons, of a medical professor to students in a college upon such a subject is, of course, wise, but any benefit that may be derived from frightening students by dwelling upon the details of the dreadful punishment of vice is too often offset by awakening a curiosity and interest that might not be developed so early, and is too likely to set the thoughts of those whose benefit is at stake in a direction that will neither elevate their conversation with their fellows, nor make more clean their mental habit. They will learn all that is wise for them to learn through the natural communication of their parents and their family medical advisers.

"I deny that the so-called prudishness and the avoidance of nasty subjects in the last generation has ever blinded any substantial number of girls or boys to the wickedness of vice, or made them easier victims of temptation. It had generally been possible for them to recognize sin and to know that they ought to avoid it without leading them into an atmosphere which they can hardly breathe without polluted suggestion. The moving cause of this grotesque and dangerous addition to the curriculum in education is the view that the sins of the individual are not his, but those of society, and that society, by giving him knowledge of evil, will give him or her a panoply against its temptations. I cannot think the small amount of possible good can make up for the great dangers of this experiment."

There is little chance, it seems, that the New York school authorities will adopt the proposed innovation now being worked out in Chicago of relieving the pupils from home study. It is a plan, by the way, which conservative school-men generally will be apt to class with the "new thought" schemes so sharply denounced in the speech we have just generously quoted. Mrs. Ella Flagg Young, Chicago's City Superintendent, appears to be little concerned by the rejection of late of several of her progressive notions in school matters, and, believing that modern city dwelling conditions make home study nearly impossible, she proposes to seek ways and means to permit all study to be done in school.

Dr. Maxwell, New York's Superintendent, is not inclined to see any need of the innovation. He believes that the establishment of the Evening Recreation Centres in New York has solved the difficulty of home study in part. "In the various recreation centres throughout the city," says Dr. Maxwell, "children whose home conditions hinder study can find study rooms where they will not be disturbed. Thousands of children are availing themselves of this provision and in some centres it has been necessary to open two or three rooms on account of the increase in applications."

But, quite apart from these facilities, New York's City Superintendent is averse to the proposed Chicago innovation and is in favor of requiring a certain amount of regular home study as a means to the formation of habits of industry. "Not alone for the reason of acquiring knowledge, but for the purpose of cultivating orderly habits, should this be done," he tells an interviewer. "If public school pupils are obliged to learn part of their lessons at home it teaches them the proper disposal of time and induces habits of industry."

The plan of Mrs. Young is another illustration of the disinclination of many to train children to strive for the attainment of their ends. Think of the difficulties that faced young people of generations ago when real inconveniences had to be put up with the studying. And it was in meeting and overcoming such inconveniences that success came to them. When shall our new educators come to see that children have to be taught to work and that foolish pampering of them is the last thing to help them in real life when real crises face them.

M. J. O'C.

SOCIOLOGY

The Problem of Fashion

The Baroness de Montenach, President General of the International Catholic Association of Works for the Protection of Girls, has just published a remarkable study in seventy-five octavo pages of the problem of fashion. She points out that though apparently nothing is lighter, less rational, more changeable, freer from any appearance of law in its changes, than fashion, nevertheless nothing in this world is more despotic, wider in its relations, submitted to more blindly. This is true of all fashions, in art, in letters, in many other things besides dress, to the fashions in which she confines her attention. Her conclusion is clear as regards the immorality of fashions. Sometimes this is purely negative, amounting only to unmorality, inasmuch as into the changes of fashion moral considerations do not enter formally, as for example, the vanishing of the bonnet as essential an element of complete dress as the silk hat for men not so very long ago, and the coming of the universal hat for all ages, for married as well as single, and for all hours of the day. But often the fashions are positively immoral and corrupting, as is the case with much of women's dress to-day. Hence the problem she sets herself to solve is, how to counteract such fashions.

The Baroness is quite sure that sumptuary laws made by societies of whatever kind will be inefficacious, and for this she has history on her side. Again and again in past times supreme public authority made such laws only to be defeated by the intangible force of fashion. "Fashion," says our author, "is a Bohemian which has never known the law." The action of the Church is more powerful than that of the State, since it appeals more directly to conscience. But its success has never been more than partial, limited to those who put a right conscience above everything else. To-day, when authority is daily more and more despised, fashion grows stronger daily, as the material interests bound up with it grow more and more powerful. Looking at the matter from a commercial point of view, one needs but to compare the capital invested in fashions in every great city with what was engaged a generation ago, to understand what a power has to be combated in the solution of the problem. Besides, one must observe who those are that furnish the capital and control the trade to a very great degree. Whether the great Jewish houses of France are united with the secret societies in control of the Government in the formal conspiracy against Christianity or not is immaterial. What is certain is that those from whom the fashions emanate are not Christian; the persons they use to exhibit the new fashions are not Christian, or if they ever were, they have long forgotten it. The vast majority of those on whose custom they count are moved by no Christian sentiment, those coming from abroad as well as those at home. If then the immoral fashion in dress is more profitable than any other, its purveyors are not going to be restrained by any respect for Christian morality; rather will they egg the public on to fashions more and more outrageous.

But it is not only the fashionable world that suffers from immoral fashions. The brilliant author of the study we are considering shows how these reach out to all classes. In the first place the girls who work on these fashions in the great shops—their number was only 3,000 in 1860: to-day it is over 20,000—become infatuated with them and imitate them in their own dress. To those 20,000 add another 20,000 girls working in millinery, etc., and we have in Paris alone 40,000 apostles of immoral fashions to the lower classes. The Baroness adds a very pertinent remark resting on clear evidence, that the sewing schools in which cutting is taught swell the number of such false apostles. The pupils apply their art to their own dress,

a fact to be taken account of by our settlement workers. The consequence is that all over the world the distinctive dress of working people, which was suitable, durable, and inexpensive, has almost disappeared for women, and as a necessary consequence for men too. The fact is undeniable: the reason assigned, if not absolutely adequate, cannot but have its influence.

The pamphlet goes on to notice the apathy that good Catholic women show in the matter. She calls our attention to the fact—indeed it is so patent that the calling is needless—that devout persons frequenting the sacraments in a marked degree, fill the churches in costumes most unfit for those who come so close to our Lord in the Sacrament of the Altar. She gives one explanation, namely, that these persons, engaged in all sorts of good works, trouble themselves so little about dress as to leave themselves entirely in the hands of the dressmaker. We may add, too, that many of them are too innocent to perceive the evil they are unconsciously doing. On the other hand, we must not omit the testimony of some dressmakers when appealed to, as good Catholics, not to send out of their shops dresses violating Christian modesty. "Should we take such a stand," they replied, "we should lose our Catholic customers."

We shall explain in another article, the solution the Baroness gives of the problem.

H. W.

The Countess de la Lande, President of the Limoges District Committee of the Catholic International Association for the Protection of Girls, took advantage the other day of a visit to her native state, California, to bring the Association before the Catholic ladies of San Francisco. Her special motive in doing so was the report that a large number of working girls are going to San Francisco next year in connection with the Panama-Pacific Exposition, which makes it very necessary for something to be done in good time to guard them against the dangers that will beset them. We have given an account of the Association and of its methods more than once; and we would like to see its work more extended in the United States. Its headquarters are at 16 rue Saint-Pierre, Fribourg, Switzerland.

PULPIT, PRESS AND PLATFORM

Another Warning to Parents

The following is a delicious bit of irony from the editorial column of the *New York World* of January 20:

"A Boston school expert who has been investigating conditions of study and deportment among public-school children finds that 'the mental life predominates in January and February,' while boys and girls 'are lowest from the viewpoint of good citizenship during March, part of April and in October.' Good boys are at their best at 10 o'clock in the morning and bad boys at their worst at 3 and 4 in the afternoon, and 'parents should make their appeals' accordingly.

"What a lot of things we should never have known but for sociology! Is it possible that the predominance of juvenile mental life in midwinter is due to the absence of outdoor attractions like baseball and bird-nesting? But parents cannot be too careful in the treatment of their children under the new dispensation, and in the light of this discovery it will be their fault if they spoil the child through neglect of choosing the psychological moment for persuasion or reproof.

"No doubt the sociological family almanac of the future will contain the injunctions: 'Up to 11 A. M. appeal to little Willie's reason; delay spanking till after 4,' and 'In March and October avoid taxing Johnnie's mind with too much schooling,' &c.

"The modern schoolboy is a sensitive plant and his moods and tenses should receive due consideration. With sociology

pointing the way, it will be the duty of all parents to safeguard him from the blighting effects of hard study."

ECCLESIASTICAL NEWS

Pope Pius X during his reign has created 18 new archiepiscopal sees; 53 episcopal sees; 4 abbasies and prelacies *nullius*; 37 vicariates apostolic and 34 prefectures apostolic, in all 146 new ecclesiastical branches in ten years.

The oldest cardinal, Di Pietro, is 86 years of age, and the youngest, Merry del Val, 49; the senior in point of creation is Netto (Marth 24, 1884). Eight are octogenarians; 18, septuagenarians; 21, sexagenarians; and only 8 under 60. Forty-five cardinals have died under the present Pope. Of the 55 living members of the Sacred College, Italy has 29; France 6; Austria-Hungary, 5; Spain, 4; United States, 3; Portugal, 2; Germany, Holland, Ireland, England, Belgium and Brazil one each.

The Right Reverend Timothy Corbett, Bishop of Crookstown, N. D., has issued an eloquent pastoral on the necessity of union among Catholics. It is especially instructive as to the attitude to be taken by the members of the great secular organizations now existing or in process of formation within the Church, especially in relation to their ritual, their chaplains, their effect on families, and their differentiation from secret, neutral and Y. M. C. A. societies.

OBITUARY

The Right Reverend Monsignor John J. Prendergast, for nearly forty years Vicar-General of the Archbishops of San Francisco, died in that city, January 19, having attained his eightieth year. He made his studies for the priesthood at All Hallows College, Drumcondra, near Dublin, and was ordained in 1859. In November of that year he reached California, and was assigned to the town of Stockton. In the course of 1860 he was called to San Francisco to become pastor of the parish of Mission Dolores, the old Franciscan mission, and to conduct a seminary for ecclesiastical students. Among the first of these was Patrick Kelly, who became a Jesuit, well known to the older generation, and after laboring zealously died in Santa Clara in 1887. In 1867 he became rector of St. Mary's Cathedral and later Vicar-General.

Father Prendergast, as he was called by all the Catholics of San Francisco, who had grown up loving him under that name and could not change it into the higher title that came to him later, was of striking personality. He was in the widest sense a priest; for in all his words and acts and movements his priesthood shone out and impressed one first of all. Afterwards one discovered his charity, his piety, his prudence, his other virtues, but these all shone in the glory of the priesthood that encompassed him. No one could see him at the altar without recognizing his piety: those who were privileged to know him intimately can tell how deep it was and how ardent. His charity for his neighbor was the necessary consequence of his love of God. Could all speak who had been the objects of it, we should see that he was indeed a true follower of our Divine Saviour, who went about doing good. But many of them are no longer of this world. Those who survive will bear witness to the truth of our statement that he was indeed a father of the poor. To his prudence will testify the whole diocese, from the Archbishop himself to the assistant just ordained. So also will the multitude of the laity who sought his wise counsel, and of them how many are able to say that they and theirs have walked by Father Prendergast's counsels for two and even three generations.

Among the many works in which Father Prendergast's memory will last, the chief, perhaps, is the Congregation of the Sisters of the Holy Family which he established over thirty years

ago in a small house on Pine Street, near Stockton. The object of the Congregation is work among the poor, such as day nurseries, giving religious instruction to children, visiting the sick, relieving poverty, visiting hospitals and prisons, etc. Their convent in San Francisco numbers now seventy religious, and they have houses in Oakland and San Jose. Under his wise direction their communities became and remain models of religious observance.

Perhaps what people admired most in Father Prendergast was his humility. *Ama nesciri* may well have been his motto. His intense reverence for the priestly character, which made him respect his fellow priests made him also respect himself and require that same respect from others. Hence strangers sometimes thought him haughty. As they came to know him they learned their mistake. As a man there was none more humble than he. At least once, probably more than once (for he did not speak about such things) he might have become a bishop; but he preferred the labors of a parish priest among his people to the higher dignities of the Church, and so he lived and died, "Father Prendergast."

On January 7, Sir Joseph Dubuc, K.C.M.G., former Chief Justice of the Province of Manitoba, Canada, died after a brief illness at Los Angeles, Cal., where he was spending the winter. He was born at Ste. Martine, Quebec, December 26, 1840, and descended from a Norman family that had settled near Longueuil in 1682. After he was admitted to the bar of the Province of Quebec in September, 1869, he went to Manitoba in 1870, and belonged to that little phalanx of able and staunchly Catholic young French Canadians who had a considerable share in the government of this new Province. Six months after his arrival he was elected to the first Legislature; in 1874 he held the portfolio of Attorney-General; from 1875 to 1878 he was Speaker; and in 1879, while sitting in the Dominion Parliament as member for Provencher, he ascended the Bench, and in 1903 was elevated to the position of Chief Justice, which he held until his retirement in November, 1909. In June, 1912, he was knighted by King George V. When in 1877 St. Boniface College, the oldest educational institution in the Northwest, dating back to 1818, became a component part of the University of Manitoba, he was one of its representatives on the first Council of the University. He held this position till his death, and from 1888 was the Vice-Chancellor. Of his ten surviving children, five sons graduated with distinction at St. Boniface College, directed by the Jesuit Fathers. His funeral took place January 15 at St. Boniface, Manitoba, and was attended by the highest representatives of the Government, the Bench, the Bar and the University, by a large number of priests and an immense concourse of the faithful. His Grace Archbishop Langevin, O.M.I., celebrated the solemn high Mass and spoke eloquently of the deceased in French and in English. The twentieth century knight of the Cross was laid to rest in the shadow of the cathedral in which he prayed so often and so fervently.

Sir Joseph was a man of wide culture, charming manners, warm sympathies, and of unflinching fidelity to duty. In the early days of Manitoba's history, when prejudices were a factor in public life, and religious and racial jealousy were not absent, Joseph Dubuc's integrity, loyalty, unselfishness and public-spiritedness were never questioned by any opponent. As one of the ablest jurists in the Dominion, he was noted for great legal erudition, unusual acumen, courteous consideration and eminent fairness. As a Catholic, he was the friend of the poor and oppressed, a devout client of Mary, and the never-failing support of the hierarchy in the various educational and religious struggles in Western Canada.

AMERICA

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CHRONICLE

Japanese Exclusion.—Republicans joined with Democrats in the House on February 3 to sustain President Wilson's policy in regard to the difficult Japanese exclusion legislation. In the course of the progress of the Burnett Immigration Bill, on February 2, the Lenroot amendment, excluding Asiatics, was passed by a mischance. While the amendment specifically provided that the proposed legislation should not affect treaty obligations, and therefore did not change the status of this Government's relations with Japan, the Administration felt that the action might be misunderstood in Tokio and cause great irritation. Steps were at once taken to undo the mischief. Regardless of party members vied with one another in opposing the exclusion amendments, all arguing that such legislation should be sidetracked as a patriotic duty. Representative Mann, of Illinois, the Republican leader, was applauded when he declared: "This is no time to play politics. We all owe allegiance to our country." The change in the sentiment of the House over-night was shown in two votes. The Lenroot-Hayes amendment, excluding Mongolians, negroes and Malays not protected by treaty or passport agreements, adopted the day before by a vote of 111 to 90, was defeated, 203 to 54. An amendment offered by Representative Raker, of California, author of the pending exclusion bill, providing for the exclusion of all Asiatic laborers, was rejected, 182 to 6.

Illiterate Immigrants.—The Burnett Immigration Bill, prescribing a literacy test for immigrants, was passed by the House after a day of vigorous debate, on February 4. The bill, which was introduced by Mr. Burnett, of Alabama, and supported by the Southern members, enacts:

"There shall be excluded from admission all aliens over 16 years of age, physically capable of reading, who cannot read the English language or some other language or dialect, including Hebrew or Yiddish. Each alien may designate the particular language or dialect in which he desires the examination to be made." The method of testing immigrants provides that each applicant for admission must read a slip on which are printed between 30 and 40 words. In its present form this measure passed the House and Senate in the last Congress, but was vetoed by President Taft. A similar bill was vetoed during President Cleveland's second administration. The supporters of the bill are confident that it will pass the Senate, although President Wilson has let it be known that he does not approve the literacy test. During 1913 there were 322,381 illiterates among the immigrants admitted. Of the immigrants during the fiscal year ending July 1, 1913, 231,613 were from Southern Italy; 174,365 were Poles; 101,330 Jews; 80,865 Germans; 55,522 English-speaking; 51,742 Russians, and 42,430 Slavs and Croats.

Uniform Divorce Laws.—Senator Ransdell, of Louisiana, on February 4, advocated in the Senate an amendment to the Constitution, forbidding the granting of absolute divorces with a right to remarry and the enactment of uniform marriage laws for all States and Territories. With the States of the Union granting more than twice as many divorces as all the rest of Christendom combined, Senator Ransdell told his colleagues that the time had come for the nation itself to put down this menace to "the chief bulwark of society, the home—the maker of good citizens and the model on which every wise government is founded." "The remedy by Con-

stitutional prohibition is drastic," said the Senator, "but the malady is so fatal that nothing short of it will prove efficacious. In the United States divorce is spreading with alarming rapidity. It has permeated every walk of life, and is prevalent among every class of people. The total number of divorces granted in 1867 was 9,937, or 27 per 100,000 population. Forty years later, in 1906, there were 72,062 divorces, or 86 per 100,000; thus in actual numbers there were more than seven times as many divorces granted in 1906 as in 1867, or, allowing for the increased population, divorce had increased 319 per cent."

Suffrage.—President Wilson, on February 2, met a delegation of women who went to the White House to ask his assistance in advocating the cause of woman suffrage. Much to their chagrin he declined to interfere, telling them that it was not a party issue. "Until the party as such has considered a matter of this very supreme importance and taken a position on it," he added, "I can not speak for it—and yet I am not at liberty to speak as an individual either. All I can say is that the strength of your agitation in this matter undoubtedly will make a profound impression." On the following day the Democratic House caucus decided, by a vote of 123 to 57, that woman suffrage was a State, not a Federal issue. Speaker Clark, Majority Leader Underwood and nearly all of the Southern members supported the resolution. Seven New York members voted against it. On the same day the New Jersey House of Assembly adopted a resolution to amend the Constitution to grant woman suffrage; and the first day of registration of women as legal voters, in anticipation of an election of aldermen on April 3, took place in Chicago. There were 153,897 women registered. Catholic women were advised to register as a moral duty, and in the big Polish parishes instruction for women in the details of registration and on the obligations of the franchise were given in the school halls before the registration polls were opened. There will be another registration day on March 17. The heaviest registration by women came from the well-to-do residential wards. The total male registration list so far is 522,507, and it is expected that the total polling list will be 750,000.—The immigration exclusion bill passed by the House on February 4 bars the admission of militant suffragettes or other persons identified with organizations that seek to effect government reforms by violence. Strict regulations are imposed with a view to excluding persons supposed to have criminal tendencies.

Mexico.—President Wilson, on February 3, issued a proclamation lifting the embargo on shipments of arms to Mexico from the United States. Señor Alcocer, Huerta's Minister of the Interior, says that this order will benefit the Federals, inasmuch as the present Government of Mexico will now be able to show all its power. He predicted that friendly relations would soon be restored between the United States and the provisional

Government. General Huerta's only comment was to suggest that the leading newspapers of the United States send reporters to follow his military operations, all expenses to be paid by the Mexican Executive. This suggestion, which was contained in a special cable message to the *New York Sun*, was accompanied by the statement that the Federal army now numbers 189,000 men, and that the provisional President is conducting an energetic campaign to restore peace.

South America.—A military revolution in Peru has deposed President Billinghurst. Dr. Augusto Durand, a former revolutionary leader, has seized the reins of power. At the end of last year the Congress refused to vote the budget and President Billinghurst issued a decree declaring that the estimates would remain in force till the end of 1914. Petitions from many of the provinces were presented to the President, asking for the dissolution of Congress, but all the political parties opposed this step as unconstitutional. President Billinghurst is the son of an Englishman, but was born in Peru. His mother was a Peruvian woman.—Disastrous floods in the State of Bahia, Brazil, have destroyed a number of villages. More than 1,000 lives were lost.—The longitudinal railway in Chile, started in 1891, has been finished. The total length of the two connecting roads that form it is 1,957 miles.

Canada.—The Court of Appeal has given its decision regarding Justice Charbonneau's judgment in the Hébert-Cloutre marriage case. Justice Charbonneau had decided in favor of the marriage which has been declared null in the Ecclesiastical Court. The Court of Appeal sets aside his judgment without examining it on the ground that as Hébert had abandoned his plea for the registration of the Ecclesiastical Court's decree, there was no matter on which a judgment could be based. This throws the case back into the condition it was in at the beginning. The lawyers of Madame Cloutre have now applied to Justice Greenshields to declare the marriage valid and the decree of the Ecclesiastical Court null and void, and to give permission to proceed against the Archbishop of Montreal to compel him to expunge it from his records.—The Government has appointed a committee to investigate the obvious, namely the causes of the high cost of food.—Vancouver is a city of many attractions. Of these one, at least, seems to be unique. There is probably not another city of 150,000 inhabitants in the world where one may go out to the suburbs, or the park, with good prospects of shooting a panther or a bear. The latest panther was shot about ten days ago and measured seven feet from tip to tip.—The University of British Columbia has a grant from the Government of 274 acres of valuable suburban property in Point Grey, Vancouver. This does not satisfy its trustees. They are asking Parliament for 200 acres more, with some \$2,000,000. They will probably succeed. In the meantime a petition to free the sites of churches from taxation will

in all likelihood be rejected.—Lord Strathcona's will has been published. He leaves large bequests to wealthy institutions. Among them is \$500,000 to Yale University on the ground that he made money in American railways. He had done nothing for any Catholic institution; yet the Hudson's Bay Company, of which he was a high officer and considerable stockholder, has a considerable debt to the Catholic missionaries of the Northwest. Preaching the funeral discourse, his pastor told how Lord Strathcona had reached a large tolerance and quoted his own words to the effect that for him there was no practical difference between Protestant and Catholic.

Great Britain.—Politics are interesting to lookers-on inasmuch as they include a good deal of bluff. A Liberal orator will denounce a Tory peer for holding land on which he puts a certain value. The Tory peer retorts by saying that the orator may have it at a much smaller price. The latest example is that of Baron de Forest, an Austrian naturalized in England, and Lord Derby. The former, declaiming against unearned increments, cited as an example Lord Derby's Bootle estate, bought nearly two hundred years ago for a comparatively small sum, which he said is now worth three to four millions sterling and produces an income of about £100,000. Lord Derby replied that the Baron might have it for a million and a half. The Baron, either because he is a better sportsman than Lloyd George, or because he has more money at his disposal, accepted the offer. As was to be expected, they could not agree on details.—The Unionists are going to raise the question of the necessity of a general election in the debate on the address, and promise to employ tactics in the matter hitherto unheard of.—The bye-election in Northwest Durham leaves parties as they were. The Liberals retain the seat by a majority of 1,577. There was a full poll, and the Labor candidate had over 5,000 votes in 19,000, only 600 less than the Unionist. Hence had the Irish workingmen voted for the Labor candidate instead of for the Liberal, he would most probably have gained the seat, not the Unionist.—A committee appointed to raise a fund of £100,000 for the Olympic games at Berlin in 1916, confesses failure. It has been able to collect no more than some £5,000. This it proposes to divide amongst various athletic undertakings.—The South African Government has introduced a Bill into the Union legislature to indemnify it for its acts during the late strike. It asserts formally that the strike was but a veil to conceal a Syndicalist conspiracy aiming at a revolution.

Ireland.—The Home Rule Fund for 1913 exceeds \$110,000, the largest amount contributed in one year for purely political purposes since the inception of the movement. The individual contributions were small, and were mainly from "the priests and people" of nearly all Irish parishes, but there were more Protestant contributors than usual. The Trustees have announced that as "there is every ground for confidence that the Home Rule Bill

will become law within a few months, no appeal for money will be issued this year unless in the event of some wholly unforeseen emergency." The invariable return of the Nationalist members at every election and their constant financial support proved the confidence of the people in the Irish Party and the earnestness of their convictions. Much money had been needed to combat the slanderous propaganda of over a hundred paid agents from Ulster and to maintain bureaus of assistance regarding the administration of the Old Age Pensions and the land and labor acts. Their registration work was also costly, but had resulted in the Derry victory, and made the winning of at least two other Ulster seats certain. That several Ulster constituencies now represented by Unionists will, in case of an election, declare for Home Rule, is also vouched for by Sir Roger Casement, who, since the conclusion of his successful inquiry into the Peru rubber atrocities, has been taking an active interest in Irish affairs. Himself an Ulsterman, he has held successful Home Rule meetings in Ulster for Protestants only, and insists that a large majority of Ulster Protestants are at heart Home Rulers. He is one of the leaders of the Irish Volunteers, and has been prominent in the movement to compel the Cunard boats to call at Queenstown, and to induce the Hamburg-American steamers to call there also. It is now announced that this line will take passengers at Queenstown in April, but it is feared that British diplomacy will again interfere with the project.—The Munster and Leinster Bank has handled \$35,000,000 during the year and declared a dividend of eighteen per cent. The Bank of Ireland's report apologizes for being able to declare only ten per cent., owing to the Dublin strike conditions. Mr. W. H. Murphy, President of the Dublin Chamber of Commerce, informed that body that in fighting down Syndicalism in the city the employers had succeeded in maintaining industrial progress, which had made much headway in the decade, but that the steady increase of trade and commerce was largely conditional on employers providing a living wage and proper working conditions for their employees.—There are many rumors of compromise on the Home Rule Bill. The latest plan by the O'Brien section would give Ulster a parliamentary veto on all Irish legislation, and set up local autonomy in Northeast Ulster, thus placing the Catholic minority at the mercy of the Orangemen.

Rome.—The long-expected delegation from the Serbian Government has at last made its appearance. Its purpose is to arrange a Concordat with the Holy See. So far no formal steps have been taken in the matter.—The suit of Count Boni de Castellane for annulment of his marriage with Miss Anna Gould, now the Duchess de Talleyrand, was formally reopened on February 3, before the Rota Tribunal. Mgr. John Prior, rector of Beda College for Anglo-American Affairs, who figured in the previous trial, has been appointed chairman of the judges.

He will conduct the examinations, in which work he will have the assistance of Signor Galli, a lawyer. The trial is likely to extend over a long period owing to the fact that new witnesses must be interrogated in the United States. This will be done through the ecclesiastical authorities of the dioceses in which they reside. It is expected that after all the evidence has been submitted two months will elapse before a decision is rendered.—The solemn Decree of Beatification and canonization of the Ven. Servant of God, Michel le Nobletz, has been promulgated. His elevation to the Church's altars will be a great cause for joy and gratitude among French Catholics, especially the Breton compatriots of the priest whose heroic virtues are now established beyond all challenge.

France.—The hopes built by some French army experts on its black troops, which in case of war were to be called from its colonies, have been somewhat upset by the failure of the West Indian contingent. They were unable to support the cold in France and are being sent back to Guadeloupe and Martinique.

Germany.—An interesting session of the Budget Commission of the Reichstag took place February 4, when the affairs of the German navy were under consideration. The Secretary of State for the Navy, v. Tirpitz, declared that while Germany is willing to agree to the relative strength of the English and German fleets proposed by England, it can not accept the suggestion of a naval holiday year. The increase of expenses for marine equipments during the past five years was 55 million marks for Germany, 216 millions for England, 134 millions for France and 302 millions for Russia. The rising expenditure is partly due to the higher price of ship material and the depreciation of money values. The Secretary of State in Foreign Affairs, v. Jagow, then arose to tell of the excellent relations existing at present between England and Germany. The two nations, he said, were daily coming to a better mutual understanding. Their respective Cabinets entertain no mistrust of each other, and popular opinion has veered about and become more favorable. The Balkan war and the London conferences have greatly stimulated these friendly feelings. England is now convinced that Germany is following no aggressive policies, and that the two countries can in many instances work side by side without detriment to each other. Various particular issues are still pending, but great care is being taken to avoid any conflict that might arise from economic or colonial interests. The speakers of the different Parties in the Reichstag, with the exception of the Socialists, agreed with these statements, and welcomed the new era which was thus promised. They insisted, however, that the English press is not entirely fair in its treatment of German interests, and that Germany can not relax her watchfulness. They instanced likewise the recent efforts of England absolutely to control the reorganization of the Turkish navy, and to hold

aloof the German military commission which had been sent to Constantinople. Finally v. Jagow insisted that the reasons which have induced Germany to withhold from any participation in the Panama-Pacific Exposition are economic and not political.—The resentment over the Zabern affair is apparently passing away, as far as that is possible under the present strained relations. Everything has been done to conciliate both parties. The leading men on both sides have received tokens of special confidence from the Government, and the inhabitants of Alsace-Lorraine likewise seem inclined to make overtures of peace. Very notable were the resolutions drawn up at the annual convention of the Alsace-Lorraine League, in which the best elements of the population are represented. It was agreed that the interests of the country demanded that all should cooperate to repress anti-German sentiment, and do away with all reason for distrust on the part of the other sections of the German people.

Austria-Hungary.—The emigration problem is still uppermost in the minds of all in authority. Vast numbers are seeking to leave the Galician borders. Many are said to be young men who desire to escape army service and who are bound for America. Forged passes were found in the possession of some upon official investigation. Only less acute is the question of espionage. It is believed that a number of Russian spies, dressed as workmen, are seeking an opportunity of making advances to army officials.

Balkans.—Reports continue to be current about the Standard Oil loan to Turkey based on concessions of woods and mines in Asia Minor. By some the figure is placed at \$35,000,000, by others at \$140,000,000. It is feared that the loan of \$100,000,000 negotiated by Greece forebodes another war with Turkey and Bulgaria. Servia also has secured a loan of \$50,000,000 in the French market. The fact that the transfer of the Ægean Islands has not been carried out as the Powers intended is a cause of anxiety.

China.—A mandate issued by Yuan Shi-kai on February 3 ordered the dissolution of all the district councils in the provinces of China, on the ground that the councillors interfere with his administration and intrigue with the rebels. The main duty of the councils was the investigation of the bills passed by the provincial assemblies. The suppression of the latter is said to be the next move Yuan will make as these assemblies have power to enact provincial laws and control the levying of taxes. It appears that through his pliant Administrative Council President Yuan will soon be ruling China in the high imperial fashion.—The two Jesuit missionaries, Fathers Allain and de la Taille, who were captured by bandits during the sacking and burning of the town of Liauenchow, have been released, and have reached a place of safety. The report of the killing of Father Rich their companion is confirmed.

QUESTIONS OF THE DAY

The Lay Auxiliary

I

During the past two years there has been reproduced in Catholic weekly journals a striking case in the science of numbers. As a matter of mere numbers it presents nothing more than the ordinary geometrical progression starting with the number 2 and having 2 as the constant multiplier, and thus giving the series, 2, 4, 8, 16, 32, 64, 128, 256, 512, 1024, etc. But the application is striking. It proceeds on the supposition of there being only 2 Christians in the total population of the earth. The total population of the earth is about 1600 million persons. The question is, how many years will it take for the 2 to rise to 1600 million if the number is doubled each successive year? At the end of the first year we have 4; at the end of the second, 8; at the end of the third, 16; at the end of the tenth, 2048, and so on. When do we reach 1600 million? We reach 1600 million in less than 30 years. Beginning, for instance, on the first day of January, 1900, with 2, there would be more than 2100 million on the first day of January, 1930, a number that would allow for an increase of one-third in the population of the earth in 30 years. Here are the figures:

Years	Jan. 1	Increasing series
1	1901	4
2	1902	8
3	1903	16
4	1904	32
5	1905	64
6	1906	128
7	1907	256
8	1908	512
9	1909	1,024
10	1910	2,048
11	1911	4,096
12	1912	8,192
13	1913	16,384
14	1914	32,768
15	1915	65,536
16	1916	131,072
17	1917	262,144
18	1918	524,288
19	1919	1,048,576
20	1920	2,097,152
21	1921	4,194,304
22	1922	8,388,608
23	1923	16,777,216
24	1924	33,554,432
25	1925	67,108,864
26	1926	134,217,728
27	1927	268,435,456
28	1928	536,870,912
29	1929	1,073,741,824
30	1930	2,147,483,648

At the end of the thirtieth year the series calls for 2147 million. There is something new in this application of the science of numbers to progression in the fruits

of missionary zeal. In the method of the progression there is something so simple that it could not possibly be simpler. It is only one for one. In the result there is something so stupendous that it goes beyond the bounds of imagination.

The trend of the thought of to-day is to regard great work as being possible only to union, combination, organization. This view of efficiency has become a very common psychological habit. Under its influence minds have become quite accustomed to associate the abstract idea of results with the abstract idea of organization. The efficiency of an individual apart from a system is counted as inappreciable. All results have to come in bulk. The application is often a practical, soul-wearying contradiction of the very plea upon which it is made; but that does not matter. So we have the great city and the greater city, the great nation and the greater nation, the greater combination of industries, the larger office building, the bigger department store, the colossal flats in which on the four corners of a street we may find housed more families than are living in any one of most of the towns of a State. The individual has to be shorn of his autonomy and influence, of his responsibility, of his personality. The idea is in everything. It is in the schools and the child mind is being trained to it. It is the practical social sophism of the hour.

And so it is possible for many a one to fall unconsciously into a presumption that even in the works of zeal everything is and has to be done by the mere fact of organization. There is the diocese; and there is the parish; and there is the parish society; and there is the federation of societies with an annual congress. There is organization. We are relieved of all personal initiative. Everything may be left to the bishop, to the pastor, to the various secretaries and committees. We do not enter into the work except as by adding our own individual unity to the argument of numbers and by receiving the strictly personal benefit of membership.

It is precisely on account of this psychological habit into which we have fallen that we are prepared to be startled by what is implied in the foregoing figures. Let us make another supposition, a very simple one. We shall suppose that the addition of one member in the course of a year to the true fold is due, under the grace of God, to one person working alone. If there are but two to start with, the two at the end of a year will have grown to four. If the series is followed in the same way from four to eight to sixteen, etc., at the end of thirty years the two individuals will have grown to over twenty-one hundred million, a number that rises by one-third above the sixteen hundred million, which is the common estimate of the present population of the earth. And all this is without any organization or cooperative activity. Of course, it is only a supposition: and neither do we look for its realization.

But is there not a little something possible which might become a reality, and which does not become a reality?

Take, for instance, a given population of five million persons. Suppose that one million are members of the Church. One million is a thousand thousand. In each thousand let there be just one person willing to exercise his zeal in the most unorganized manner. This would mean one thousand with the spirit of zeal. In the course of a year each one might perhaps bring one backslider to the Sacraments or lead one inquirer to instruction. He might fail with many in the course of the year—but finally succeed in meeting with just one who would accept his good offices. The consequence? At the end of the year there would be an additional thousand looking after their eternal salvation. And should the spirit of zeal for souls—or zeal for one soul a year—extend from one in a thousand to two in a thousand to four in a thousand, in a very few years the addition would grow to half a million, one-half the original number. But we are not looking for any exact numerical series. We are merely indicating the possibilities where there is absolutely nothing beyond purely individual endeavor. And in the supposition this endeavor is made so purely individual that each person is working all alone, and in his own way, and has in view but a single result in the course of an entire year.

Is there, perhaps, some inspiration in this manner of thought, is there suggestion or encouragement? After all what does each particular local organization aim at? It certainly aims at being of help to individual souls. Its purpose is to dispose men for supernatural grace. And supernatural grace is always bestowed upon souls as individual persons distinct from one another. Each Sacrament is completed in each individual. The figures, therefore, must suggest an individual activity which organization itself might foster in its component members. It does, no doubt, take nearly all the energy of a pastor to strengthen the forms of parish organization and to fix the membership that he finds. Nevertheless, he sees the field beyond, and at the same time he feels his limitations.

Now it will be no drain upon that over-taxed energy simply to indicate to the assembled congregation or society what each individual can do by himself; to point to the broad field and encourage the reflection that every man can sow there the seed of those same blessings that have come to himself from his own membership. The field is large and the laborers are few. The field is the 1600 millions. The laborers are those few who are striving to hold together the local organizations. Their efforts hardly suffice for this service, whilst outside there is a larger population which cannot be reached by parish or by society or by the few laborers upon whose shoulders the burden of the organic unities has been placed. So that of the 1600 million persons, four-fifths are to be reckoned as being practically outside the sphere of influence. There will remain unaccomplished what might have been done if beginnings had been made by purely private individual endeavor. In this matter results do

not come in bulk. They are and by their nature must be a succession of units that differ from one another as the personalities of men.

W. F. POLAND, S.J.

Models from the Middle Ages*

A life of St. Louis is always timely, but particularly so on the eve of his seventh centenary. The "Notre Dame" volume tells his story well, but says little of his age, and he cannot be appraised without some knowledge of it. That Louis IX was a model to all monarchs is now the verdict of humanity. Even Voltaire was constrained to pronounce him "in all things a pattern for men. His piety, which was that of a hermit, did not deprive him of any kingly virtue. A wise economy took nothing from his liberality. A profound policy was combined with strict justice, and he is perhaps the only monarch that was at once a clever statesman and absolutely honest. Prudent and firm in counsel, intrepid without rashness in his wars, he was as compassionate as if he had always been unhappy. No man could have carried virtue further." But Voltaire regarded him as a contrast to his age rather than its type; so did Guizot, who calls him "an isolated figure," and despite not a few more recent publications by just and competent researchers—notably Dr. Walsh's "The Thirteenth, the Greatest of Centuries," a book that cannot be read too often nor praised too much—the Voltairian view is still prevalent to-day in romance, periodical and text-book, and our orators and editors still climax their denunciations of everything brutal, backward and caliginous, with the word "medieval." Even such a widely read man as Theodore Roosevelt is so swayed by the traditional view in his one-sided studies that his latest book is strewn with allusions to "brutal medievalism," and "the cringing and timid ignorance" of that age; and he has no hesitation in "scornfully condemning" it as morally and intellectually contemptible.

And yet the very reverse is the fact, and that not in some special activities, but in every line of human endeavor, material, spiritual, artistic. Louis IX was indeed the flower of his age, but he was its logical product, not its accident. His shining virtues on a throne as man and king, son, husband and father; his combination of firmness, benevolence and wisdom as ruler and warrior and judge, with an all-pervading personal piety; his loyalty at once to Rome and to France, to the Head of the Church and to his own Kingdom, and his consecration of life and sword and royal power to the Kingdom of Christ, have compelled the world to recognize him as the type of all that is noble in royalty and manhood. But he stood not solitary in sanctity or greatness; and for the attainment of every altitude of virtue he achieved, whether of mind or heart, he had a plenitude of teachers and exemplars. The thirteenth century, before and dur-

*Saint Louis, King of France. "Notre Dame" Series of Lives of the Saints. London: Sands & Co.; St. Louis: Herder. \$1.25 net.

ing and after the reign of Louis IX, was prolific in saints and saintly men, in wise law-givers and strong rulers, in poets, artists and master builders, in the most finely inspired moulders of verse or stone, the most heroic and single-minded warriors, and the greatest intellectual giants since before the days when Aristotle and Plato and Æschylus wrote, and Phidias wrought, and Marathon became a name for heroism.

Louis IX had frequently St. Thomas Aquinas at his board, and with the angelic doctor of doctors could have seated St. Bonaventure the Seraphic Mystic, Venerable Duns Scotus the Subtle, Alexander Hales the Irrefragable, Vincent of Beauvais the Encyclopedist, Blessed Albert the Great and Roger Bacon, the scientific exponents of all sciences: an array of genius, worth, and wisdom such as no monarch before or since saw assembled in his capital to teach the youth of his kingdom. There, too, he met St. Edmund of Canterbury, exiled from his See for resistance to royal tyranny; Durandus, Bishop of Mende, the ingenious and erudite expounder of Christian Symbolism, and many of the eloquent, zealous and holy men who learned from the lips of St. Dominic and St. Francis, and transmitted their sacred fire. Louis was six years old when Dominic died, and he had seen his father, moved by the living eloquence of the departed Founder, go forth to suppress the Albigensian heresy. Louis VIII's death in that enterprise brought young Louis to the throne in 1226, the year that witnessed the passing of St. Francis. Anthony of Padua and Simon Stock, Clare and Agnes of Assisi, Philip Benizi, one of the earliest Servites, Peter Nolasco, Founder of the Order for the Redemption of Captives, Raymund of Pennafort, Hugh of Lincoln, Thomas of Hereford, and Hyacinth, apostle of many nations, were among the saints within his knowledge or acquaintance, and he talked with Brother Giles, the companion of St. Francis. Among the men of the century whose virtues raised them to the Papacy were the great Innocent III, John XXI, the Scientist; Gregory IX, the Canonist; Blessed Gregory X, Blessed Innocent V, St. Celestine V, St. Benedict XI, and the powerful but calumniated genius, Boniface VIII.

It will be seen that Louis had holy exemplars all around him, in church and school and cloister, of the first order of greatness. But on secular thrones and in royal houses he could also find them, even in his own. St. Eric of Sweden and St. Leopold of Austria had not long preceded him, and contemporary with him were St. Margaret and St. Elizabeth, both daughters of the royal house of Sts. Stephen and Ladislas of Hungary that took a whole Crusade upon its shoulders; St. Hedwiga, their relative and his, the princess who ushered in the greatness of Poland; his cousin, St. Ferdinand of Castile, conqueror of the Moorish Kingdoms of Murcia, Cordova and Seville, and his other cousin, Ferdinand's successor, whom history has entitled Alfonso the Wise. His grandfather, Philip Augustus, by tact and strength had made potent his sway over French and Anglo-Nor-

man liege lords, and his father, Louis VIII, "a lion to his foes and a lamb to the good," who cared naught for pomp or pleasure, and died in the service of the Church, enjoined him in his will "to found a church for the honor and reverence of My Lady the Virgin Mary." His other parent, Blanche, great as queen and wife and mother, who had the privilege of having two of her children raised to the Church's altars, used to say to him: "Fair son, I love you, God knows how dearly. Yet had I rather see you dead at my feet than know you to be sullied by one mortal sin." Louis, therefore, inherited the kingly and Christian qualities that ennobled him; and his whole environment quickened their development.

There was abroad the pulsing and heaving of many movements, a bursting forth of all human energies, long pent up and prisoned by barbaric repression, but now motivated and driven into universal expression by the full realization of an all-compelling Faith. The movement had been eight centuries delayed. The great doctors and churchmen and missionaries of the fifth century, such as Augustine, Ambrose, Jerome, Chrysostom, Leo the Great, Celestine, Patrick, were heralding the general bourgeoning of Christian genius when the barbarian hordes crushed it in the bud; and as these with long and painful toil were Christianized, the Mohammedan fanatics compelled them to confine the main expression of their energies to the sword. Patrick's dominion was alone untouched. There Christian culture found its full development; and his children, heirs of his zeal and sanctity, carried it through the continent and isles of Europe, marked their paths through tribes and nations with schools, monasteries and universities, all nurseries of arts and crafts and varied learning, and thus laid the foundation of the great renaissance of the thirteenth century. The monks of Cluny woke into new and stronger life the activities of the children of St. Columbanus and St. Benedict, and Gregory VII, in curbing the corrupting tyrannies of kings and barons, made possible the reign of a Saint Louis. The sons of St. Dominic and St. Francis created the atmosphere that made him fit into the world of his day.

The monastic and cathedral schools were grown into universities, and in Louis's era some forty, most of them still vigorous, received their charters in Italy, France, England, Spain, Poland and Germany. Louis himself chartered the University of Paris, and saw there thirty thousand students from all nations eager learners of great masters in arts, philosophy, theology, medicine and law. There were ten thousand at Oxford, and at Bologna, Rome, Padua, and elsewhere students crowded town and halls, showing that at that period, when Europe's population was less than fifteen millions, higher education was more widely diffused than in any other. And it was productive. Its logical and lofty thought refined the song of *trouvere* and *troubadour*, Minnesinger and Meistersinger; moulded into epics the Arthurian, Carolingian, Cid and Nibelungen legends;

begot the art of the "Romance of the Rose," of the satire "Reynard the Fox," and of the religious drama; shaped such inspired hymns as "Dies Irae," "Stabat Mater" and "Pange Lingua," and reached the culmination of poetic expression in the sublime masterpiece of Dante. Besides moulding the languages of Europe into fitting vehicles for every form of literary output, and teaching the world to think and write with logical precision, the thirteenth century laid deep the foundation of European law. Louis utilized his Professors of Law in founding French jurisprudence; his cousin, St. Ferdinand, did likewise in Castile; and in England, Italy, Saxony, Hungary, laws were written and codified into permanent form, thus affording to future generations a solid basis for development. The *Magna Charta*, with its parallels in Switzerland and Hungary, and the beginnings of representative government in England, France and Spain, were among the effects of intellectual enlightenment, which, if true, is always the seed of rational liberty.

But there were even greater educational influences at work. The schools sprang up beside the churches, and both grew simultaneously, the one into universities, the other into cathedrals and basilicas. But these were for all the people, who, rich and poor, lord and villein, put heart and hand and brain into the construction of the grandest monument, the finest home that man may build for God. The cathedrals were building while Aquinas built the "Summa," Dante the "Divina Commedia," and Giotto the frescoes of Assisi; and they are equally sublime. At Paris, Amiens, Rheims, Beauvais, Chartres, Mont Michel, Salisbury, York, Ely, Durham, Westminster, Toledo, Burgos, Brussels, Treves, Strasburg, Freiburg, Cologne, Pisa, Florence, Orvieto, even at Thronthem in Norway, arose massive harmonies of chiseled beauty, anthems in stone, poems in marble, which are to-day the wonder of the tourist, the artist's and the architect's despair. Neither modern wealth nor invention avail to rival them, for these evoke not the spirit of their builders. Even Mr. Roosevelt allows some merit to the Middle Ages for its cathedrals. Their mass his eyes have seen; but they should have seen much more. Those great buildings strewed all Europe—the churches completed in France alone during the thirteenth century are valued at five billion dollars—and each was many years in construction, often a century or more. They necessitated hundreds of trades, craftsmen in marble, stone, wood, glass, bronze, silver, gold, enamel, tapestry, lace, painting, etc., and therefore technical schools, and from these were formed the guilds, out of which grew much of the prosperity and social well-being and the liberties of Europe. The mere fact that the guilds of 51 distinct trades took part in an English Bible play of the time will throw some light on the commercial and social as well as religious influence of the churches.

St. Louis founded and extended hospitals and libraries, conducted extensive charities, and despatched at his expense missionaries to the Mongols and Mohammedans, but

in all this he was following an example that was set him in many centres, notably in Rome. He led a forlorn hope in two Crusades, but led a host of knights and commoners, who despite the bitter experience of former failures, risked life and possessions and the delights of home for the sake of Him who gave them. Their heroism and his, as well as the enlightenment, the benevolence, the sublime artistic achievements and the manifold greatness of the age, were all inspired by religion undefiled. That is the lesson of St. Louis and his period.

M. KENNY, S.J.

Merchant Gilds

The economic chapter of the history of medieval organizations opens with the *gilda mercatoria* or Merchant Gild. It is an institution peculiarly interesting from the most various points of view. It appeals alike to the historian, the lawyer, the social worker, the inquirer into the origin of corporations, the student of municipal government or popular civic activities, and to all who are following the momentous development of economic organizations in our day. Previous societies had been exclusively civic, social and religious in their scope. The new institution embraced all these purposes, although it was predominantly commercial in its nature.

No trace of any Merchant Gild can be found previous to the records of the Norman Conquest in England. It was here that it received its most complete development and exercised a greater influence than in Germany, France or any other European country. A reason for this fact may not improbably have been the comparatively late expansion of industry in England, which made commercial intercourse with the continent peculiarly necessary. Even in Anglo Saxon days the merchant who thrice crossed the ocean was raised to the dignity of a thane.

Whatever cause we may assign, it is certain that with the Norman Conquest a new era of commercial and industrial expansion opened up for England. Not only was foreign trade stimulated by the close relation of the Norman merchant with the continent, but a new impulse was given to domestic trade and industry. Probably the first clear reference to a Merchant Gild is found in a charter granted to the burgesses of Burford by Robert Fitz-Hamon (1087-1107).

The name given to the particular form of association which we are here considering is apt to prove misleading to the modern reader. The term "Merchant Gild" only vaguely implies the meaning it would convey to-day. Each craftsman, at this period, was likewise a merchant. He personally manufactured his wares and personally sold them in the market, at the fair, or in his own shop and home. He not only directly purchased the raw material of his trade, but at times even bartered with it. Thus the brewers of Hamburg are said to have been

the principal corn merchants of their city. Similar instances might readily be given in illustration from English history.

All the burgesses of these primitive communities could therefore be members of the Merchant Gild of their respective town or borough. Since, however, the possession of a *burgage*—the ownership of a town lot, apparently with or without a tenement, according to different regulations—was required for the right of citizenship and of the ballot, there would necessarily be many who could not fulfil this condition. Others again were not strictly resident inhabitants, while lastly there was a large unfree population, known from this time on as *villeins*. Members of all these grades could enter the gild. The *villeins*, however, were by no means admitted in every borough, and the exclusiveness of later gilds became more absolute as the town population grew, and the gradual emancipation of the unfree classes filled the cities with men who were often almost on a footing with the free burghers, although still in a nominal state of villeinage.

In illustration we may quote the answer made by the mayor and community of Bedford to the crown attorney who by royal authority had asked to know what inhabitants were admitted into their Merchant Gild. "Both burgesses (*i. e.*, citizens) of the town," they replied, "*and any others dwelling in the same*, from the time that they take the oath to preserve the liberties of the town and the king's peace and to maintain all other privileges touching the aforesaid town and gild, are admitted into the gild, so that they can then sell all kinds of merchandise by retail, and everywhere enjoy the aforesaid immunities and liberties, just as the burgesses themselves." (*Gross, The Gild Merchant, I, p. 38.*) It is evident, therefore, that citizenship and gildship were not synonymous, as has often been assumed.

The specific object of the Merchant Gild is likewise clearly defined in this quotation. It is briefly expressed in the words, "so that they can then sell all kinds of merchandise by retail." While a certain liberty was allowed to foreign merchants in disposing of their goods by wholesale in as far as this could not harm domestic trade, no one except a gildsman might in general deal in retail merchandise without being subject to tolls from which the members of the gild were free. The sale of certain products was moreover strictly a gild monopoly. It is probable however that the necessities of life were not ordinarily subject to such restrictions.

To judge fairly of these regulations we must bear in mind that, at least in the beginning, the gild was open to every merchant and craftsman in the town. Even foreign merchants not belonging to the gild might sell their wares at the great fairs and on market days, when the main purchases of the year were made. Merchants of neighboring towns might moreover receive the liberty of the gild, and an interchange of privileges took place. In some charters express mention is made of freedom

from toll throughout the realm. It is even believed that this was a general privilege of the Merchant Gilds.

In every case strict provision was made in the royal charter, or by the town authorities, to protect the gildsmen from the unlicensed competition of non-members or foreigners. The latter title was applied to all who were not townsmen. The isolation of the individual boroughs, the dangers often encountered in passing from one to the other, made the separation between town and town perhaps as great as that which now exists between country and country. Every stranger, though coming from the nearest city, was a "foreigner." The gildsmen therefore could not permit him to carry away at pleasure the wealth of the little community. Many exceptions, as we have already seen, were made in this medieval protective system.

The retail selling of merchandise by non-gildsmen was forbidden, not only within the borough, but likewise within the immediate neighborhood, so that there might be no possibility of circumventing the law. Thus the charter given by Henry II to Oxford lays stress upon the privilege of the Merchant Gild, "so that no one who is not of the gild shall presume to deal in merchandise either within the city or in the suburbs." (*Stubbs, Select Charters, 167.*) Frequently only certain classes of articles are specified as subject to such restrictions.

Although the Merchant Gilds were therefore, in a wide sense, trading monopolies, they can not even remotely be compared with the monopolies of our day, or with any that have sprung up since the Reformation. They are essentially different. This is at once evident from the fact that so far from seeking to bring about a concentration of trade in the hands of a few their object was to embrace all who could be considered merchants in any sense of the word, including the craftsmen of the town who even formed the overwhelmingly great majority of the original membership.

If, nevertheless, there always remained a number who were not members of the gild, and consequently were excluded from its public privileges, the reason is not difficult to see. It was upon the gildsmen, even though not citizens, that a large portion of the burden of taxation fell. They therefore demanded likewise the advantage of special privileges not to be accorded to strangers and others who had no share in paying the municipal expenses and answering the royal obligations placed upon the town. Such a demand was fully justified, provided it was not carried to excess. The first duty of the gildsmen was to pay *scot and lot*. This implied that they were to be assessed in proportionate shares whenever money was required not only for public improvements, but likewise to meet the exactions of the King. In the latter case particularly, there was question of forfeiting the dearly bought and jealously guarded franchises of the town itself should they fail in their duties. The Merchant Gild therefore was the last resource and the great strength of the municipalities with which it

was identified. The town developed and prospered along with it. Not only did the gild pay the imposed taxes, but it often undertook considerable works for the common good. The municipal welfare and the unsullied reputation of its borough was the main concern of the Merchant Gild.

That there were likewise serious disadvantages to be dreaded from excessive protection, and from abuses of power, leading to selfishness, need not be insisted upon. Like all purely human institutions, the Merchant Gilds had their defective sides due to mere misjudgment or to human frailties. Even in the most ideal earthly state we shall never be able to ignore the fact of the original fall. It is the ineffable blessing of Christianity that it has turned all our sources of suffering into fountains of merit by supernaturalizing our motives. The unflinching joy of the Christian life amid civic injustices and domestic afflictions, which to a greater or less extent will always exist owing to human selfishness, is the great truth of the Sacred Scriptures, that all things work unto good for them that love God.

Another vital difference between the Merchant Gild and modern monopoly lies in the fact that the right of the consumer was constantly kept in sight. The object of the gild was to set a fair price which should be neither exorbitant for the purchaser nor unjust for the tradesman. All trafficking above or below this just standard was certain to bring severe penalties upon the offenders. Heavy fines moreover were imposed for all dishonesty in weight, measure or quantity. The numerous records which remain show that these laws were duly enforced.

Lastly, all monopoly, such as the term implies at present, was not only strictly forbidden, but stringent regulations were drawn up to make it impossible. No individual or group of individuals could monopolize any product. Attempts to buy up goods, not to control the market—an offence so heinous that it was utterly unimaginable to the mind of the medieval gildsman—but to conduct a larger sale than was possible to others who were willing to make the same honest effort, was likely to meet with instant and absolute confiscation of the goods purchased for this purpose. The genius of the individual was to manifest itself, not by accumulating a vast fortune and by employing the greatest number of men, but by producing the most perfect article for the market. Each gildsman was to earn an honest income. No one was to monopolize or even partially control any industry.

JOSEPH HUSSLEIN, S.J.

The Elephant and the Tortoise

There is a class of scientists who are never at a loss for an answer to a difficulty. As soon as a problem is encountered a working hypothesis which gradually assumes an air of certainty is formulated. This hypothesis is concerned with one particular difficulty only. It is

framed to meet that difficulty and no other. It gives no thought to any other. It may even generate a hundred new problems in striving to solve one. That is of little consequence to the scientist. He is intent on an answer to his problem. For the time being that problem is his life. He has no thought for anything else. Others may puzzle over the difficulties to which his hypothesis gives rise. He will not. He will be true to the instinct of his ancestors. His ancestors are the Hindu astronomers. They were sorely perplexed about the earth's position and stability in the cosmos. They could not understand how the great sphere held its place with rigid uniformity. They put it upon the back of an elephant. But how was the elephant to maintain its place and poise? By standing on a tortoise. The earth rested on an elephant, the elephant stood on a tortoise. The tortoise? Its stability did not come within the purview of the Hindus' researches. They had found an immediate explanation for the earth's stability. Their hypothesis was so far good, that was enough. Their intention was fulfilled. Their descendants might worry over the problem of the tortoise, they would not bother about it.

The story is not as old as it looks. It is repeated daily in a certain kind of modern science. The mechanists are the Hindus. Physical and chemical laws are the elephant. Sometimes there is no tortoise. The elephant is left to swing his unwieldy legs in space at the peril of his life. Sometimes there is a tortoise in the shape of an Immanent Mind, whatever that may be.

The mechanists explain everything by purely materialistic laws. Physics and chemistry account for life and life's origin. These sciences explain sensation, thought and desire. They are a patient and obliging elephant. But do not look too closely at the beast. He is not as sturdy or as intelligent as he appears to be. He is apt to fall to pieces under scrutiny. The laws of physics and chemistry are purely materialistic. Thought and desire on the other hand are spiritual. There is no proper proportion between the material and the spiritual. The former, therefore, cannot be the effect of the latter; thought and desire—the spiritual cannot arise out of the material—physical and chemical laws. The elephant cannot become the progenitor of an angel; the effect must be proportionate to the cause. Mechanists shut their eyes and leave this vision to their descendants. It is worrisome. They cling to their elephant.

But what about their tortoise? There was a time when they had none. Some of them have found one now though. In fact, they were driven to invent one. Laws are laws. Laws demand a legislator. Law and legislator are correlative. There is the first reason for the necessity of a tortoise. Then, too, there is a supreme intelligence operating in the universe; that seems evident. Purpose, design, is found everywhere. The elements are distributed through space with the nice and exact proportion required for the life of man, beast and plant. The perfect balance is never lost. A complicated medi-

cine demands the labored attention of an acute pharmacist. The complicated medicine is the atmosphere with its balanced proportions of elements never lost. In the inorganic world the atoms and molecules of the same element, howsoever distant from one another, are obedient to the same law. The hydrogen in the sun is ruled like the hydrogen on the earth. A law-giver controls both. In the organic world the elements set up an entirely new code of operations. A different force is at work upon them. A law-giver is adapting means to a new end. And have you never noticed the overwhelming evidence of design in the structure of plant and animal? The very coordination of parts is eloquent of design. The adaptation of organs to their function is still more eloquent of purpose. The eye is adapted to seeing, in accordance with the minute laws of optics. The ear is adapted to hearing, in accordance with the laws of acoustics. There was prevision of an end, adaptation of means to that end. A machine which performs complicated functions with precision bespeaks an intellect which reasoned well. Eyes and ears and a thousand other organs in different animals perform their work excellently. No wonder the less radical mechanists invented a tortoise. The Immanent Mind is the tortoise.

The Immanent Mind? Yes, a great intellect in the world, as a part of the world. Let us see. There is law in the universe. Law demands intellect to frame it and will to promulgate it. That tortoise of the mechanists is not complete. It is intellect only. There must be will too. Hence, connected with the universe somehow or other there is something possessing intellect and will acting in a determined, definite, individual way, by framing, promulgating and preserving definite laws. In other words, there is a person governing the universe. Is he immanent in such a way that he is part and parcel of the universe? If so, he is not necessarily distinct from the physical and chemical laws of the mechanists. Quite true, they answer, for physical and chemical laws are but manifestations of this Mind, part and parcel of it, if you will. That is impossible. These laws are imposed on the universe. If they are not distinct from the Immanent Mind, that Mind must have been imposed upon the universe too. If that be true, there is something beyond it, above it, superior to it. The tortoise refuses to swing in the air. It demands a resting place. The mechanists must find one for it. Reason compels them to do so. They will find it in a supremely intelligent personal law-giver.

And if they examine that law-giver well, he will be God, the Creator of all, in Whom we live and move and are, God transcendent but yet immanent by an immanence which puts Him in all creatures and yet retains Him distinct from all creatures. The logical and necessary step beyond the tortoise puts us at the throne of God, whom all men are bound to seek and worship in spirit and truth.

R. H. TIERNEY, S.J.

The "Devout Roman Catholic"

This worthy person frequents queer company. Should anyone be preparing an attack on the Church, the "devout Roman Catholic" is ready to support him. According as the attack is more venomous, the Roman Catholic becomes "devoted," "fervent" and even "ardent." We, within the Church, do not presume to graduate so nicely the religious sentiments of our friends: the newspaper, the Protestant writer, the author can do so exactly. We should like very much to have a quarter of an hour's conversation with the "devout Roman Catholic." Unfortunately he reveals himself only to the enemy.

He, or she, went to church in England the other day. It was the Church of the Holy Name, in Manchester. It is a large church and there is generally a good congregation. Father Bernard Vaughan was preaching, so it was full. He was preaching about Kikuyu and, of course, it was packed. But his hearers were not "devout." They enjoyed his piquant descriptions of the confusion of the Established Church and even laughed outright. This filled the solitary "devout Roman Catholic" with disgust and indignation. He, or she, rushed out to confide those feelings to a member of the Church of England—at least so that member of the Church of England says, for he wrote the whole matter to the papers immediately, and assured the public that the Roman Catholic was "devout." The member of the Church of England called Father Vaughan "flippant," a "tickler of the ears of the groundlings" (Dear old misquotation! How often have you served the indignant against Father Vaughan!) "a *farceur*," a dealer in "coarsest gibes," especially against "Anglo-Catholics," and asked: "What do the responsible leaders of thought in his Communion think of his pyrotechnics." Evidently the member of the Church of England was very angry. Evidently, too, the "Roman Catholic" did not rise to his lofty tone, otherwise "fervent" or "ardent," not merely "devout," would have been the epithet.

We do not understand what a "responsible leader of thought" is. Such officials may exist in the Church of England, though to whom they are responsible is impossible to discover. The Catholic Church is governed by its lawful pastors, who, despite the "devout Roman Catholic's" disgust, seem to have a pretty decent opinion of Father Vaughan.

That Christian Science is something more than a "harmless delusion" has again been demonstrated by a recent occurrence in New York. A baby fell sick and its pious parents, instead of calling in the doctor, summoned a "Scientist." Then the child was doubtless assured that there was nothing the matter with it, as sickness and pain are not realities. It seems, however, that the unreasonable infant refused to be convinced by this argument and was even perverse enough to die, and that too of so

unreal a disease as diphtheria. Meanwhile the baby's real sister had been going to school and gave the germs of the unreal contagion to seven of her real companions. The papers took the matter up and now a few bigots are beginning to suspect that these "nice, cheerful Eddy-ites" have some beliefs that may at times be prejudicial to the public health.

CORRESPONDENCE

Catholics in Bombay

BOMBAY, January 4, 1914.

The recent appointment of Doctor D'Monte as an additional member of the Legislative Council of the Governor of Bombay, and the establishment of a Catholic Gymkhana, have attracted a good deal of attention to the Catholic community in Bombay. These events imply a recognition by the Government of the right of the Catholics to have a voice in the administration of the affairs of the Presidency and a desire to place them, as far as may be, on a footing of equality with the other communities.

It is indeed a matter for surprise and regret, that the Catholics in Bombay and the suburbs, who number, roughly speaking, over 100,000, should have allowed themselves to be completely outstripped in the struggle for existence by communities whose connection with Bombay is comparatively of recent date. The causes that have contributed to this result are not far to seek; they are in the main a want of facilities for education in the suburbs, a deplorable state of illiteracy among the lower classes in the city as well as the suburbs, an absence of a spirit of commercial enterprise and of that telescopic faculty of looking into the future which is so necessary a condition of economic progress, and finally a complete absence of co-operation among the different sections of the community, each of which has been so far working out its own ends and aims more or less in a state of "splendid" isolation from the others.

Of the three local groups that can be most easily identified the Bombay East Indian community stands first in order of time. The history of Bombay, it has been well said, is a history of the growth and settlement of the different peoples and races that have at various times made it their home of adoption. The Bombay East Indians, however, are not settlers or their descendants: they are children of the soil, the descendants of converts from Hinduism made by the Franciscans in the fourteenth, and the Jesuits in the sixteenth centuries of the present era. In the earlier days of the British occupation and earlier still under the Portuguese they no doubt helped to make the history of Bombay, holding large estates and properties in the city as well as the suburbs and also high posts in government offices. But these estates and posts have long since passed to other and alien hands, and in the villages around Bombay the poorer members of the community are mere hewers of wood and drawers of water. The Bombay East Indians living in the city come under the Propaganda Jurisdiction of the Jesuit Archbishop of Bombay; those in the suburbs are mostly under the Padroado Jurisdiction of the Archbishop of Damaun.

Next come the Goans. They hail from Goa, the city of Affonso Albuquerque, hallowed by the presence of the incorruptible remains of St. Francis Xavier, and the capital of the Portuguese possessions in India. Their

connection with Bombay dates back to the time of the Portuguese conquest of the island. But with the exception of a few families the present-day Goans are temporary settlers, whom the necessity of winning their daily bread has torn from their homes in their beloved Goa.

They are divided into a numerically small higher class and a large lower class; the line of cleavage between the two, however, is not an ineffaceable one, many of the latter finding their way into the former by a gradual process of amelioration. These two divisions are further sub-divided into Brahmins and Chardos (Kshatriyas) in matters social, by the caste-system to which the Goans still cling very tenaciously. The higher class produced in the past some eminent doctors and still shows a decided leaning to the medical profession; Goans of the lower class are generally knights of the ladle or waiters in hotels, restaurants, and steamers, and have acquired a fame in matters culinary comparable to that of the French chefs in Europe. The community as a whole is remarkable for its skill in instrumental music. The Goans are very patriotic and have always the welfare of Goa at heart. They ever cast a wistful look at their native land, the land flowing with milk and honey and also abounding in pork and feni (a highly spirituous liquor made from the fermented juice of the cocoanut-tree). They are very much attached to the Portuguese Government and proclaim their loyalty thereto from the housetops on every possible occasion, without prejudice however to their loyalty to the British Government which has given in the past, and still gives, employment to many of them in its offices. This attitude of the Goans finds a justification no doubt in the fact that while their permanent homes are in Goa, their temporary ones are in Bombay. It goes without saying that the whole body of the Goans is under the Padroado Jurisdiction.

The Mangaloreans constitute the last though not the least of the three sub-communities. They form a compact little community which has been slowly but surely acquiring strength and influence in this highly cosmopolitan city. The Mangaloreans, properly so called, are all drawn from the educated class of Mangalore and the suburbs, but of late an undesirable element from the remote parts of the District of South Banara, of which Mangalore is the capital, has been finding its way up to Bombay and misappropriating to itself the name "Mangalorean," to which it has not a shadow of a claim.

It is not more than twenty-five years since the first batch of Mangaloreans stepped on these shores, but this period of time, short though it has been, has sufficed to enable them to win their way to distinction in various walks of life. They can at the present moment point to two of the members of their community who hold respectively the responsible posts of a Sessions Judge and a Deputy Accountant-General. From a spiritual point of view they owe allegiance to the Archbishop of Bombay; from a secular point of view they are the subjects of the British Government, their loyalty to which has been shown in more ways and on more occasions than one. It may not be out of place to mention here the fact that the substantial help given by the community in Mangalore, at a time when South Banara had not been incorporated into the Indian Empire, to the British during the war with Tippu Sultan brought down upon them the wrath of that potentate and the subsequent deportation of 66,000 to the prisons of Seringapatam.

To conclude, the Catholics in Bombay are a body, not homogeneous, but rather composite in its nature. But

their common Faith, interests, and aspirations constitute a bond of union that should knit them together closer than heretofore. The Hindus, Parsees, and Mohammedans are reaping to the fullest extent the benefits of fusion and union of the divergent elements in each of these communities; what has been done by them in that direction is surely not outside the scope of practical politics in the case of people belonging to the household of the Faith. An intelligent appreciation of the economic and social problems facing the community and a stern determination to solve them adequately, setting aside all petty party-feeling, parochial interests, and parish politics under the guidance of acknowledged leaders, is the only way to the uplifting of the community above the low level to which it has fallen. The best way to achieve this result is to form a federation of the different associations that represent the sub-sections in their corporate capacity, and a federation the Catholics of Bombay should proceed to establish without any further loss of time, heedless of the attitude of certain raw converts and carping critics who make use of a dangerously slipshod facility of speech and writing to air their own preconceived views and discourage every suggestion of combination or federation.

SYLVESTER J. NORONHA, B. A. S. J. C.

The Catholic Press and Pius-Verein in Austria

Until the year 1905 the Catholic Press in Austria had practically no standing. Only one Catholic paper of any importance existed and that was published in Vienna. The political power and energy, which were concealed in the Catholic Press and waiting to be used, had not been recognized as yet by the people. On the other hand the *New Free Press*, under Jewish influence, acted as Czar in the news-world of Austria. No Minister could assure himself of political success without its friendship. Even to-day the strength of the Press hostile to the Catholic Church is by no means crushed; but it is weakened and on the decline since the Catholic Press has entered the lists.

The Pius-Verein, named after Pope Pius X, was organized on Catholic Day, 1905, in Linz. Its purpose was to establish a permanent fund for the Catholic Press; to arouse enthusiasm among Catholic people for this cause; to guard the interests of the common-folk and show them clearly the pernicious, disastrous and destructive conditions which the Anti-Catholic Press was bringing about. Austrian Catholics had long been drinking from polluted wells. The Pius-Verein aroused them from their lethargy and established itself in every part of Austria. As a consequence there are now more than 930 Branch Divisions throughout the country. Every year each of these Divisions meets and discusses the development and needs of its own district. Then there is the yearly General Congress of the delegates of these Branch Divisions. Besides these two assemblies there is edited five times every year a paper called *Mitteilungen des Piusvereines*, "Communications of the Pius-Verein," of which over 150,000 copies are printed. It sums up the work of the Branch Divisions and General Congress, gives the data of the whole organization and discusses plans for the future.

During the eight years of its existence the Pius-Verein has grown in membership to 140,000. On its roll are the names of Austria's best and most prominent citizens. The President is Count Franz Walterskirchen who has shown untiring energy in his efforts to lead and advance the organization. The mainspring of the enterprise is

Father Victor Kolb, S.J., who has done so much in this line of work in Vienna that he is known throughout Austria under the popular name of "The Apostle of the Press." But the work owes its success not merely to the members of the Kaiser's illustrious household, many of whom have in no small way furthered it, nor to the clergy who have zealously assisted the cause—but if one wants to trace and analyze the success he will find it is due to the laboring man, to the young girls working in the stores or in the fields, to the young men of the various Sodalities, to the domestics and to the hale, honest, God-fearing old peasant and his devoted wife—to the good old Tyrolean Bauer. In the edition of *Mitteilungen des Piusvereines* for September and October, 1913, we read that the Tyrol alone has contributed 130,000 kronen (about \$26,000) to the Pius-Verein for the Catholic Press. Individual cases of assistance are quoted that are really heroic. Imagine a peasant girl giving 200 kronen (about \$40) for the work, a country servant leaving 400 kronen (\$80) in his will for the same cause, and an aged woman in a small town near Innsbruck bequeathing 5,000 kronen (\$1,000) to the Society. Since the foundation of the Pius-Verein the total contribution from all Austria has been almost 2,000,000 kronen or about \$400,000. Who can calculate the self-sacrifice, renunciation, noble generosity and devotedness which this sum represents. What a lesson to American Catholics who have a Press war to wage at the present day—a war against the Socialistic Press and Anti-Catholic Press in America. To conquer such enemies it needs the support of the masses of the people, it needs the co-operation of the working classes, it needs the unswerving allegiance of upright Catholics and honest Christians.

Hence it is that the Pius-Verein has successfully helped the Austrian people. The increase of Catholic readers has been wonderful since the Verein's establishment. During the Eucharistic Congress in Vienna in 1912, the *Reichspost*, the largest Catholic paper in Austria, increased its circulation by 1,200 yearly subscribers in Vienna alone. Since the last Balkan war the authoritative prestige and news reliability of the *Reichspost* has been doubled. During this Balkan war the reports of the *Reichspost's* staff were the only ones allowed in the officers' quarters. The *Reichspost* was appointed by the government to act as the official news organ of the war. It is the newspaper par excellence of all Austria.

The Pius-Verein has introduced many modern American and European journalistic improvements in its methods, so that its excellence has extorted the reluctant admiration of even those who have no special sympathies with it. Its progress and efficiency are such that the Austrians look upon it as a national monument of honor, and can in a manner compare it with the American Associated Press.

What many modern journals lack, the Austrian Catholic Press has in abundance, namely, it has learned the cult of facts, it is fair and frank, it fights against impure literature and hates immoral and suggestive writers, it is the champion of pure and wholesome books, and can parry every thrust directed against whatever is good and noble. It has taught the people that while "the times change very much and men change with them, yet purity and truth and God must ever be the same."

"May the work of the Pius-Verein and the Catholic Press of Austria prosper and go on forever," was the wish which a veteran Kaiserjäger of the Tyrol expressed while sending a contribution from far-off Chicago. That is also the wish of every Austrian. And may it come true!

H. P. MCGLINCHY, S.J.

A M E R I C A

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The Campaign of Slander

The account of the libel suit entered by Supreme Knight James A. Flaherty against two men who printed in Philadelphia and circulated through the country the bogus Knights of Columbus Oath makes instructive reading. The men admitted, says the *Philadelphia Record*, "that the circular was a base calumny and absolutely without foundation," and agreed with Mr. Flaherty that "this alleged oath is a tissue of falsehood from the first word to the last." But "they had been duped," and this is where the instruction comes in. They had got the oath from the *Menace*—we regret to have even to mention its name—and their lawyer applied to it for proof. The unscrupulous baseness shown in the editor's reply is in keeping with the matter of his organ:

"The alleged oath which your clients in Philadelphia were arrested for distributing was circulated in practically every State during the late campaign, and the demand upon us for this document was something great, and we had received copies of them from so many sources we simply printed and handled them as we would any other job of printing to supply the demand, and while we have no apologies to make for so doing, we do not have any evidence that the oath is one which is taken by the members of the Knights of Columbus. We feel sure it would be folly for you to base your defence on the authenticity of this document."

To complete this picture of unblushing rascality, the writer coolly admits that he has never seen the Knights of Columbus ritual, "and a statement in a recent issue of the *Menace*, which led you to believe we had it in our possession, while somewhat of a bluff on our part, was based on the fact that we know where it can be had." The Judge in suspending sentence against the libelers, at Mr. Flaherty's request, paid a suitable compliment to the Supreme Knight and his Church and Order, and the case was over. It was established in public court that the Knights of Columbus take no oath of any kind, but make

an affirmation of loyalty to their Church and to their country, which does them credit as Catholics and citizens; but the confessed liar, the distributor through all the States of the Union of a million weekly slanders on sixteen million citizens got off scot free, and the next day his foul sheet was selling on the streets of Philadelphia.

In a masterly analysis of the causes of bigotry and its widespread campaign of calumny—which he attributed mainly to jealousy of our growth, indecency's hatred of decency and decent living, the debauching of public morals by a licentious press, and the consequent commercializing of slanderous obscenity—Archbishop Glennon recently deplored the fact that the laws, while prohibiting libel against an individual, permitted the vilification of the many, the distant and the dead, of a whole State and Church and people, and thus render the vindication of our dearest rights impossible by legal process. There are many jurists who hold that the law is quite capable of stopping the transmission through the mails of this deluge of foulness and slander if only its guardians were resolute to enforce it; and much can be done to stimulate their resoluteness. Meanwhile we can give calumny the answer which Archbishop Glennon rightly deems the best in the long run:

"It is, that every Catholic shall so live, so speak and act that no just criticism can be pronounced against him. Every Catholic can so inform himself that he can make an intelligent defence of his faith; he can answer lies by telling truth, and show in his life to all the world that the standard of faith and morals that he follows is as high as Calvary and as sacred as the Christ Who was there crucified"; and he can solace and strengthen himself with the thought that "the very persecution we suffer is, in the words of the Master, a proof of the divine origin of our Faith."

Women Register in Chicago

Chicago women to the number of 153,897 registered on February 3, preparing to exercise their newly granted suffrage at the next city election. This number, with 85,161 men who registered during the day and with the 437,346 male names entered on the lists of the last city election, brings the total registration up to 676,604, the greatest polling list of any city in the United States. Although novices in politics, the new voters proved themselves quite able to marshal their forces in a way that astonished keen and skilled men workers in the political game. The first day's results far surpassed the forecasts of their own leaders, and now it is affirmed that new and greater surprises await Chicago on the second registration day, which comes next month. Even mildly interested onlookers are not unprepared to find verified then the claims of the women enthusiasts organized to see that the qualified women voters put their names on the lists,—and these are boasting that the women in

Chicago will add 100,000 more names to the electoral lists on that day.

The experiment of women's influence in city government in a municipality like Chicago will be watched with closest concern everywhere. Of course the splendid spirit of the new voters in carrying on the campaign which preceded the first registration day is accepted by many as an evidence that this influence will be for cleaner politics. We certainly hope it will be so. It was Archbishop Riordan, we believe, who directed the priests of his archdiocese, once woman suffrage became an accomplished fact in California, "to take seasonable opportunity of advising our new electors to register, that they may be at all times prepared to give their service in making California a model State, and of handing down to the children that come after them a tradition of righteousness and of unselfish patriotism." And Archbishop Riordan's exhortation seems to have been used to good purpose in the campaign just closed in Chicago. For weeks the *New World*, the official organ of the Archdiocese of Chicago and of the Ecclesiastical Province of Illinois, has run this appeal in a prominent place on its editorial page: "Whatever may have been the attitude of Catholic women previous to enfranchisement, the possession of suffrage imposes a moral obligation. Apathy now can only result in disaster. Good women may not vote, but undesirables will. Catholic women therefore should not fail to register on February third."

Don't Buy Them!

Boston *Truth* recently published the following well-merited denunciation of the "lupanarian philosophy" that is being shamelessly propagated nowadays by "supposedly reputable newspapers":

"Morrison I. Swift, irresponsible preacher of everything destructive of the home and civilized society, was given a page in last Sunday's Boston *Herald* to carry to the homes of the *Herald's* readers his disgusting doctrine of free love and state-reared children—the doctrine that marriage is a tragedy and the home unnecessary. We hear and read a great deal these days about an 'awakened public conscience' respecting business and political ethics, but we hear nothing of an awakening that will make it unprofitable for a daily or weekly or monthly press to invade the sanctity of the home with such unconscionable indecency and dangerous social heresy. And still people wonder why a wave of immorality is sweeping over the land! And still they wonder why the moral welfare of boys and girls has become a problem, not only for the anti-vice societies, but demanding special attention of police authorities, city governments and state legislatures! How long before the fathers and mothers and teachers and preachers of the land will rise in their wrath and smite these shameless purveyors of evil?"

But what should be said of Catholics who bring into their homes papers spreading such abominable doctrines as those taught by Swift? Is the five-minutes' instruction

reluctantly listened to at Sunday's Mass anything like an effective antidote? Certainly not. Poisonous journals should be kept out of the home and Catholic papers brought in. If the Catholics in this country, as we have repeatedly said, would only stop buying papers that publish articles by writers of the Swift type, what an improvement would follow in the moral tone of our daily press.

The Castellane Case

Now that the Castellane-Gould case has come up for its third hearing, there are some Catholics who are very much disturbed over the possible result. Why they should be disturbed we do not see. Probably they themselves could not say. The only rational cause of disturbance would be distrust of the Roman tribunal. Protestants in their ignorant prejudice say things sometimes, it is true, not only derogatory to, but also defamatory of the Roman Curia. But this is no reason why Catholics should doubt that the Rota is an upright court, that its procedure is reasonable and just, that its judges know the law and will decide according to it. Still, to take away any pretext for anxiety, we may say that on looking over the decisions of the Rota for the past few months we find decisions against applicants for a decree of nullity in the original marriage contract in which the parties were persons of wealth and influence, while there are decrees in favor of applicants neither the one nor the other. Wang, a Christian Chinese, got his on the ground of error regarding the person. He intended to marry a certain Chinese woman, but as she was not willing, her friends substituted another. Do, a woman of Cochin-China, and To Bai-Ja, a woman of New Pomerania, got theirs for lack of interior consent, exterior compliance having been procured by parental violence.

A Chemist and a Chemist's Ethics

As a rule chemists do not moralize. They are plain, matter-of-fact men, more interested in retorts and test-tubes than in ethics. Sir William Ramsay, however, has broken the rule. He has been moralizing before the "Institute of Sanitary Engineers." His subject was the "unfit," the physically unfit, no doubt. He has a plan to settle the problem to which they give rise. His solution is as old as the Spartans and quite as immoral as the Spartans. The unfit are to die outright. It is better so. That is Sir William's solution.

A code of ethics which contains such a doctrine is simply brutish. It violates reason and all the higher instincts of man. Were it put into effect man would degenerate into a creature more base than the domesticated quadruped which symbolizes all that is disgusting. Our higher emotions act as powerful agents in keeping us on the plane where we now are. Sympathy fills our hearts with tenderness and makes all the world our kin. Self-

sacrifice draws us near to heaven, and thereby promotes social progress in a marked degree. But sympathy and self-sacrifice and every other emotion distinctive of a true man would be destroyed by Sir William's ethics. Attila would replace the sweet Poverello; Genserich, St. Francis de Sales. Men would worship brute strength and lust and drink human blood in glee. The Spartans loved some such doctrine. The Spartans became splendid beasts but poor apologies for men. Their code of ethics emptied their hearts of even elementary virtues and their heads of intellectual gifts. Sparta's only heritage to the world is an unsavory reputation. History can repeat itself. Had Sir William's doctrine been put into effect, many of his famous countrymen would never have lived to illustrate their land by their intellectual gifts. The sickly Darwin would have been etherized. The weak Spencer would have been strangled. The dyspeptic Carlyle and de Quincey would have been chloroformed. The crippled Pope would have been drowned. Sir William would have rejoiced in his noble achievement. The unfit must die, forsooth. But who are the unfit? Those whom God in His wise providence has afflicted with disease? We doubt it. Sir William's speech leads us to suspect that the unfit may be sound of limb. No man is unfit whose life is making the world better and sweeter. No man is fit whose doctrine is degrading the world. It were better that the latter die. The human race would profit by his death.

An Anglican Solution for Kikuyu

Newspapers devote so much space to the prize-ring that most of us know what side-stepping means. The Church of England is quite skilful in side-stepping. The art is a useful one, but we think that a pugilist who had no other would not find it sufficient to maintain himself before an adversary. But this is the condition of the Church of England, it can side-step, it can do nothing else, and it is side-stepping constantly. That it will side-step in the Kikuyu affair is a foregone conclusion, and one who is described as "perhaps its most learned canonist" has shown it how to do so.

The Reverend Edmund G. Wood, the canonist in question, begins by bewailing the Zanzibar letter, or, in other words, the necessity of side-stepping that it has brought about. He then goes on to say that the Bishop of Zanzibar has made a great mistake in appealing to the *Ecclesia Anglicana*. It is to the Catholic Church, "her tradition, law and custom," that he must appeal. "I fail to understand," he continues, "how he can be said to be doing work for the *Ecclesia Anglicana* or in what sense he was sent by the *Ecclesia Anglicana*, or how anything that *Ecclesia Anglicana* (if there were such a thing) may say or do, can really affect his position." The side-stepping is clear. He must go by the Catholic Church; but according to the views of the learned canonist the Catholic Church is in a state of suspended animation and, there-

fore, can not direct him. Hence he must sit still and do nothing, as the Church of England intends to do.

Could one stop at this he would be inclined to cry: "How beautifully simple!" Unfortunately the antagonist will follow up the attack saying to the Bishop of Zanzibar: "You do not intend, I presume, to set up a new sect in Africa based upon your own views of the teaching of the Catholic Church? You must communicate with somebody. Is it to be with the promoters of Open Communion, with the whitewashers of those who attack Our Lord's divinity, with those who advocate masterly inactivity? You can not sit still and do nothing. You must take one side or the other. Either that of the *Ecclesia Anglicana*, a reality, the learned canonist notwithstanding, or with the Catholic Church, in its concrete reality, united with the Vicar of Christ."

The Birth-rate in Ireland

One of the readiest and truest tests of a country's progress, material as well as moral, is the birth-rate. Mr. Roosevelt said truly to the doctors of the Sorbonne that "the chief blessing for any nation is that it shall leave its seed to inherit the land. It was the crown of blessings in Biblical times and it is the crown of blessings now." He added that failure to increase, when due to wilful fault, "is one of those crimes of ease and self-indulgence which in the long run nature punishes more heavily than any other," and that refinements of life and taste and material progress can never compensate a people for the loss of the greatest of the fundamental virtues, "the race's power to propagate the race."

Fidelity to this fundamental virtue has contributed more than any other natural cause to the continued and exceptional increase of the Catholic population wherever its people are Catholic in practice as well as in name. The fact that, as a whole, Catholics preserve that virtue and Protestants do not explains the phenomenal growth of the one and the decadence of the other in New England. One can appraise the vitality or decline of Faith in the various provinces of France by comparing their birth-rates. But the birth-rate is not always an infallible test. If for compelling or sufficient reasons a considerable portion of the population abstains from marriage, it may happen that those who do marry have large families, and yet that the general average is low.

Ireland is one of the countries where Catholicity is vigorous and the fecundity of the race is proverbial; yet the statistics make her birth-rate one of the lowest among the nations, and only a few points ahead of France. Father Thurston, S.J., explains the puzzle in the *London Tablet*. Partly because of emigration, which carries away the young and vigorous, leaving behind an undue proportion of the aged, and partly because of the poverty and lack of means that have been widely prevalent, there is a greater proportion of unmarried adults in Ireland than elsewhere in Europe, while at the same time the

birth-rate among those who marry is the highest in the world. The crude birth-rate, that is, taken in relation to the whole population, married and unmarried, was 22.7 per thousand in 1901, but calculated in regard only to those who are married, it rises to 36.1; and though the number of marriages had decreased in the decade, the proportion of births to a marriage had increased, while the corrected birth-rate of every other country had fallen in the interval. This is particularly honorable to Ireland, owing to the fact that the same causes which make marriages infrequent necessitate the postponement of many until late in life.

Father Thurston is considering the census of 1901, but the latest shows that the Irish birth-rate has advanced statistically and otherwise. Improved conditions have enlarged the number of those who have sufficient competence to marry, and there is good reason to believe that with the industrial revival that self-government will foster its young men and women will live and marry and prosper in their own country. It is one of the strongest indictments against misgovernment that conditions could have been such that in 1901 over thirty-two per cent. of marriageable women were single; and it is the highest testimonial of Ireland's purity that its rate of illegitimacy remained, nevertheless, the lowest of all nations. We may, therefore, hope that when normal conditions are restored it will receive the Biblical blessing in its fulness, and its seed shall plentifully inherit the land.

Is the Language Difficulty Insuperable?

It used to be said, years ago, that a United Italy was an impossibility; that Piedmontese and Tuscan and Roman and Neapolitan and Sicilian could never be welded together into a compact nationality. Yet to the outside world it appears, with the exception of the Roman question of course, as homogeneous politically as most European countries. What adds to the peculiarity of the phenomenon is that, contrary to what is commonly believed, the people of the Peninsula do not all speak the same language. Thus, "Vega," a syndicate writer for the press, informs us that there are some communes in Italy in which all, or nearly all, the inhabitants speak Slavonic (Servo-Croat), German, French, Albanian, Greek or Catalanian. Slavonic is spoken in Istria, Dalmatia and a few communes east of the Veneto, German is spoken in some of the communes towards the northern limits of the Friuli; in the Seven Provinces, of which the chief city is Asiago, in the province of Vicenza; in the northwest of Bassano, and in the so-called Thirteen Communes, north of Verona.

In the district of Aosta, French is spoken in the towns, but the peasantry speak an *occitanico* dialect. In the district of Pinerolo, French is spoken in the Alpine Valleys of the Pelice and of Lucerna, inhabited by the Valdesi, as well as in the Valley of Fenestrelle. The Albanian tongue is heard in those towns and districts where in the

time of Demetrios Kastrioti, the Albanian refugees sought shelter, more precisely in the communes of Calabria Citeriore. Greek is spoken in those parts where the Greeks, who fled from the tyranny of the Turks, first settled, that is in the commune of Rossano (Calabria Citeriore), Corigliano d'Otranto (province of Lecce), Catatorio, Melito, Roguti, Condofuri, Bovo-Ardeto, and S. Agata del Bianco in Calabria Ulteriore. Finally Catalanian is spoken by the majority of the people of Alghero in Sardinia.

From such a statement of conditions it would appear that the language question is not an insuperable difficulty for united action in any country. Indeed it does not seem to interfere with the carrying out of an identical political program in countries which are utterly antagonistic to each other not only in language but in race, traditions, commercial interests, patriotic aspirations, etc. Thus the tension between France and Italy is at present very acute, yet there is a remarkably cordial unanimity on the part of the Governments of those countries in their efforts to eliminate Christianity. Their legislative enactments for schools is a case in point, not to mention many other features of their program. No doubt there is some secret power back of it all, and possibly Catholics might learn a lesson from this unity in diversity.

Intercollegiate Socialist Society

Socialism is making strenuous efforts to introduce its errors, social, economic and religious, into the American class room. It would above all obtain possession of the future intellectual leaders of the nation by organizing its study clubs and diffusing its literature among college men and women. We are told that at the present time Socialist study groups exist in between sixty and seventy universities and in more than a dozen alumni centres. The New York alumni chapter has a membership of three hundred and fifty. Berger, Stokes, White and Walling have made special lecture trips among the New England colleges under the auspices of the Intercollegiate Socialist Society. In addition to this propaganda tens of thousands of Socialist leaflets have been scattered throughout the various institutions of higher learning.

To show how systematically this campaign is carried on we need but quote a circular which is being sent to the various colleges. "We have received several inquiries," it reads, "from prospective college students and others as to what colleges in your section of the country have courses in Socialism, and just how extensive these courses are. Would it be possible for you to answer the questions on enclosed sheet relative to this matter, as we are anxious to give as complete information on this subject as possible."

To the many dangers which have at all times surrounded the Catholic student frequenting non-Catholic colleges and universities has now been added this new method of teaching rationalism under the guise of economics, and

revolutionism under the pretense of promoting social zeal. Many of the most brilliant, but likewise most erratic, minds among the students are caught by the sophisms of Socialistic teachers and the apparent altruism of the new movement. Others are easily drawn down with them in the whirl. It is evident, therefore, how doubly serious is the duty incumbent upon parents of sending their sons and daughters exclusively to Catholic colleges and universities. Courses which in themselves may appear innocent are indirectly made an occasion of misleading the young or exposing them to surroundings which must jeopardize their Faith. Catholic parents who neglect the warnings of the Church in this most important question incur indeed a heavy responsibility before God. The duty of Catholic colleges in this matter need not be pointed out.

LITERATURE

The Vatican. By Canon Hugues de Ragnau. New York and London: D. Appleton & Co. \$4.00.

Catholic Religion. By Rev. Charles Alfred Martin. St. Louis and London: B. Herder. Paper binding, 35 cents; cloth, 75 cents.

"The Vatican" is a finely bound and well produced volume, outlining in 450 pages the government of the Church, her principles, character and history. It is well proportioned, judicious and fairly accurate, if somewhat grandiose and even more vague than is the wont of outlines. Its treatment of Catholicity in the United States is carefully done, though the statement that "four-fifths of the Catholic youth in America who attend college are found in the [non-Catholic] Universities" is greatly overdrawn. Its account of Catholicity in the British Isles overlooks Ireland altogether and repeats Mr. Lilly's feat in "The Catholic Encyclopedia" of describing Catholic Emancipation without mentioning O'Connell. It has the appearance of having been made primarily to sell, and the price is too high even for those who judge a book by the cover. With the exception of the first chapters on the Papal household and the Roman Curia and their functions, it covers much the same ground as the book with which we have bracketed it.

But the method and execution are quite different. "Catholic Religion" is a revised edition of an unadvertized book that has run into the fifteenth thousand in three years. Though at less than one-tenth of "The Vatican's" price, it carries forty more pages and many times more matter. It also excels the dearer book in order, definiteness, accuracy and style, and is more up-to-date by a decade, bringing its events and statistics well into 1913. Part I expounds the religious nature of man, the existence of God and the Divinity of Christ; Part II, the Church and its powers and functions as established, authorized and acting, and its relations towards the Bible, science and society; Part III, Grace and its channels, the Holy Sacrifice, the Sacraments, Sacramentals, Prayer, Purgatory, etc.; Part IV, The Church in History, recounting clearly and concisely its battle with the Roman Empire, the conversion of the nations, the crusades, the activities of the Popes, missionaries, monasteries, schools and universities, the culture of the Middle Ages, the Reformation and its consequences, the Church in the United States, and its present position throughout the world.

This rapid summary conveys no idea of the vast amount of information it packs into its pages and the order and readability with which it marshals its facts and expositions. Illustrated by apt citations from Catholic and Protestant alike, firmly buttressed by figures and statistics, and combining the solidity

of Schoupe's "Religious Instruction" with the pleasing persuasiveness of "The Faith of Our Fathers," it is a miniature Encyclopedia of Religion that meets the needs of the modern man at every point, and is set forth in his language. The chapter on Scientists could be emended and enlarged, and fuller references would increase its value; but as it stands we can say with the *Ecclesiastical Review* that "it is a volume which of all others we should recommend to seekers after religious truth." It is equally useful for Catholics and non-Catholics, and it is fortunate that its wonderful cheapness of price facilitates the wide circulation it deserves.

M. K.

The Life of the Venerable Father Junipero Serra. By FRANCISCO PALOU. Translated by C. SCOTT WILLIAMS. Pasadena: George Wharton James. \$10.00.

The author of this work, published in Spanish in the City of Mexico in 1787, was one of Junipero Serras' companions in the missions of Alta California. It is written in the usual style of all the biographies of holy men and women, and we find it both interesting and edifying. Indeed, with regard to the latter quality, it is such that we wonder that men like its editor stop short at dabbling in the history of the Californian Missions as a means of livelihood, refusing to go further to recognize in the spirit of Junipero Serra and his Franciscan brethren clear evidence of the sanctity of the Catholic Church as distinguished from their own denominations, and therefore the proof that it alone is the Church founded by Christ.

Mr. James writes an introduction to the effect that the fact of this life not having been translated before is a blot on the character of the Californian people, which he has removed. We do not see it in that light. As a source of history the life has long been known and used. As an ascetic work, which it is first of all, it hardly concerns "the state-pride and self-respect . . . of a great state and its progressive people." There is a reason why it should be dedicated to five gentlemen; there is no reason why we should be told in the dedication that two of them have built electric railways over the roads trodden by the holy friar; nor that a third is the proprietor of the Glenwood Inn; nor that a fourth is the president of the Y. M. C. A. But, as we remarked once before, in reviewing a book by Mr. James, he seems to have his own idea of the *utile* and the *dulce*, and we suppose that he mixes them with a very clear notion of what "*omne tulit punctum*" should mean for him. Why state-pride, or self-respect, or any other motive should lead one into the extravagance of paying ten dollars for this work in buckram—fifteen or twenty dollars for more expensive bindings—we cannot conceive; the less so as the five gentlemen to whom it is dedicated seem to have contributed to its production.

The translation seems to have been fairly well done. However, *marino* should be translated "sailor," or "mariner," instead of "marine," which in English means a soldier serving in the navy, Kipling's "soldier and sailor too." On page 49 the "Spanish gentleman" and the "good brother" are mixed up in a very confusing way, and one does not see how diluted molasses could have been offered as an "efficacious antidote against poison," or refused as a "repulsive drink." Sometimes we read, even on the same page, "our Father St. Francis" and "our Father San Francisco." The former expression is certainly the better, and should have been used throughout. "Hard-tack" is rather slang than good English: the proper expression for such a book as this is "ship's biscuit." Mr. James tells us that he had the text revised by a competent authority to avoid error regarding Catholic matters. Still we find a "mass of supplication" very often, and are unable to decide whether it means a votive mass only, or a mass with a procession. Again, in an account of the conversion of a sinner, we read: "She

prepared for confession; and, having been examined, came to the feet of the Venerable Fr. Junipero." We think that "having been examined" hardly expresses the *modus operandi* in such a case.

H. W.

Altar and Priest. By P. C. YORKE, D.D. San Francisco: The Text Book Publishing Co. \$1.25.

The fifteen sermons in this excellent volume are all "occasional," having been delivered at church dedications, jubilees, first Masses, or priests' funerals. Father Yorke seems to be at his best when a new church is being opened. He has had unusual opportunities for exercising that talent, at any rate, owing to the number of such edifices that have arisen during the last few years from the ashes of San Francisco. "The Island of Saints," a sermon Father Yorke preached at the Golden Jubilee of the Augustinian Church, Galway, is a tribute to the faith and patriotism of the Irish race that must have stirred profoundly all who heard him; while the discourse he gave on the Rededication of St. Rose's, San Francisco, admirably summarizes the sanctifying influence that the Church exerts over the world. The following passage from that sermon is a good specimen of Father Yorke's manner:

"At a time when unbridled luxury is breaking the family bonds, and it is preached from the housetops that the home is but a survival of barbarism, and must be abolished, she [the Church] sets her face like flint against the unnatural doctrine and witnesses to a stiff-necked generation: 'What God hath joined let not man put asunder.' At a time when human science, puffed up with its own pretensions, declares that man is only an animal to be perfected by breeding even as other animals are perfected, she points to the poor broken frame and the wasted limbs that lie helpless on the cot of some charity hospital and in trumpet tones cries out: 'Thou hast made him a little less than the angels.'"

Among the author's funeral sermons is that preached over Father Doyle, the widely lamented Paulist.

The Student's Gradus, An Aid to Latin Versification. By LEO T. BUTLER, S.J. With an Introduction by Rev. CHARLES B. MACKSEY, S.J. Woodstock, Md.: Woodstock College Press.

In these days of bizarre pedagogy, a work like the present instantly elicits our attention as it patently stands at one with an age-old system of education. Latin versification indeed, for the facilitating of which this book was written, is still deemed by conservative educators a distinctively moulding factor in fashioning the cultivated mind. Yet the absence of a suitable gradus in English has rendered acute the problem of unfolding to young students the mysteries of Latin quantitative versification. Mr. Butler, however, after years, both of class-room experience and unrelenting labor on the book in hand, has at length brought out a gradus that satisfyingly meets the demand. He has abridged the older and much-used "Noel," eliminating most of the uncommon words. Knowing, too, the boys' tendency to fill out a line with colorless and useless epithets, he has pruned these down. On the whole, his plan, unlike the purpose of so many pseudo-educators, is to make the student think for himself. Prefaced to the work is a clear, concise exposition of the laws of versification as they obtained among the Latins. The body of the work with its single-columned pages in type that, despite the complex set-up, puts no strain on the eyes, is scholarly and attracts and compels attention. That Mr. Butler has kept well in view that the whole value of a work of this kind lies in its accuracy, is clear from evidences of careful proofreading. Each syllable is clearly marked, there is a goodly supply of quotations, synonyms and phrases, and cross-references promise greater usefulness. The

book is pleasingly compact and has nothing of the repellent bulk its 518 pages of text and twenty-five of introduction might suggest. The fact that the book is issued from the Woodstock College Press explains its very reasonable price: \$1.00 a copy; 85 cents in orders of six or more. The work, considered merely as a lexicon, merits the notice of all those who seek a low-priced dictionary.

F. P. LeB.

Blessed Margaret Mary (1647-1690). By Monsignor DEMI-MUID, Protonotary Apostolic, Doctor of Literature. Translated by A. M. BUCHANAN, M.A. New York: Benziger Bros. \$1.00.

This is a translation of the latest volume of "The Saints Series," which M. Henri Joly is editing. Relying chiefly, of course, on the "Vie et Œuvres de la Bienheureuse Marguerite-Marie," compiled by the Visitandines of Paray, Mgr. Demimuid has written a short and readable life of the humble nun through whom God was pleased to give the world the Sacred Heart devotion. "Put yourself before Our Lord like a canvas before an artist," was the advice Blessed Margaret Mary, when a novice, received from her superior. This she tried to do and thus fitted herself to become in due time the apostle of the devotion which was and is the most effective antidote for Jansenism or "Protestantism ashamed of itself." It is interesting to observe how the harshest rigor of doctrine synchronized in France with the shameless laxity of morals that often disgraced the court of Louis XIV. Perhaps the keenest mental anguish that Margaret Mary ever experienced was on the day the prioress bade her "Go and occupy the King's place before the Blessed Sacrament." As Louis XIV was then living in open sin, God let the holy virgin see to her horror what that meant, in order that she might realize the reparation that was required. Either the author or the translator is inaccurate in saying that Father Colombière, when he came to Paray, "had just completed his three years' probation, and had made his solemn profession after a retreat lasting thirty days." That should be, of course, "his third year of probation" or tertianship. It is during that period the Jesuit makes for the second time in his life a thirty days' retreat, and his last vows are taken, as a rule, during the following year. Let us hope that the circulation of this new life of Blessed Margaret Mary will help to hasten her solemn canonization.

W. D.

The Treasures of the Rosary. By the Very Rev. CHARLES HYACINTH MCKENNA, Preacher-General of the Order of Preachers. Introduction by His Eminence JAMES CARDINAL GIBBONS, Archbishop of Baltimore. New York: P. J. Kenedy & Sons. \$1.00.

When Dominican Fathers preach a mission they have the custom of giving each evening an instruction on the Rosary. Two dozen such discourses are here gathered together by Father McKenna, the veteran missionary. Following an excellent instruction on the necessity of prayer are chapters on the history and power of the Rosary, the Our Father, and the Hail Mary. Then come the author's talks on the fifteen mysteries, and the volume ends with informing chapters on Indulgences and the Confraternity of the Rosary. The beads when properly said combine the advantages of vocal and mental prayer, and Father McKenna will teach the reader how to find in this beautiful devotion all its "Treasures."

Two recent numbers of "The Cambridge Manuals of Science and Literature" (Putnam) are A. H. Gibson's "Natural Sources of Energy" and J. H. Longford's "The Evolution of New Japan." Readers of the first volume will be relieved to learn that there is still enough coal in the earth to last at the present rate of consumption some 2,500 years, and

will find interesting the experiments that have been made in harnessing the heat of the sun and the power of the tides. Ways are now being devised of converting into mechanical energy even the internal heat of the earth. The second manual gives the history of the wonderful revolution that has taken place in Japan since the accession of the Emperor Mutsu Hito in 1867. Internal changes of a most extraordinary nature, victorious wars with China and Russia, the conquest of Korea and the "westernizing" process that has been constantly going on in Japan have made that country the great Power of the East. The author places Portsmouth, of treaty fame, in New Jersey, though it is, of course, in New Hampshire.

A circular came to us the other day concerning a book called "Scientific Proofs of Another Life." A lady belonging to the New York bar put it together, but its authors and illustrators are said to be spirits; and on this assertion rests the scientific proof. It is a collection of essays from the pens of literary spirits, such as Joan of Arc (who in the spirit world calls herself Joan d'Arc), Pontius Pilate, Moses, David Crockett, Raphael (who, like Jeanne d'Arc, changed his name after reaching the great beyond, signing himself now Raphael Santi), Cornelius Vanderbilt, Russell Sage and William S. O'Brien. Spirit Russell Sage writes on the evils of tipping; Spirit Cornelius Vanderbilt, on the individual drinking cup in railway trains; and Spirit William S. O'Brien, on the free lunch counter and the saloon glass. *A chacun son métier.* Nevertheless, Spirit Russell Sage might have given us something more profitable, as his views on tipping were quite well known during his mortal career. It is sad to see Spirit Cornelius Vanderbilt wasting his powers on so trivial a thing as the individual drinking cup when he might have communicated his views on mergers and holding companies, on forced dissolutions and how to frustrate them; while Spirit William S. O'Brien, if he has indeed acquired the art of letters, might well have omitted the free lunch and the saloon glass of his earlier years, to tell stories of human interest about the breezy life along Montgomery street before the Argonauts had passed away, of the mad life of the Bonanza period, and of the great epic of the opening of the Nevada Bank with all its capital in sight, tray piled on tray of new double-eagles, like Pelion on Ossa, for the conquest of the California Street Olympus.

But, these are not the only essayists. There are others who acquired the art of letters in this world. Channing, Herbert Spencer, Swift, Franklin, Georges Sand and many more. We have not bought the book, and we are not going to do so. Hence, we cannot say whether these follow, what seems to be the ordinary law, that the more skill one has in writing while in this world, the more sure he is to lose it in the world of spirits. Besides, there are statesmen and even sovereigns—one cannot complain of lack of variety—Disraeli, Napoleon III and the Empress Eugénie. But is the Empress a disembodied spirit? Only a week or two ago she crossed from England to France in a channel steamer. What, then, is she doing in this galaxy?

"The Story of a Sacrifice," by Mrs. Frederick D. Chester, is a little brochure telling in warm, earnest, interesting words the personal story of the writer's conversion to the Catholic Church. Graphic character sketches are given of the zealous priest to whom under God she owed her first attraction to the true Faith, as likewise of High Church clergymen with whom she came into contact, such as "Father" Huntington, who wore a religious habit and a small gold crucifix. Her advanced ritualist friends assured her that there was no need to go to Rome when she could have everything she wanted in Delaware. "The

(Episcopal) bishop's chapel maintained, though to the scandal of a great number of his flock, what he called the Reserved Host, and there was a confessional box, where 'Father' Huntington would kindly and sympathetically hear my first sacramental confession." She found the "Father" kneeling alone at the altar and reciting aloud his Aves. "Do you wish to make your general confession?" he asked her. "I do with all my heart, but I do not believe that you are empowered to give me true sacraments." The instant after she was shocked at what seemed to her a brutal frankness, but something unreal, the undefinable absence of the Sacred Host had touched her. "I seemed to hear other voices in other chapels—to feel the hush of the Presence which called forth that magnificent hymn of the ages, *O Salutaris Hostia!* 'No,' I repeated, more firmly, convinced of the folly of what I had been almost persuaded to do. 'No, I thank you, Father Huntington.'"

The account of the author's conversion will be of interest to many readers. It is all told in the entertaining style of a story. The "act of faith" in the authenticity of a relic of the Cross would of course be required from no Catholic, although he would readily enough accept the reasonableness of her argument closing with the remark, "Our museums attest even greater 'miracles' of preservation." The author, however, is not exact in referring to a crucifix, which had not yet been blessed, as a Sacramental. The pamphlet is printed by the Newark Post Press, Newark, Del., and originally appeared in the pages of *Truth*.

Those who read in French their books of piety will be interested in some works that have come from Pierre Téqui, Paris. "Armelle Nicolas," is Le Vicomte le Gouvello's biography of a seventeenth century mystic of Brittany; Jean Charruau has written a new life of St. Peter Claver, "L'esclave des Nègres"; Father Hugon, O.P., has added to his excellent theological series, "Le Mystère de l'Incarnation," and Father Broussolle, to his "Cours d'Instruction Religieuse," a volume on "Les Commandements." From the house of Desclée, De Brouwer et Cie, Paris, we have received a new edition of "Pratique de l'Oraison Mentale" the fourth volume of a work which Père Alphonse, a Carmelite Father, has been producing after studying deeply the writings of St. Teresa and St. John of the Cross.

"Jesus Christ, Priest and Victim," is the title of a good meditation book W. H. Mitchell has translated from the French of Père S.-M. Giraud. The Incarnation, the Holy Childhood, and the Hidden Life are the mysteries that the author makes the subject matter of his reflections. The twenty-seven meditations in the volume are so written that religious and devout laymen may use them for spiritual reading too. The work's title indicates the author's method of treatment. (Benziger Bros.)

Commenting pleasantly on the fondness of the American Library Association for inaccessible meeting places, the Boston *Evening Transcript* observes:

"Last summer they met on a picturesque hill, difficult to reach, and surrounded by clouds. The hotel management had the best of intentions and an attack of general paresis. On the last day but one of the meeting, a visitor who arrived late found a large number of the librarians of this country seated in a long row, evidently playing 'Going to Jerusalem.' As a matter of fact, they were waiting to pay their bills. Many of them sat there till 3 A. M.—and were back again waiting at 6 A. M. Any persons less moral than librarians would have gone away with their bills unsettled. Nevertheless we fully expect to hear that the next meeting is to be held in northern Labrador, or in the jungle near the Isthmus

of Tehuantepec. Mr. Dana writes: 'We have met most unfortunate conditions at two of our recent annual meetings on distant prairies and in mountain fastnesses. Is it not possible for our guiding spirits to realize that 1914 differs so much in manners and customs, number of members, and other respects, as to make what was wise and proper as a meeting place in 1904 no longer such? Why not try a city? Our powers of attraction can not be notably weaker than those of other rather important and somewhat learned associations, which find they can hold gatherings in great cities. We could probably meet even in New York and not have any of our members led astray permanently. The place is well lighted and the police are models for the information desks of our best libraries. Let us visit distant lakes and mountains hereafter only on post conference trips.'

We read in the English newspapers how Master Anthony Asquith lectured in a hotel at Nice on the Great Composers, Beethoven, Mozart, Chopin and Grieg, describing the characteristics of their music, sketching their lives, touching on their personal attributes, which he illustrated with anecdotes. He then took a survey of modern composers; and so concluded amid applause, having spoken just twenty minutes. His father, the Prime Minister, is said to have been delighted, and no wonder. What a promise of reform in parliamentary oratory is there in the young man's performance! Yet it is guineas to groats that when, thirty or forty years hence, the Right Honorable Anthony Asquith shall be introducing some bill into Parliament, he will have lost his wonderful powers of condensation and will talk out the traditional period of three hours. But how few fulfil the bright promise of youth!

BOOKS RECEIVED

B. Herder, St. Louis:

Councils of Perfection for Christian Mothers. By Very Rev. P. Lejeune. Translated by Francis A. Ryan. \$1.00; Romance on El Camino Real. By Jarrett T. Richards, L.L.B. \$1.35; The Lives of the Popes in the Middle Ages. By the Rev. Horace K. Mann, D.D. Vol IX (1130-1159). \$3.00; History of Dogmas. By J. Tixeront. Translated from the Fifth French Edition by H. L. B. Vol. II. \$1.50; Catholic Religion: A Statement of Christian Teaching and History. By Charles Alfred Martin. Second Edition. Cloth, 75 cents; Paper, 35 cents; Old Testament Stories. By C. C. Martindale, S.J. With Twelve Illustrations in Color. \$1.00; Truth and Error: A Study in Critical Logic. By Aloysius J. Rother, S.J. 50 cents; Molly's Fortunes. By M. E. Francis. \$1.00; Blessed Are Ye! By Paul Doncoeur, S.J. 60 cents; Sacrifice: A Tale. By Flora Tilt. Second Edition. 60 cents.

Houghton, Mifflin Co., Boston:

Old Valentines: A Love Story. By Munson Havens. With Illustrations. \$1.00; What Men Live By. By Richard C. Cabot, M.D. \$1.50.

Longmans, Green & Co., New York:

Thesaurus Fidelium: A Manual for Those Who Desire to Lead Prayerful Lives in the World. Compiled by a Carmelite Tertiary (H. M. K.). 80 cents.

Oxford University Press, New York:

The Oxford Book of Spanish Verse. XIIIth Century—XXth Century. Chosen by James Fitzmaurice-Kelly, F.B.A. \$2.00; The Oxford Book of Canadian Verse. Chosen by Wilfred Campbell. \$2.00.

The Macmillan Co., New York:

The Philippines Past and Present. By Dean C. Worcester. In Two Volumes. \$6.00.

Albert and Charles Boni, New York:

An English Dante: A Translation in the Original Rhythm and Rhymes. By John Payne. \$1.00.

Ginn & Co., Boston:

American Literature: A Study of the Men and the Books that in the Earlier and Later Times Reflect the American Spirit. By William J. Long. \$1.35.

German Publications:

Volksvereins-Verlag Gmgh., M. Gladbach:

Der Soziale Katholizismus in England. Von Dr. Karl Waninger. 1.85 M.

Friedrich Pustet & Co., New York:

Zauber des Südens, Reisebilder von Johannes Mayrhofer. 65 cents.

Pamphlets:

B. Herder, St. Louis:

Supernatural Merit, Your Treasure in Heaven. By Rev. F. J. Remler, C.M. 15 cents.

Irish Messenger, Dublin:

Our Schools and Social Work. By Rev. E. Boyd Barrett, S.J.; The Pillars of Socialism. By Rev. Michael Phelan, S.J.; Socialism and the Working Man. By Rev. Joseph McDonnell, S.J. One penny each.

THE DRAMA

Under the direction of Right Rev. Mgr. M. J. Lavelle, V.G., the first *Bulletin* of the Catholic Theatre Movement, an organization which is to decide what plays are worthy of the support of theatregoers who are Catholics, has been issued. It contains the first "White List" of plays supported by the organizers of the movement, but this list is given merely as an indication of the kind of plays which will be supported. They are:

"Bunt Pulls the Strings," "D'Israeli," "Liberty Hall," "Little Women," "Milestones," "Officer 666," "Peg O' My Heart," "Pomander Walk," "Poor Little Rich Girl," "Rebecca of Sunnybrook Farm," "The Governor's Lady," "The Things That Count."

According to an announcement this list is to be added to before the next number and an effort will be made to present as soon as possible a complete list of "White" plays.

A letter from Cardinal Farley to the officers and members of the Catholic Theatre Movement says in part:

"I take occasion on the publication of your *Bulletin* to send you my hearty commendations, and to say that I hope the Catholic Theatre Movement will have the active support of every pastor and priest of the Archdiocese of New York. It is my wish that they make the movement known to the faithful, and appeal to them for hearty co-operation with its plans and projects.

"A year ago, at my earnest desire, the Catholic Theatre Movement was inaugurated. Since then the situation with regard to improper plays has become at times even more acute and threatening. The secular press has, almost without exception, recognized the danger to public morality, and has made fearless and effective protests against influences for evil in the theatre. I am happy to feel that you are engaged, heart and soul, in a movement so timely, and, I may add, so vitally necessary."

In commenting on Cardinal Farley's letter the *Bulletin* says that there will be no attempt in the judgment of plays to set up pharisaical standards, and asserts that "whatever sympathy there may be for generous dreams and aspirations, the purpose of the Catholic Theatre Movement at this time cannot be diverted to such laudable enterprises as the creation of a Catholic drama, or the founding of a Catholic theatre.

The *Bulletin* explains that the effort of the movement will be directed toward the support of laws regulating public amusements.

"Salutary fear of the police," an editorial says, "no doubt averts greater excesses than our stage has yet suffered from. It is the duty of the movement to do whatever it can to strengthen the hands of the proper authorities in their efforts to protect public decency.

"The first practical measure to be advocated by the Catholic Theatre Movement is this: to refrain from attendance at theatres and resorts of all kinds where vulgar, unclean and indecent performances are presented. A promise to do this will in itself constitute membership in the Catholic Theatre Movement."

It is asserted both in the *Bulletin* and by Monsignor Lavelle that there will be no black list. Monsignor Lavelle said there would be no outright censorship of plays, though, of course, all questions from members as to the propriety of any play would be answered by the officers of the organization.

The reason why there will be no black list is explained in the *Bulletin* in this manner:

"In a most subtle manner and under many guises indecency upon the stage is exploited and made profitable. There are those who steal the livery of heaven in which to serve the devil and with specious pretexts put forth a propaganda in behalf of doctrines subversive of morality and religion. So insidiously are such positions assumed, with attractive shibboleths like

'art for art's sake,' that Christians of intellect and position are often deceived."

The Catholic Central Vercin, the American Federation of Catholic Societies, the Knights of Columbus and the Holy Name Society all have promised their co-operation in the work of the new movement.

According to the Springfield *Republican*, a former choir singer of Dr. Parkhurst's New York church takes the leading soprano role in the sensational new opera, "Mandragola," just brought out in Berlin, "which," the *Republican* adds, "if it at all resembles the Machiavelli original, must easily be the most indecent opera ever written. We are coming on."

Canon Hannay's play "General John Regan" is traveling on a very uneven road. It was condemned by AMERICA's English correspondent in London as presenting "one of the worst travesties of a Catholic parish priest in the Green Isle that has ever disgraced the prejudiced pen of a Protestant partisan." It was reported by one of our staff as quite unobjectionable on that score as it was staged in New York; and in Ireland it was fiercely attacked on Feb. 4 by the audience when played at Westport, Ireland. The stage furniture was smashed, the scenery destroyed and the actors put to flight.

EDUCATION

Education in the Philippines—Religious Instruction for Public School Children in Gary, Indiana

"Highly encouraging," says the Springfield *Republican*, "are the figures in regard to public schools in the Philippines lately given out by the War Department." In 1912-13, we are informed, nearly 11,000 boys and 4,000 girls finished the primary school course; 3,500 boys and 1,000 girls completed the intermediate or grammar course; and 284 boys and 58 girls won certificates for full high school work. This year the total attendance is nearly 464,000, of whom 6,000 are in the high school, and it is estimated that the public schools reach a third of the school population. The limitation, it is explained, is largely due to lack of funds, although the outlay for a common school training is ridiculously small in the Philippines, being but 47 cents per capita of the total of population, as against \$4.45 in the United States.

It is obvious, the *Republican* affirms, that the mingling of these school-trained citizens with the general population will have a strong and increasing influence upon social and political conditions. "But," it asks, "will it be an influence in favor of the status quo?" The writer in the Springfield journal fears it will not. The experience of England with education in India does not, in his opinion, suggest that outcome; national spirit grows with education.

An experienced missionary in the Philippines, as far back as September last, sounded a similar note of misgiving. In a letter which we published in AMERICA, September 27, 1913, he warned his countrymen against the impression, which has been produced in the United States from optimistic official and quasi-official reports, that in a few years the English language will prevail in the Philippines from one end of the Archipelago to the other. And our correspondent's reasons for uttering his word of warning tend to show how far from being "highly encouraging" are the genuine school conditions in the Philippines. According to him "there is no doubt about it that the only nation in the Far East that has ever been Christianized is now being de-Christianized. The fault does not lie with the United States Government, but with the Bureau of Education—a powerful machine which has at its back the money of the Government and an army of teachers, both American and native." The

neutral school, imposed upon the Filipinos by this Bureau, is the adequate reason why in a few years it will not be a question of the status quo or of speaking English in the Islands, but of apostasy from Christianity. The matter as put by our missionary correspondent makes serious reading for every American. He had been describing the obstacles put in the way of the managers of religious schools, although the School Law recognizes the fullest liberty of teaching and although English is better taught in these than in any of the neutral or public schools. Then he continues: "But that is not the chief reason of our complaint. It is a fact that Christianity is being torn out from the hearts of these children, and that fact, apart from the spiritual devastation resulting, involves a political calamity. The only link between the whites and the natives here is Christianity, and that Christianity comes to the Philippines from the West. Abolish it and you are going to have a division in the Islands of Orientals and Occidentals, of Pagans and Christians. The public school system in the Philippines is bad politics."

We had occasion to refer two weeks ago to a plan now being perfected here in New York by means of which religious instruction might be assured to children attending the classes of the public schools outside the regular hours of the school course. Originating with certain Catholic women teaching in the schools of the city, the plan has been warmly approved by the City Superintendent, and though opposed by some bigots it has been taken up by influential leaders in denominational churches. From the West comes information that a still better plan than that proposed in New York is meeting with favor. The Board of Education of Gary, Indiana, it appears, in a recent meeting voted to release children of the public schools of the city to religious teachers in the churches one hour a week or one hour a day. This action was discussed at Detroit, Michigan, at a session of the religious educators of the Protestant Episcopal Church on February 3, and it is generally expected that the project will be approved by the members of that body.

A writer in the current issue of the *American Journal of Sociology*, Professor A. D. Weeks of the North Dakota Agricultural College, is of opinion that civilized people, more especially residents of cities, are losing the power to think. The *Journal of Sociology* is a publication issued by the University of Chicago Press, and with all the authority the backing of such an institution gives him Professor Weeks predicts that "unless something is done to stimulate the reasoning faculties 'there will ensue a dearth of inventiveness and a decline in civilization.' The decreasing power to think is ascribed to the invention of mechanisms of all sorts that require a minimum of intelligence for management and to the centralizing intelligence in managerial offices and a corresponding removal of problems from employees and agents. "A dead level of almost automatic performance," asserts the western Professor, "is forced upon factory employees, department workers and quite generally upon salaried classes, not excluding a large percentage of those employed in educational work." It is a new way of telling us that the glory of our progress rests rather upon material achievements than upon intellectual advancement, and the charge is not without its shade of truth. Yet there are educators among us who begrudge the time allotted to the development of the spiritual faculties and who would gladly see a course of study introduced into even elementary schools whose object should be to "teach the child to make a living." One wonders how large a share of the decreased power to think is imputable to the craze for manual and industrial training in our common schools, and to the dearth of the old-fashioned thoroughness of training which our present-day crowded school curriculum entails.

M. J. O'C.

ECONOMICS

The Food Question Again

More than three years ago the prices of food, of meat especially, began to rise in an alarming way, and the newspapers began to ask the oracles, that is to say, the professors of political economy, the reason. These consulted their books and answered, in accordance with the rules therein laid down, that the increase of gold was to blame. It was a consoling reason. The struggling father of the family would naturally feel quite encouraged on being told that the price of his meat had been raised because he had more than the proper amount of gold in his pocket. We showed very conclusively at the time that the increased stock of gold since the opening up of South African mines had nothing to do with the matter directly, since it had been employed fully in the development of the new commerce that had been its result. Others, practical politicians, anti-trust men, and so on, said the blame lay with cold storage. The warehouses were full of food withdrawn from the market in order to raise prices and to increase the wealth of the members of the meat trust at the cost of the common people. We suspect they were not speaking from certain knowledge. We are inclined to think they had never seen the inside of those warehouses. We had not; and, therefore, we could not deny the assertion directly. However, we had this advantage over the professors and the practical politicians: we had traveled a good deal in the cattle regions during the previous twenty-five years with our eyes open and without preconceived notions; and so we said, as we have maintained ever since, that the whole matter was simple enough. It was and is a case of undue multiplication of consumers and, its correlative, the undue diminution of producers. Every time we passed through the cattle country we had observed the lessening of the herds, the abandonment of cattle stations on the railways; and as we came eastward we perceived the abnormal growth of the cities needing to be fed.

Three precious years have passed in which something might have been done to restore the proportion between the herds and the people to be fed, and we have got no further than a report of the Department of Agriculture which confirms all we have been saying. In January, 1910, there were over 41 million beef cattle in the country; in January, 1914, not quite 36 million, a loss of over 5 million; and, if we consider the increase of population during the same period, a deficit of between 9 and 10 million. Now, to give each mouth in the United States four ounces of beef a day would require some 10 million cattle a year. As no animal should be slaughtered under three years of age, this would mean a herd for slaughter alone of 30 million head. But to allow for natural deaths the herd should be some 35 million. Supposing half of the herd were on the ranges, we should have to add another million for breeding stock, which would give in round figures the number of beef cattle in the country to-day. Should, then, things remain stationary we would have enough cattle to feed our own people and no more. Unfortunately things do not remain stationary. The disproportion between consumers and producers grows fatally every year. Consequently, unless action is taken very quickly, we shall be within measurable distance of famine, and famine means revolution.

In our calculation we have taken no account of meat packing for export. This has long been an important part of our commerce, and though it has diminished considerably, it still amounts to something—about 35 million pounds in 1913. The packers are unwilling to lose it, and so they have been reaching out for every animal that they can get their hands on.

The consequence is that the herds in Manitoba, Saskatchewan and Alberta have diminished by 45 per cent. in two years, and there is every prospect that in two or three years the Canadian ranges will be swept clean. Both in Canada and in the United States, but especially in the former, the burden of debt which the farmers and stockmen are carrying is conducting not a little to the extinction of the herds. Their creditors press for payment: the cattle buyers are at hand with the cash; the necessary consequence is that the cattle must go. This is an economic point touching the whole continent and, therefore, calling for the immediate consideration of both Governments.

But we are not content with stripping Canada. During the past year we began to import from Argentina, Australia and New Zealand. England, that has had to depend on those countries more and more as the supply from this country and Canada began to fall off, is naturally alarmed, and has taken steps to induce the Government of Argentina to restrict the slaughterings there. It is not likely that it will succeed, the less so since the American meat companies have acquired very large holdings. The consequence is that before very long Argentina will be burdened with the impossible task of providing for England, Canada and the United States, not to speak of Continental Europe. Hence its cattle will be exhausted just as the American and the Canadian have been.

The report of the Department of Agriculture mentions among the causes of the shortage in cattle, droughts, disease and such like. These are only accidental, and are not worth considering. It touches the real issue when it mentions the need of an economical management of the ranges. This and the relief of the debt-burdened farmer are the two elements to be attended to. We are surprised to see that the Government of British Columbia, generally so enlightened, is taking the present time to make things harder, rather than easier, for the stock raiser. An efficacious remedy must be provided at once. If one considers the matter carefully he will see that the stability of society rests on this food question.

California is still the chief gold region in the United States. It gave \$20,105,447 in 1912; Colorado gave \$18,420,031; Alaska, \$14,782,512; Nevada, \$12,279,131; South Dakota, \$7,197,498; Arizona, \$3,803,039; Utah, \$3,400,103; Montana, \$3,078,202. The total value of gold extracted in the United States and Alaska in 1912 was \$88,301,023. We wish the Government statisticians would not call it "gold-production." Gold is not produced. Wheat is. The misuse of the term "produce" is responsible for a lot of mischief in economics.

H. W.

PULPIT, PRESS AND PLATFORM

A Candid Protestant Opinion

The leading Methodist paper, the *New York Christian Advocate*, prints the following editorial characterization of the Protestant policy on the religious instruction of children:

"Some Protestants affect to be greatly disturbed by the announcement that a movement to secure religious instruction for public school children has been started by teachers in New York City who are Roman Catholics. The work will be carried on after school hours and will be confined to children of Catholic parents, according to reports which appear to be authentic. The proposal has the approval of the President of the Board of Education and the Superintendent of Schools and the enthusiastic endorsement of Cardinal Farley. More than a thousand teachers who are Roman Catholics are enrolled in the organization. Assurances are given that no proselyting will be permitted.

"We are glad that some agitation has arisen in the breasts of Protestants because of this very astute performance of the

Roman Catholic teachers. Our satisfaction, however, is not due to any disaffection toward Romanists, nor to any desire to provoke an attack upon this movement as a Jesuitical artifice to secure sectarian advantage. These Roman Catholic teachers are at large sacrifice doing precisely what they ought to do if they propose to give the last ounce of their loyalty to the Church. The thing that makes us glad is the possibility that their action will stir up Protestants to realize how superlatively stupid they have been concerning the religious instruction of children.

"The Roman communion is always setting us an impressive example in this respect, which the blindest of us cannot fail to note, but which the majority of us treat with amazing disregard. Under the limitations of our public school system religious instruction as a part of the curriculum seems to be impossible. The consequence is that the majority of Protestant children, especially in the great cities, receive very inadequate religious training, and many of them do not have any which is worthy of respect. Religious teaching in the home is by reason of our complex and rapid life reduced to a slender amount and thinned to the consistency of gruel. Our children spend an hour or an hour and a half at Sunday school once a week. Other agencies are employed by the Church to reach such children as are committed to its care by that very small proportion of our people who take any interest whatever in giving the Church a chance at childhood. Earnest pastors supplement the regular activities in behalf of children with such special attention as they are enabled to bestow upon this vastly important matter. But Protestant children as a whole, counting them, as the Catholics enumerate theirs, on the basis of a traditional but usually loose association of their parents with the churches, are to a very considerable extent without efficient religious instruction.

"It is perfectly absurd for us to become hysterical over the entirely proper concern of the Roman Catholic Church for the religious instruction of its children, as though an organized attempt were being made to paganize childhood, while we sit idly by and permit our children to grow up without suitable religious culture. If Protestants cannot see in what direction this index finger of our times is pointing, then it is high time that our religious journals should everywhere raise a strident alarm, not against Romanists for being true to their principles, but against Protestants for their unmitigated folly in allowing the precious opportunities they have to slip away unused. We make no apology for having commended Roman Catholic sense and enthusiasm, and we devoutly pray that there may be born among the Protestant teachers of this country an intelligent zeal for religion akin to that so worthily displayed by these faithful teachers of the Roman Catholic Church."

ECCLESIASTICAL NEWS

Under the heading "What One Church Did," the Utica, New York, *Press* prints the following:

"Those who are interested in church affairs, especially church finances would do well to read the annual report of the Polish Holy Trinity Church printed in these columns the other day. It shows that the total receipts of the year were \$18,311, most of it from pew rents and collections. Are there any churches in Utica contributing more than this? If so, they are among the oldest and wealthiest. The expenditures were \$18,242, of which less than \$1,500 went for the maintenance of pastors. The ordinary church expenses were about \$3,000, while there was spent for the maintenance of a day school \$3,300. Although the amount of interest paid was nearly \$3,000, the church paid off over \$4,000 on church debt, making nearly \$7,000 paid in addition to running expenses because of debt. The value of the church property is \$170,000 and on this there is a debt of \$59,000.

"Who has done this paying? There are in the parish 850 families, many of them employed in the textile mills who are among the smallest wage-earners in the city. Who among the native or foreign born give more than they? Who give as much? The figures in regard to the personnel of the congregation are even more interesting. In these 850 families, there were last year 118 marriages and 362 baptisms. That is an average of 10 marriages a month and a baptism every day. Has any other priest or pastor in the city a larger record? The parochial school has 700 children enrolled, of whom 550 are in the catechism classes. Is there another as large in the city? For the results achieved great credit is due to the faithful pastor, Rev. Louis P. Muszynski. The Polish people have demonstrated the sincerity of their faith by their works and there could be no more practical test. A few alarmists see a menace in the large immigration to this country but there are doubtless many pastors whose sheep are all native born stock who would be glad to see in their flocks the same degree of interest and sacrifice."

New York will have two distinguished foreign preachers during Lent, Monsignor Benson, from England, and Rev. Michael Phelan, S.J., from Ireland. Monsignor Benson's Lenten course of two years ago will alone ensure him welcome, but Father Phelan comes for the first time, though he is well known to those who read the Irish and English Catholic papers. Having served in the Australian mission, where his brother is Bishop of Sale, he has been a missionary for fifteen years throughout Ireland, where he has preached on every occasion of importance, and is considered the most striking of its pulpit orators. Many of his discourses on religious, social, and Gaelic topics have been published in pamphlets and brochures, and have had a wide circulation. He will be the guest of Rev. James Power, of All Saints' Church, where he will deliver the Lenten course. He will also speak in Carnegie Hall in connection with the feast of St. Patrick.

Rev. John A. Downey, S.J., a veteran missionary and teacher and still an active worker, celebrated the Diamond Jubilee of his religious life, January 30. Born in London of Irish parents in 1834, he came with his family to America in his childhood, and having studied at the Jesuit college of New Orleans, and later in institutions of the Society in Europe, became a noted professor in his Alma Mater, where he trained, among other distinguished men, the present Chief Justice of the Supreme Court of the United States. He became Superior of several Southern rectories, was President of Springhill College for many years, and founded the institution in New Orleans which has developed into Loyola University. Distinguished as an orator as well as scholar, he conducted missions for a decade through all the Southern States, and his masterly address to the students of Springhill, where the Jubilee was celebrated, shows that in his eightieth year he retains his powers. Among the many congratulatory telegrams received was one from Chief Justice White.

Official information from Rome has been received at the Apostolic Delegation, Washington, D. C., that a new diocese has been created in the eastern part of the State of Washington with its episcopal See at Spokane. The new diocese comprises a portion of the territory heretofore belonging to the Diocese of Seattle. Spokane is one of the rapidly growing cities of the West with a large Catholic population. It has eight parishes within its confines, equipped with churches, schools, academies, and other institutions under the charge of religious. There also is located Gonzaga University, in charge of the Jesuit Fathers, having a university and a collegiate department, in addition to a house of studies for scholastics.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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CHRONICLE

Transatlantic Wireless.—The first complete air communication between this country and Germany was made on February 12, with a message from Sayville, Long Island to Berlin. Although the distance between the two stations is something more than four thousand miles, over two hundred and fifty words were transmitted with ease, and the Sayville operator missed only nine words out of the entire number. The success of the attempt is regarded as signaling a new era commercially. The messages were sent from the 500-foot tower of the Atlantic Communication Company at Sayville, and no more excitement was evident in the sending tower than there would have been in any telegraph office during the regular service. The only indication of the enormous power needed to transmit the message over 4,000 and more miles of water came from the heavy crash of the high-powered instrument used, and the loud rumble of the dynamos in the power-house.

For Peace.—Cardinal Gibbons, Archbishop Glennon and Dr. James J. Walsh are named among the twenty-nine trustees of "The Church Peace Union," which will be incorporated under the laws of the State of New York, to administer a fund of \$2,000,000 given by Andrew Carnegie on February 10, to be used through the churches for the promotion of international peace. The income of the fund, about \$100,000 a year, will be expended by a board of trustees, representing all the leading religious denominations in the United States. This gift is in addition to the \$10,000,000 foundation established by Mr. Carnegie, December 14, 1910, "to hasten the abolition of international war." The announcement was made at the

close of a luncheon at Mr. Carnegie's home, attended by the trustees of the new foundation. The income of the fund will be used to organize the moral power of the churches on critical international questions, to circulate peace literature among the clergy, and to bring about the annual observance of a "Peace Sunday." Conferences in America and Europe will be called to discuss the promotion of peace. When the leading nations abolish war and the fund has fulfilled its purpose the trustees may devote the income to other philanthropic uses. The trustees adopted a resolution which appealed to the rulers and statesmen of all civilized lands to abolish war. It pointed out that the combined debt of the world, mostly borrowed and used for war purposes, was nearly \$37,000,000,000, that the amount expended annually for standing armies and navies was \$2,500,000,000, and that 6,244,600 men are kept idle in military service.

An Earthquake.—The unusual experience of an earthquake lasting from 15 to 30 seconds and disturbing particularly what are geologically known as the Devonian and Silurian sections of the northeastern part of the United States, took place soon after 1.30 p. m. on February 10, being especially severe in the central and northern parts of New York State. Virtually all of New York State felt the shock, and New England generally, lower eastern Canada and parts of New Jersey and eastern Pennsylvania were affected. Tremors were recorded as far south as Washington and as far west as St. Louis. At Albany, N. Y., the shock was severe enough to detach pictures from some of the walls, while at Binghamton a laborer was killed by the caving-in of a trench in which he was working. At Georgetown University, D. C., the seismograph recorded it at

1.34 p. m. In 1884 a general disturbance took place over the greater part of the area affected.

Good Roads.—In the House of Representatives, on February 10, the bill by which the Federal Government would distribute \$25,000,000 for good roads among the various States, conditioned upon a dollar-for-dollar appropriation by each State, was passed by a vote of 282 to 42. Democratic Leader Underwood, Republican Leader Mann and Representative Hinebaugh, of Illinois, the ranking Progressive, all voted for the measure. Representative Mann declared that the cities could well afford out of their wealth to contribute taxes to aid the country in the construction of roads and other improvements. Many of those who voted against the bill explained that their opposition was not to Federal aid in constructing the highways, but to the method proposed in the pending measure.

Canada.—The committee appointed to investigate the Transcontinental Railway reports that in its construction some forty million dollars was wasted. It makes no accusation of corruption, but only of gross carelessness which allowed contractors to take contracts at sums so excessive that they were able to make immense profits merely by subletting. The Transcontinental is the eastern section of the Grand Trunk Pacific, extending from Winnipeg to the Maritime Provinces. According to agreement, it has been constructed by the Government and is to be leased by the Grand Trunk for fifty years.—An earthquake on February 10 which was perceived over the eastern United States and Canada was felt quite strongly in the St. Lawrence region. Toronto, Ottawa and Montreal were shaken so that crockery and other such articles were thrown to the ground. Reports of buildings damaged and fissures opened in the ground were apparently exaggerated. On the twelfth the shocks were repeated.—The British Columbian Government proposes to raise the royalties on timber cutting by at least one-third. One reason is that the British Columbian forest is becoming the chief timber reserve on the continent. But another is the falling off of the revenue on account of the reaction from the boom. Thirteen million dollars are due the Government for instalments on land taken up during the past few years. Much of that sum will never be collected since it is due from speculators, while towards bona fide settlers indulgence will have to be shown.

Great Britain.—Parliament reassembled on February 10, with every prospect of a stormy session. The vote for the army and navy, Mr. Lloyd George's land campaign, the deficit in revenue and the necessity of adding to the taxation, already enormous, with the Prime Minister's hint that the lower middle class is not bearing its fair share of the burden, give abundant matter for conflict, independently of the Irish question. Besides, though Sir Rufus Isaacs is now Lord Chief Justice of

England and a peer of the realm, the Marconi affair is likely to come up again. The latest accident in submarines is also a probable source of trouble, since the submarine in question was of an early type and the fourth of that type to be lost.—A short time ago a Government newspaper claimed that the "Cat and Mouse" Act had been effective in overcoming Militant Suffragism. Immediately the firing of houses began again and several valuable ones have been destroyed. Nevertheless Christabel Pankhurst, from her refuge in Paris, declared in favor of milder tactics, but she reckoned without her sister Sylvia, who has left the organization of which her mother is the head to become the leader of the strictly militant.—A change all round in the minor offices of the Cabinet is expected should Mr. Sidney Buxton, President of the Board of Trade, be made Governor-General of South Africa. In this case it is thought that Mr. C. F. Masterman would enter the Cabinet as President of the Board of Trade.

Ireland.—The King's speech expressed the "earnest wish that the good will and co-operation of men of all parties and creeds may lay the foundations of a lasting settlement" of the Irish question. Mr. Long, in proposing an amendment, threatened civil war unless there was a general election on Home Rule; Mr. A. Chamberlain threatened it unless Ulster, which is represented by a Nationalist majority, was excluded from the bill; and Sir E. Carson insisted on having civil war against any kind of Home Rule, even though a general election should declare in favor of it. Mr. Asquith said the Government would submit suggestions towards an amicable settlement, and various hints were given out that these would result in special privileges for the Orange section of Ulster and in watering down the bill. The latter, which means withdrawing the Postoffice and the little Irish financial control the bill allows, is in accord with the wishes of certain Liberals, who, it is thought, are for that reason assuming to give credence to the threats of civil war, which no one in Ireland takes seriously. Mr. Redmond said the Commons should resent such threats as an affront, but though he thought the Government had gone too far in its suggestions toward settlement, he would not stand in their way, provided they did not affect Irish unity and the bill's fundamental principles. Mr. Law reverted to civil war, which could only be avoided by leaving Ulster out of the bill or having a general election, and Sir E. Carson again insisted that neither of these solutions could restrain him and his army from rebellion, but still Messrs. George and Birrell were hopeful that the question would be amicably settled on national lines. Meanwhile the Postmaster-General was making sure that a Home Rule Government would start with lesser commercial advantages than Ireland hitherto possessed. While the debate was on he had issued a notice rescinding the contract by which the Cunard line called at Queenstown. The pre-

text was that his experts had informed him that it was dangerous for the larger vessels to enter that port, and it was inconvenient to the Cunard people that the smaller ones should do so. This action is uniting all classes in Ireland against it, especially the commercial interests of Belfast.—Justice Cherry has been appointed to succeed Lord Chief Justice O'Brien, who recently resigned. As two-thirds of the judges were already Protestants, the appointment of a Protestant of mediocre legal reputation in succession to a Catholic is not calculated to promote confidence in the sincerity of the Government's profession to give due regard to the sentiment of the majority.

Rome.—A new Waldensian church, erected by Mrs. John S. Kennedy, of New York, in memory of her father, the late Cornelius Baker, was dedicated last week. The pastors of the Waldensian churches throughout Italy, the diplomatic representatives at Rome, and many distinguished guests were present. A bronze tablet was set up in the church in honor of Mrs. Kennedy.—The Catholics of Italy are apparently determined to follow up the success achieved at the last elections. The Premier declared that the Government had no intention of disturbing the Religious Congregations, and 228 deputies declared against the divorce bill. The figure 228 coincides with the number of candidates who had promised before election not to vote against Catholic interests. There is now a disposition of the enemy to have their revenge for those successes, and the proposal is on foot to enforce civil marriage under penalty of a fine of from 100 to 2,000 francs for failure to comply with the law. As a matter of fact the immense majority of Catholics fulfil the obligation of the civil contract for property and other reasons; but as there are occasions where the civil ceremony is out of the question, as, for example, at a death-bed marriage, the law had been modified to some extent, and only a notification of such marriage eight days after the death of the contracting party was required. However, in case of recovery a civil marriage was required sixty days after such recovery. The Catholics are now going to see if this latter provision is still to be insisted on, and indeed they propose to begin a campaign against the entire law of civil marriage.

Italy.—The arrival of the American baseball players in Rome was almost as important as an international event in the attention it attracted. Accompanied by the American Consul-General at Genoa, the party to the number of seventy were introduced to the Holy Father by the Vice-Rector of the American College, Monsignor O'Hern. After a cordial greeting the Sovereign Pontiff spoke of the advantage of athletic sports for the strengthening of the body, adding, however, the necessity of spiritual training for the strengthening of the soul. He then gave them his blessing and the happy party, many of whom were Catholics, withdrew to have themselves photographed in the

court of St. Damaso. They were afterwards received by Secretary of State Merry del Val. Previous to the reception they had been unable to get permission from the Government to play. Probably the statesmen of the Quirinal had interpreted literally some of the lurid newspaper descriptions of the game.

France.—Epidemics of scarlet fever, pneumonia, cerebro-spinal meningitis and scarlatina have broken out suddenly in a serious form in the French army. Incomplete reports show 800 hospital cases at Teul and 48 troopers have died since January 1. At Nancy 500 are in hospitals and 8 have died. Rheims shows 100 patients and similar conditions exist elsewhere. The sickness is attributed to insufficient barrack accommodations for the 185,000 new recruits.—Elections to fill three vacant chairs in the French Academy were held on February 12. Alfred Capus, president of the French Society of Dramatic Authors, succeeded to the place among the Immortals held by Jules Henri Poincaré; Pierre de la Gorce, historian, was elected to the chair of Paul Thureau-Dangin, author and permanent secretary of the Academy, and Henri Louis Bergson was chosen to fill the place of the late Emile Ollivier, who was Premier of France at the outbreak of the war with Germany in 1870. Each of the new members on taking his place will pronounce a long eulogy and critical estimate of his predecessor's work and career. Bourgeois, the ex-Premier, was defeated quite unexpectedly.

Sweden.—As a reply to the popular demonstration upholding the Government policy for strengthening the national defences, 30,000 Socialists assembled on February 8, in front of the Government offices, against the increasing expenditure for armaments. The Premier, M. Staaf, replied that in spite of his deep sympathy in the matter of international peace he was absolutely convinced that the Swedish people would be compelled to make new and great sacrifices for the defence of the country. But on February 11 another storm gathered. The King had expressed himself very frankly in addressing the first meeting on the necessity of preparing for the eventualities of war. The Cabinet has resigned for the reason that such royal pronouncements must be first submitted to the Ministers. After an exchange of letters, in which the King protested that he would not relinquish his right to speak without restraint to his people, the Staaf Cabinet resigned, and another was formed under Baron de Geer, but as the elections are only seven weeks off its tenure of life is questionable.

Spain.—On February 8 the Republican party issued a proclamation charging the Government with having turned the recent Franco-Spanish treaty on Morocco into an agreement which will ruin Spanish influence in Africa. They threaten the present Cabinet with impeachment if the Spanish policy in Northern Africa is not modified. In Saragossa a meeting, attended by a large crowd, was

held, and violent speeches were made urging the Government to end the war in Morocco.

Portugal.—The Affonso Costa Cabinet which resigned on January 27 was succeeded on February 8 by another composed as follows: Premier, Minister of the Interior and, temporarily, Minister of Foreign Affairs, Bernardino Machado; Minister of Justice, Manoel Monteiro; Minister of Finance, Thomaz Cabreira; Minister of War, General Antonio Pereira d'Eca; Minister of Marine, Peres Rodriguez; Minister of Public Works, Achilles Goncalves; Minister of Colonies, Couceiro Costa; Minister of Public Instruction, Almeida Lima. Señor Machado was one of the most active leaders in the republican revolution. He is a very wealthy man. A bill extending a general amnesty to all political prisoners except those accused of felonies was laid before the Parliament on February 13.

Germany.—While the attention of the entire world was directed towards the construction of the Panama Canal, German workmen were quietly enlarging a waterway from the Baltic to the North Sea, which is to have locks even wider and deeper than our own. Except for their height, the locks of the German canal are larger in every way than those of Panama. In length they are 1,082 feet to Panama's 1,000 feet; in width 147½ to Panama's 100 feet; in depth 45 to Panama's 41 feet of water over the sills. The Emperor states with special satisfaction that while the battle-ships now under construction can barely pass through the Gatun locks and the 45,000-ton super-dreadnaught will have to follow the path of the Oregon around Cape Horn in passing from the Atlantic to the Pacific coast, the German locks will easily admit the biggest type of modern battle-ships. He has, likewise, stolen another march upon his American rivals by arranging his celebrations for a date previous to our own. He will probably command the fleet of battle-ships in person when they steam for the first time through the new Kiel Canal in April, for it is believed that the great waterway may be opened even towards the beginning of that month. Should naval designers ever construct a 60,000-ton super-dreadnaught in the course of future developments, there would still be room for it to pass through the Kiel Canal. The original waterway was opened in 1895, and was traversed in the year 1912 by as many as 57,366 ships of 9,924,237 total net tons. The new improvements have cost over fifty-five million dollars, while the outlay for the first canal was only approximately thirty-nine million dollars. The methods of providing food and of securing discipline among the nine thousand workmen from many nationalities was particularly interesting. They were housed in barracks, and it was possible to provide them with meals at from twenty to twenty-five cents a day. The preservation of order was left entirely to the men themselves and the police were even forbidden to approach the works. The laborers themselves elected their barrack seniors, who

exercised a strict control over all unruly elements in the camp. The trip from the Baltic to Hamburg will now be shortened by 480 miles; from the Baltic to London, by 269 miles. The canal will be of inestimable advantage to the German fleet.

Balkans.—The Prince of Wied on his way to Albania was the guest of Victor Emmanuel in Rome on February 9. He met the Foreign Minister, the Marquess di San Giuliano and discussed the subject of organizing the Albanian Government and the negotiation of a loan of \$15,000,000. On the other hand it is now reported that the hesitating Prince will accept the throne only for a year and will then yield to Essad Pacha, the Mussulman. If that be the case, why should he go there at all?

Russia.—The Prime Minister Kokovtsoff has resigned. He was popularly regarded as an anti-reactionary. It is expected that he will be succeeded some months hence by Krivoshein. Meantime other resignations are expected but no change is to be made in the internal or foreign policies.—Kieff again comes to the fore with another ritual murder case. It is said to have occurred in a nearby town called Fastoff. The supposed victim was a Christian orphan boy living in a Jewish family. He died two months ago and the body has been exhumed for examination. The Jews, however, claim him as one of their own.

China.—The New York *Herald* for February 13 reported that Chinese officials have signed the preliminary agreement with the Banque Industrielle de Chine for a loan of \$20,000,000 with which to construct a thousand miles of railway.—On February 12, the Standard Oil Company concluded with the Chinese Government an agreement by which the company acquires the right to explore the oil deposits in Northern China.

Japan.—There was serious rioting in Tokio on February 10. A thoroughly Occidental "graft enquiry" seems to be going on in the National Diet. Prominent naval officers are charged with receiving unlawful commissions from a German manufacturer to whom certain admiralty contracts were awarded. Though the Government succeeded in defeating by a vote of 205 to 165 the resolution of "want of confidence" offered by the Opposition, the session was a very stormy one, and the streets of the city were meanwhile in a tumult. The people clamored for the impeachment of the Cabinet, marched to the House of Parliament to lay hands on the unpopular Ministers, attacked several Government officials on the way and tried to wreck a newspaper office. The police succeeded in quelling the riot but many persons were injured and a number of arrests were made.—As a protest against the levying of heavier taxes, the citizens of Tokio began rioting again on February 13. The police sabred the mob and arrested a number of editors whose papers have been supporting the Opposition. The journals were suppressed.

QUESTIONS OF THE DAY

The Manila Observatory

One of the first acts of Governor Burton Harrison on his arrival in the Philippines was to cut down the expenses of the Administration. The *Manila Weekly Times* of December 12 gives the following summary of the measure passed in the Assembly for that purpose:

"The Appropriation Bill fathered by the committee headed by Chairman Adriatico passed the Assembly without a dissenting vote on Tuesday evening. The measure has gone to the Commission for final action and it is believed that it will be pushed through before the end of the year. Excitement and consternation among Government officials resulted from the news that the bill had been passed, and talk of resignation was rife. Heavy cuts in salaries are shown, from the Commission down, a number of offices have been eliminated and others have been merged. In the Bureau of Education alone, the appropriation was 1,418,000 pesos less than last year, and if the present program of the Assembly is carried out it will mean a substantial reduction in education. It has been given out by the officials of the Bureau, however, that no American teacher in the Philippines need fear for his position, as it is believed that the bill will be considerably modified by the Commission. According to the tabulation accompanying the bill, the measure effects a saving of more than four million pesos, but there is a general feeling that in many cases efficiency has been sacrificed to economy. The Assembly hopes to save 24,000 pesos in the salaries of the commissioners with portfolios; 12,000 in salaries of other commissioners; 1,000 in the salary of the secretary of the Commission; 4,000 in the salary of the executive secretary; 2,000 in the salary of his assistant; 14,000 in the salaries of bureau directors of the first class, the elimination of one director at 5,000; 4,000 in the salaries of eight assistant directors; 2,000 in the salaries of two bureau directors, and many other cuts. The smaller salaried positions, however, have not been affected."

Among the departments endangered by these cuts was the Weather Bureau, which is under the direction of Father Algué, S.J. As almost any reduction in the usual appropriation would mean the virtual destruction of the Bureau, with the inevitable result of wholesale disaster for the commerce of that entire part of the world, there was nothing to be done but to appeal directly to the Legislature to avert the calamity. Hence, Father Algué appeared before that body and for two hours explained the work that he and his assistants were performing. The *Manila Daily Bulletin* of December 19, under the heading "Heart Throbs in Bureau Hearing," thus describes him as he made his appearance in the legislative halls:

"It was a picture not soon to be forgotten by those who were present at the afternoon session of the Commission yesterday. It was the picture of a man who has devoted his life to a great work, who has sacrificed much that he might benefit not only the Philippine Islands, but the whole world by the results of his researches. It was the picture of Father Algué pleading with the law-makers

that the work which has meant so much continue and that, at his own sacrifice if need be, some trifling recognition of faithful service be accorded to his subordinate co-workers.

"Father Algué recounted the history of work now being carried on by the Weather Bureau. From the small beginnings, when knowledge of the typhoon and the earthquake was in its infancy, when apparatus was limited and the work unsupported, to the present, when the winds are forestalled by the observer and the warning of an approaching typhoon is spread broadcast over the East, he traced the progress made by the devoted few who have made the achievements of to-day a possibility. He told the Commission of costly instruments purchased from private funds that the efficiency of the Bureau be not impaired; he related incidents of self-sacrificing labor in connection with great storm crises; he touched upon the thousands of lives saved by the ability of the observers to presage with accuracy the course of the typhoons, and then he asked that, in recognition of this service, he might be allowed to hold forth to his staff the hope of a slight increase in salary.

"He stated that he had no doubt that all would be willing to carry on the work without any raise of pay, but he pointed out that until 1911 these men had served at the same salaries received in the days of the Spanish régime, and that at that time only a small increase was granted them. 'At the present time I have in one division 83 employes, all of them technical men, and the total allotted me for their salaries is 55,640 pesos, less than 700 pesos each,' continued Father Algué, 'and these men are not only performing duties which would bring them much higher remuneration outside, but they are in real need of an increase in salary. I would like to hold out to them some hope for this in the future instead of seeing the provisions of this bill deprive them of the small raise that they received in 1911 and return them to their former status.'"

The work by the Weather Bureau was sketched by him for the better information of the legislators as briefly as its multiplied but necessary ramifications would permit.

"In the Bureau," he said, "there are four divisions or organization units, viz.: division of meteorology, division of seismology, division of magnetism and the division of astronomy.

"THE METEOROLOGICAL DIVISION

is the principal department. Its work may be divided under three heads: 1. General weather forecasting and in particular the prediction of the typhoons that are so frequent in this region of the Far East. 2. The observation of the different meteorological elements in the central observatory and in the secondary stations throughout the Archipelago in so far as they help to the prediction of typhoons and assist in the acquirement of a more complete knowledge of the climatical conditions of the Philippines. 3. The publication of results after the manner of the weather bureaus of America and Europe.

"WEATHER FORECASTING.

"For this work it is absolutely necessary to construct twice every day, once in the morning and once in the afternoon, a 'weather map.' The morning weather map is given to the public in the following manner: one copy is posted up in each of the following places: Central Observatory, Ayuntamiento, Custom House, Fort Santiago

for the information of the military, and Clarke's restaurant.

"For the purpose of tracing these maps simultaneous observations are made and received in Manila by cable or telegraph at 6 a. m. and 2 p. m. from ten stations in Japan, six in Formosa, five on the coast of China, three in Indo-China, and forty-two in the Philippines. On days when there are indications of a typhoon near the Caroline or Mariana Islands, observations are also received from the Islands of Yap and Guam, stations founded and supported by this Weather Bureau.

"In order that these messages may be received with all possible promptitude, there are two sets of telegraphic apparatus in the Central Observatory, one set communicating with the central offices of the Eastern Extension Cable Company, the other with the central telegraph station of the Bureau of Posts.

"These telegrams, which are sent in code, contain observations of the following meteorological elements: atmospheric pressure, temperature, direction and velocity of the wind; amount, form velocity and direction of the clouds; state of the weather, state and direction of the waves in the sea, and rainfall.

"From the moment that indications of a typhoon are observed and during the whole course of the track of the storm, messages are sent daily, and sometimes several times during the day, to all the shipping firms in Manila, by messenger; to all the observatories of the Far East, viz.: Tokio, Zikawei (Shanghai), Taihoku (Formosa), Hongkong, and to Phulien (Indo-China), by cable via the Eastern Extension Cable Company; to all observers of the secondary stations in the provinces; to the governors of provinces and capitals where there are no stations; to the commandants of the naval stations of Cavite and Olongapo; to the Bureaus of Navigation and Customs, Manila, and finally to the wireless station at Corregidor, in order that the message may be sent into the air for those ships provided with wireless telegraph apparatus. All these messages are sent from the Central Observatory by telegraph.

"Typhoon warnings are also sent to captains of ships and to others who ask expressly for them from all parts of the Philippines and from Hongkong, Macao, Saigon and Singapore.

"METEOROLOGICAL OBSERVATIONS.

"In Manila the observations of the principal meteorological elements are made every day of the year, Sundays and official holidays included: (a) direct observations, hourly from 6 a. m. to 7 p. m.; (b) by means of self-registering instruments, hourly from 8 p. m. to 5 a. m.

"In nineteen first and second class stations in the provinces six daily (*i. e.* every four hours) direct observations are made of all the meteorological elements, and in eight stations, over and above the six daily observations already mentioned, hourly results are obtained from self-recording instruments. All these observations are forwarded to the central office, Manila, where they are examined and checked before being published in the monthly bulletin and annual report.

"The publications of the Weather Bureau are the monthly bulletin and the annual report.

"The monthly bulletin contains a summary of the meteorological observations and climatological data for the current month together with discussions on the typhoons that may have occurred during the month.

"The annual report contains in detail the observations

made in the Central Observatory and in the secondary stations throughout the Islands during the year.

"From time to time monographs are also published on subjects connected with the climate of the Philippines.

"All the above may be termed the routine work of the Meteorological Department. There is, however, besides this, certain other work of a permanent nature done for others, viz.: copies of observations received by telegraph from the provinces are sent every ten days to the central observatory of Indo-China, and every month to the observatories of Tokio, Zikawei, Taihoku and Hongkong; copies of the 6 a. m. and 2 p. m. observations from Yap and Guam are sent monthly to Hongkong; a table of the daily rainfall of all the stations in the Philippines is forwarded monthly to the Bureau of Public Works, Manila; a table containing the maximum and minimum temperature and rainfall of six stations is sent monthly to the Bureau of Agriculture, Manila; a table containing a summary of the observations made in Manila is sent quarterly to the Bureau of Health; a table containing the observations made every day in Manila at 12 o'clock noon Greenwich time (8 p. m. Philippine time) for the Weather Bureau, Washington, D. C.; a daily telegram, containing the observations of barometer and wind made in Nemuro, Tokio, Bonin Islands, Shanghai, Hongkong and Manila, for the Weather Bureau, Washington, D. C.; a table containing a detailed account of the observations made in Manila during the month sent at the end of each month to the newspapers of Manila and to other interested persons; telegrams consisting of observations of barometer, thermometer, wind, and state of the weather made at 6 a. m. and 2 p. m. at Aparri, Manila and Legaspi, sent to the observatories of the Far East; two telegrams of observations made in Manila at 10 a. m. and 4 p. m. sent to the same observatories of the Far East; copies of the daily weather note, in English and Spanish, sent to the newspapers of Manila.

"DIVISION OF SEISMOLOGY.

"The work of this division or department is concerned with the study of earthquake and volcanic phenomena throughout the Philippines. It consists of the collection, arrangement and analysis of all the data with regard to the earthquakes and volcanoes of the Archipelago, and necessitates the supervision and care of microseismographs and macroseismographs in Manila, Baguio and Taal (Ambulong, Batangas), together with the reading, interpretation and tabulation of their records; the sending of circulars and letters asking for information about certain earthquakes with the object of determining their extent and intensity.

"In the reading of the seismograms and their interpretation the following elements have to be calculated: the times of the different periods of oscillations, P, S, L, M, C and F, together with the amplitude of the same oscillations.

"Publications: Every month a seismological bulletin, consisting of all the earthquake observations of the month, together with discussions on the principal earthquakes, is published in the monthly bulletin; monthly, and occasionally fortnightly, a special seismological bulletin is prepared and sent to the international central seismic station, Strassburg, and to about sixty of the principal seismic observatories and seismologists of the world. This bulletin, which consists of four pages, is prepared and manifolded, by means of a Roneo duplicator, in the department.

"At the end of each year a catalogue of all the earthquakes of the year is prepared and sent to Europe to be included in the general catalogue published by the international committee.

"Besides this routine work, requests for data and photographic reproductions of seismograms of the greater earthquakes are often made by foreign observatories and seismologists, which requests are always complied with. All the necessary photographic work is done by the department.

"DIVISION OF MAGNETISM.

"The work of this division has for its object the determination of the amount and intensity of the earth's magnetic force. For this purpose the three magnetic elements of declination, dip and horizontal intensity are observed twice every month by means of a dip circle and magnetometer. The magnetic observatory is situated at Antipolo, whither it was transferred when the magnetic observatory in Manila was destroyed and rendered useless by the electric cars, and hence it is necessary for the observer to make the trip to Antipolo twice every month to make the absolute observations of the magnetic elements, which together with the necessary computations requires some twenty hours continuous work.

"The variations in declination, horizontal intensity and vertical intensity are recorded photographically by means of a magnetograph, consisting of a recording apparatus and three variometers. The photographic registers of this apparatus require to be changed and developed every second day, while time signals must be made daily on the records and the temperature of the variation room read and noted.

"A quarterly report of magnetic calm and stormy days is sent regularly to the chief of the magnetic service at de Bilt, Holland, to be included in the bulletin of magnetism, published by the permanent International Commission of Terrestrial Magnetism. Photographic copies of the greater magnetic storms are also forwarded to the same commission. The results of the variation observations are reduced and published at the end of each year.

"DIVISION OF ASTRONOMY.

"The work of this division comprehends the time service of the Philippines, general astronomy and solar physics. Time service: This consists in determining with great accuracy the official time of the Philippines (120° E. Greenwich), in communicating this official time to all parts of the Archipelago by means of the telegraph, and in Manila by means of the midday time-ball, and of transmitting the time to Guam by cable; of correcting and rating ships' chronometers.

"The correct time is determined from the observation of the transit of stars across the meridian by means of a transit instrument. The time shown by a sidereal clock is observed when a star whose right ascension is known crosses each of the five wires of the reticle, and the mean of these five observations is taken as the instant at which the star crosses the instrumental meridian, and when the instrument is in perfect adjustment, the difference between the star's right ascension and the observed clock time will be the clock's error. As the observation of a single star with the instrument in ordinary adjustment will usually give the error of the clock to within half a second, a number of stars are usually observed; reversing the instrument upon its Y's at least once during the oper-

ation, so that the clock error is determined to within about a thirtieth of a second of time. These observations are made on every possible occasion and usually from 450 to 500 transits are observed every year. At eleven o'clock each day the official time thus obtained is transmitted to all the telegraphic offices of the Islands, and in Manila, at twelve o'clock each day of the year, Sundays and official holidays included, the time-ball is dropped from the observatory tower and from a tower erected on Engineer Island.

"From fifteen to twenty chronometers belonging to captains of ships, the Bureaus of Navigation and of Lands, etc., are corrected and rated every day.

"Occasionally ships anchored in Guam ask for the official time, and this is transmitted by cable.

"GENERAL ASTRONOMY, ASTROPHYSICS, MECHANICS.

"Besides the ordinary astronomical and astrophysical observations, astronomical tables of the rising and setting of the sun and moon are computed and published.

"A great number of observations in solar radiation are made with three different kinds of instruments for the better determination of this important subject.

"The mechanics are employed in cleaning and in keeping in repair and good working order thirty-four self-registering instruments, in preparing and changing the records of the same instruments, in repairing and constructing instruments for the Central Observatory and the secondary stations; repairing, cleaning and testing ships' aneroids."

Such is the work being done at the ridiculously small cost of 55,000 pesos a year—a peso is about equivalent to fifty cents. Father Algué's salary is 5,000 pesos, and counting it in with the total expenditure the astonishing fact is revealed that the average pay of the men who are employed in the Bureau, all, or at least most of whose work is of the highest scientific character, is about \$350 a year. As it was proposed to cut down even that miserable figure, Father Algué made the offer which the *Manila Daily Bulletin* says produced "heart throbs" among the politicians, namely, that of relinquishing all claim for any salary for himself. "As for myself," he said, "I will cheerfully give up the salary the Assembly has allowed me if these faithful servants, my subordinates, some of whom have been twenty-five years in the Observatory, and who are in real need of the money, can in that manner be saved from a reduction of pay. The people of the islands need the work we do, and to that service I would willingly devote myself."

It is not surprising that Governor Harrison assured the distinguished chief of the Weather Bureau, whom the *Manila Daily Bulletin* describes as "the simple Jesuit priest who is the foremost living authority in the world on atmospheric, seismological and climatic phenomena," that there would be no cut in the appropriations for his department.

This is the second time that Father Algué has saved the Manila Observatory from destruction; once when he appealed to Admiral Dewey, after the capture of the city, to thwart the schemes of a rival Observatory which was endeavoring to have it abolished by the United States

Government, and now when his "heroic self-sacrifice," as the papers describe his generous offer, has prevented its extinction.

George Washington Masonic Memorial

A Catholic contemporary has been induced by an imposing array of entries in the *Christian Science Monitor* to retract its former belief that George Washington had been merely an honorary member of the Masonic Lodge of Alexandria, Va., where the Masons are planning to erect a Memorial to him. Its change of view was premature, for the former is solidly grounded, notwithstanding Christian Science monitions. They amount to this, that Washington became an apprentice Mason at Fredericksburg, Va., in 1752, when he was twenty, and a Master Mason the following year, but that there was no entry thereafter, and in 1771 he declined the Grandmastership of the Grand Lodge of Virginia. It is further stated that in 1788, Washington was chosen Master of the Alexandria, Va., Lodge. That may have been, for all we know, but we have Washington's own evidence that he could not have accepted it, and that he probably never set foot in that lodge, which got its Virginia charter in 1788. Now, Washington, replying in 1798 to Rev. G. W. Snyder, said that though he had "heard much of the nefarious and dangerous doctrines of the *Illuminati*," his engagements allowed him no time to read Mr. Snyder's book against them, or "to add little except to correct an error you have run into, of my presiding over the English lodges of this country. *The fact is, I preside over none, nor have I been in one more than once or twice within the last thirty years.*" (*Sparks' "Writings of Washington," Vol. XI, pp. 315, 316.*)

Surely, Washington, writing from Mount Vernon, within a few miles of Alexandria, could not have forgotten such an important event as his election to his home lodge ten years before, if he had already accepted it, or taken any part in the lodge's affairs. Thirty years take us back to 1768, three years before Washington declined the mastership of the Grand Lodge of Virginia, and the "once or twice" is accounted for in his tour of 1790 and 1793, when addresses were presented to him by the lodge of Newport, R. I., and the Grand Lodge of Massachusetts (*Sparks, Vol. XII, pp. 190, 200*), and he made formal replies showing that he believed the object of Masonry was "to enlarge the sphere of social happiness" and that "a just application of the principles on which the Masonic fraternity is founded must be promotive of private virtues and public prosperity." This, according to his written testimony, is the sum of Washington's connection with Masonry since seven years previous to his appointment to the command of the American army. The Alexandria, Va., lodge has, therefore, no claim on him, nor has any other subsequent to 1768.

But even though they could claim him then, they cannot now. He wrote one other letter on the sub-

ject which shows him completely out of sympathy with the ruling principles of American Masonry to-day. In his letter to Mr. Snyder of September 25, 1798, he said he had heard much of the nefarious and dangerous plans and doctrines of the *Illuminati*, but believed "that none of the lodges of this country are contaminated with the principles ascribed" to that society. In answer to a further letter of Mr. Snyder's, he wrote, October 24, 1798 (*Sparks, Vol. XI, p. 337*):

"It was not my intention to doubt that the doctrines of the *Illuminati* and the principles of Jacobinism had not spread in the United States. On the contrary, no one is more satisfied of this fact than I am. The idea that I meant to convey was that I did not believe that the lodges of Freemasons in this country had, as societies, endeavored to propagate the diabolical tenets of the former, or the pernicious principles of the latter, if they are susceptible of separation."

But the "diabolical tenets" and "pernicious principles" had made further progress than Washington supposed. Originally a secret political society in aid of the Stuart cause, its English remnants changed their allegiance on the accession of George I, and Freemasonry proper was first formally organized in a London tavern, in 1717, and introduced therefrom to America in 1729. Its initial activities were confined to social, or rather, convivial purposes; and in both countries the meetings continued long to be held in taverns, in which the allowance of "three small glasses of punch" was frequently exceeded. Bishop Carroll wrote, in 1794, of the "intemperate drinking, obscene conversation and indelicate songs, to say nothing of other vices" that he was told frequently obtained at lodge meetings; but apparently he had heard of nothing dogmatically or morally wrong in their essential purposes, for he thought the Papal decrees against Masonry did not then apply to the United States. Nor could these have been much insisted on in Great Britain and Ireland at that period, for in ignorance of them O'Connell became a Mason, but promptly resigned when he learnt the society was under the ban of the Church.

English Masonry also remained social in character and largely free from anti-religious bias until reacted upon by the Continental Masonry which it had begotten. Introduced in France about 1721, a great portion of it had adopted the supposed "Scottish" Rite by 1743, and later the still more revolutionary and anti-religious Templar system, so that by 1750 its program was stated by Booz, its historian, to have closely coincided with the program of the French Revolution. Its subversive tendencies were intensified by the establishment in 1780 of the *Illuminati*, or "Illuminated Masonry," which aimed by a graded hierarchical system, despotically controlled, to supplant existing religion and government by a natural religion and universal democracy, which Masonry alone would plant, guide and govern. It was accepted by the International Convention of Masonry at Wilhelmsbad in 1782, and its teachings and methods of "enlightenment" spread

through the Continent and impregnated Freemasonry everywhere.

It was these teachings that Washington rightly pronounced pernicious and diabolical. They were influencing American lodges far more than he imagined. In 1772, Preston illumined English Masonry with the "science," and much of the spirit of its more progressive and virulent French daughter, and a little later Webb wove into the American Rite the philosophy of the high Continental degrees. The then Scottish Rite, or "Rite of Perfection," was introduced here from France in 1783, and in 1801, three years after Washington's letter, "a Supreme Council, with thirty-three Continental high degrees," was opened in Charleston, S. C., says Dr. Mackey, Grand High Priest of the Gen. Grand Chapter of the United States, 1859-1865, and now he adds (*Encyclopædia of Freemasonry*), "Supreme Councils of the Rite are to be found in almost every civilized country, and in many of them it is the only Masonic obedience." It has absorbed or dominated the American lodges, and Brother Pike, of Charleston, who became Supreme Grand Master of the Scottish Rite, plainly declares, in "Morals and Dogmas of the Ancient and Accepted Scottish Rite," its anti-clerical and anti-Christian character and purposes.

Pike intended his book for the exclusive use of the "Supreme Council of the Thirty-third Degree," but Masons are rapidly becoming less secretive. Dr. Mackey, in his *Encyclopædia* and *Lexicon* and numerous other authoritative Masonic works, denies that charity or sociability is "the great design of the institution," as Washington thought, and, as the doctor admits, "the great majority of its disciples" still think. These are Exoteric, or "outer" Masons; but the Esoteric or inner group, who direct its policies and propagate its doctrines, are taught here the same "mischievous tenets" as in France, Italy and Portugal, for Masonry, he insists, is, in principle, everywhere one, and its grand object he designates by the ominous watchword of the *Illuminati*, "enlightenment," i. e., by "the science and philosophy, the symbolism and religion of Freemasonry," to ensure the dominance of Masonic thought, speculative and practical, in general government and individual activities, and shut out the supernatural from the minds of men.

The *American Freemason* for February, 1913, feared not to show its sympathy with the Masonic Junta that is brutally persecuting and penalizing religion and freedom in Portugal, nor to publish the resolutions of the International Masonic Club, glorifying the French Masons and the Grand Orient of France. It should be remembered that Masonry in England, the United States, and some other countries, had repudiated—before the public, at least—the Grand Orient, because it had countenanced Atheism and stricken the name of God from its Ritual. Now, the same Grand Orient, after it had inspired and sustained religious persecution in France, is declared by the official spokesmen of Masonry in America, as else-

where, "much nearer to the original plan of Masonry than is the Grand Lodge of England," and the *American Freemason* writer adds: "At this day it is the model for all the world. . . . There is no American jurisdiction that can compare with it."

It is, therefore, clear that the American lodges do propagate now, if they did not then, the "pernicious principles and dangerous doctrines" which Washington denounced in 1798, and that he could not now feel inclined to visit them even "once or twice in thirty years." His friendliness towards Catholics, native and foreign, was not characteristic of the Scottish Rite, and his associations in Alexandria seem to have been more frequently Catholic than Masonic, particularly in 1788. Col. John Fitzgerald, of Alexandria, who was his aide-de-camp and secretary from 1776 to 1782, and lived with him on most intimate terms thereafter, and to whom Washington was wont to subscribe himself "Your most affectionate friend," was a loyal Irish Catholic. It was in his house that Mass was said for the Catholics of Alexandria, and it was in the same house, on St. Patrick's day, 1788, at a banquet he gave to Washington, that Col. Fitzgerald submitted to him the plans for the present St. Mary's Church, and received his warm approval. Another aide-de-camp of Washington, we are told, presented the site on which the church is built, and Washington added a donation. A memorial tablet at St. Mary's would seem to be more in accord with Washington's sentiments and practices than any monument of modern Masonry, in Alexandria or elsewhere.

M. KENNY, S.J.

The Lay Auxiliary

II

Are there not conversions? Yes. We are constantly counting up the conversions. But at the same time we are making estimates of what is called the leakage. If we could complete the two lists, which would be the longer? We have missionaries. They try to stop the leakage. We have the bands of the apostolate. They try to dispel the prejudice of the outsider who will come to a church or a hall to listen to them. But what is the result compared to what might be in the great population if each one in the audience who is already on the right path would encourage a backslider to return, or lead a well-disposed soul to where it might receive instruction?

If the combined fruit of individual endeavor might be so great, why is it that the sum is so inconsiderable—so inconsiderable indeed that the stray result apart from the ministerial activity is regarded as noteworthy enough to be enshrined in a story? On the contrary, we hear it said often enough and oftener still is this the thought unspoken: "That is not my work. I'll tell Father Blank about that man. I'll tell Father Blank to hunt him up." And with this conventional expression of a purpose not to be fulfilled the good member's conscience feels fully

absolved. He would make a contribution to apply somebody else to this apostolate. But, in his mind, it is like a first principle of the same apostolate, that it is not his work.

The pastor's official duties may be summarized as: The administration of the sacraments; sermons, instructions and spiritual advice; all that is involved in the holding together of the flock; temporal administration; finding and reclaiming the lost sheep; pointing out the path to those who do not know it and introducing them into the fold.

The members of the congregation cannot administer the sacraments. They cannot preach or give official advice. They cannot assume the general care and service and holding together of the flock. But can they not at least help towards the last two things? Not only can they do this but they can make beginnings and prepare the way with an efficiency that is beyond the earthly power of the pastor. They can bring the wanderer to the door and they can point out the way to the inquirer. In these two things one member of the congregation can do one hundred times as much as the pastor can. Whilst the pastor may be looking for one person, and is limited in his search to an hour upon one evening of the week, and after several weeks may fail even to find what he has been looking for, the member of the congregation has that same individual and others like him for daily company. He can reach a hundred whom the pastor does not know, or even know of, and whose acquaintance he cannot make. So that the parishioner has many opportunities for the necessary preliminary activity where the pastor is utterly powerless. Where he finds a soul disposed he can establish communication.

Now, for all this there is nothing needed but the individual purpose; and where that purpose is multiplied the result is a hundredfold. Does it seem worth while then to consider how the individual zeal might be stimulated to bring the lapsed one back to the sacraments and to guide the well disposed to the convert-class? Is not this what is done by the missionaries and the band of the apostolate? Could the pastor make a better sermon, then, than the one that would inspire the flock with the spirit of individual co-operative zeal,—indicating the exercise of an apostolic work which the pastor simply cannot do? Organization can thus become not merely a spiritual benefit to the member, but without any complicated movement it becomes its own seminary—and this by merely encouraging in the individual that true love of his neighbor which would prepare him for the grace of membership. There would be no need of meetings and reports and presidents and vice-presidents and secretaries and dues and fines and by-laws, but each one would be left to follow his own opportunities, his own lights, his own methods, his own devices. There is a vista of possibilities here. And there need be no accounting of results. The less of that the better. Parade is a common terminus of good works.

Objections? Of course there are objections. There is no truth that has not been denied. And there never has been a good work that has not been frowned upon by some who passed as competent judges of the difference between right and wrong. But an objection does not cancel a truth; and opposition does not vitiate a good work. And the truth is that Mr. and Mrs. Dash and Miss Dash and Dash Jr. can, each of them, go out and find the amenable stray sheep, or the well-disposed outsider,—and each of them can do this in one hundredth part of the time it would take Father Blank to do the same thing. In fact, Father Blank, with all his untiring zeal, could not do it at all. He cannot know of these persons nor can he reach them in any other way than through the intermediary of the Dashes.

It is said that we should not urge our people to force the subject of religion into conversation,—that they are not equipped for controversy. As to the extent of their equipment we might make a few salutary personal reflections and an inquiry into causes. But in the first place we are not contemplating the stage of controversy. And secondly there is no question of forcing a subject. If they show the slightest willingness to talk the subject will straightway be forced upon them. It breaks into the talk of shop. It is a common topic during the noon lunch hour. It is flung across the table every night at dinner in the boarding-house. There is no one decent subject which is so universally recognized as admissible and agreeable. It is rarely necessary to say much. People want to know what you hold. They are for the most part content with a straight answer regarding faith and practice. The announcement of the Creed and the Ten Commandments, of the need of prayer and of the right of the Church to command abstinence on Friday, will commonly give them about as much as they are able to carry away. But who is there who, silently observing the minds that wander clueless amid the labyrinth of opinions and queries, may not be able, once in a while, to single out the sincere soul, and in a few words afterwards apart from the crowd offer to lead it to the gate.

There was a time, and it was not so very long ago, when almost every chance conversation on religion with an outsider soon resolved itself into an argument, hammer and tongs, upon a text of Scripture. To-day with the crumbling of the sects the vast throng does not know the Scripture or anything else. Not being endowed with the inherent believing power infused in Christian baptism, and bereft even of the influence of domestic remnants of Christian tradition, it has sunk to the level of a naturalism which is much like that of the civilized Gentile nations that were gathered around the ancient people of Israel. And having cast off the State dogmatism, each one constructs a theory and a practice out of the darkness of his own mind. The formula is usually very short. As an illustration we may mention the latest we have met with. The experience was on the train. The fellow traveler was a native of Scotland. He had lived

many years in Texas. He had prospered financially and was journeying to Nova Scotia to enjoy his prosperity in the midst of his own people. He was affable and contented. His irresistible recommendation was that he had been the friend of the pastor and had always attended the Catholic bazaars. He had trimmed off one by one the opinions of his sect and had finally embodied his entire code of doctrine and of morals in the condensation of the axiom, "Handsome is that handsome does." He was evidently very much fascinated by the fragrance of this double-extract, for he uncorked it several times.

And so it is that everyone has his "view" which he puts into an indefinite expression that leaves him a very broad path to follow in the way of least resistance. Moreover, besides this general vagueness of minds and this unending variety of "views" on the subject of religion, there is something else that forces it into conversation. There is the fixed hatred of many for the Church on account of the unvarying stand it takes and must take in regard to social order and in regard to public and private morality. A propaganda of this hatred is just now being very actively carried on as well openly as in secret. It is being promoted with a diabolism which shrinks from no calumny, ribaldry and vilification that can escape the penitentiary. It is a stench in the atmosphere of shop and work-room and mahogany office. Its filth and falsehood are peddled on the street corners and are carried by paid agents to the sanctuaries of homes. So that the subject of religion with which it identifies the Church is forced into prominence by the very persons who do not want any restraining influences on their greed or cruelty or lust. And let it be said that for lessons in zeal the children of light might go to school to these children of darkness. Now, might it be possible for the zealous man or woman in the midst of the crowd to find just one person who would be willing to accept encouragement and be led to the sacraments or to instruction? If so, it would be the accomplishment of what simply cannot be done by all the organized efforts of all the pastors and missionaries and bands of the apostolate.

But here is the final and the most formidable objection. It is based upon what might become a reality. And this reality would present a difficulty. In a word, what is the pastor going to do if the parishioners bring so many wayward members to the Church on Saturday nights, and if on every other night they stand at the rectory door with candidates for instruction? With members returning and members received and thus membership growing and with the stream of candidates, how is he going to get out of the confessional on Saturday nights, and what is to become of the study lamp and the calls and the committees and the euchres and the bazaars and the minstrels, etc., etc.? It certainly will not do to have persons brought to the Church if they cannot get to confession. Neither will it do to have persons brought to the door of the parsonage if they cannot get instruction. And we are not presuming that there is to be a

geometrical progression which will end in the conversion of the entire human race in twenty years. Neither are we presuming that there is to be any successive annual doubling of numbers for any given set of persons. We are advancing the conviction founded on experience that with the active zeal of the lay auxiliary the possibilities are a hundredfold greater than the present reality.

If, then, the layman enters the field as an auxiliary we may surely look for results. Would it not be a very guilty thing to say that the divine invitation and the efficacious grace are reserved exclusively for those who are first discovered by the ordained minister? But with the multiplication of results from the zeal of the lay auxiliary there arises immediately a practical problem. If men come asking for food shall we throw them a stone or maybe a serpent? It is no small endowment to be able to welcome with understanding the mental confusion of even one neophyte and with considerable guidance to lead him gently to the font. Has this very difficulty something to do with the limitation of the number? And if there are many, what is to be done?

Well, if one of our greatest ambitions is to exercise the talent for organization, here is an open field and the material. The field is particularly around the centres of densest population. In the smaller communities, where everybody knows everybody and where anybody can learn and find time to learn all about anybody else's business, the social condition itself creates a new obstacle, especially for one who may be even remotely connected with a sectarian congregation. But this difficulty does not exist in the large city precisely where the mass of the population is to be found. Now a well-organized parish is a superb thing. It were a pity to concede that the talent which organized it were unable to reach out and gather in the material that was brought to the door. And if that material is called for it will be brought to the door.

It may be said that if we are to have the long lines standing in the church every Saturday night, and a procession of truth-seekers coming to the parsonage on every other night, there will be need of more priests—of more vocations—of more vocations followed. Well, if we are to have more vocations followed there is just precisely one way in which we can be of aid to those who may be called. We can endeavor to cultivate the spirit of apostolic zeal in the congregation. We are affecting great solicitude about what is styled "vocational" training in the schools, in turning out machinists and typewriters. Of vocation in the true sense, the clerical vocation, a real call and not a boyish whim, we say little. Perhaps we give a single instruction in the retreat of the school children. The little that remains of the little we have said is dissipated in a week in the midst of surrounding worldly allurements and the indifference or even discouragement of the home. But if the boy could grow up in a domestic atmosphere of apostolic zeal, we might look for true vocations presently followed tenfold. We might

soon see priests abundant for every contingency—men imbued from childhood with the apostolic spirit engendered by the grace of God and fostered by the continuous example of the zeal of the elders. Who will issue the open invitation to the zeal of the parish? And who has the talent for organization to deal with results?

WILLIAM POLAND, S.J.

A Grim Harvest

According to the statistics recently published by the National Highways Protective Society, 302 persons were killed by automobiles in New York city during 1913. The fatalities for this year, however, threaten to be greater, as the auto's death-list for January alone was twenty-eight, twelve of the victims being children. The automobile was responsible last year for more deaths in New York than the wagon and the trolley car combined. Only sixty-two persons were arrested, however, for the 1,485 people killed or injured in the city by automobiles during 1913, and in one accident out of every fifteen the driver ran away without aiding his victim, and escaped being caught. If statistics of all the auto accidents that took place in the whole country during 1913 were added to New York city's roll of 1,485, the sum total would doubtless remind us of the "killed, wounded and missing" list of some historic battle.

Now, who are these murderous autoists, and who are their victims? The former are generally people of leisure and affluence, out riding for pleasure or eager by traveling swiftly to save a few minutes, which in all probability will later be idly wasted. Though the autoists form but a small proportion of the population, yet they seem to enjoy a practical monopoly nowadays of our streets and highways. Who are their victims? Working people chiefly, who are too poor to ride in automobiles, and who make up the vast majority of our citizens. Therefore, they should be protected against being killed or maimed by reckless autoists, and can be, too, as we showed in our issue of December 13, 1913, if the laws that have been framed for the protection of pedestrians are only enforced. The imposition of heavy fines, the withdrawal of drivers' licenses and a few convictions for manslaughter would soon make our streets and highways safer than they are now for those who are not rich enough to ride in a limousine.

Catholic Educational Association

The efficient Secretary-General of the Catholic Educational Association, Father Howard, of Columbus, Ohio, early this month forwarded to the members of that organization the usual official announcement regarding the annual meeting of the Association. This year's gathering, the eleventh in the history of the body, will be held under the patronage of Right Reverend James A. McFaul, Bishop of Trenton, at Atlantic City, N. J., from June 29 to July 2. A cordial invitation is extended to

Catholic educators, and to all others interested in Catholic education to attend the Association's sessions; and the strong public spirit which has made that finest of the watering places of the Atlantic coast a noted convention city, is assurance enough that everything will be done to promote the comfort of those who will be able to accept the invitation.

Happily it is no longer necessary to emphasize the importance and helpfulness of these annual gatherings of Catholic educators. Once, indeed, men questioned their practical usefulness, but it has come to be generally recognized that the full and free discussion of the problems which we must face in common in our educational work is quick to arouse unity in thought, in sympathy and in enthusiasm. This unity, it is, which gives us the strength to do what the Church is making such splendid sacrifices to achieve in this country. Catholics, thank God, have not wasted their substance in the novelties of educational experimentalism. In the spirit of the simple and solid principles centuries ago adopted and ever since used by the Church, we have never forgotten that true learning and real education consists in the building up of the whole man, and that in this upbuilding the structure of the moral edifice must have infinite preponderance and care.

Therefore, we have escaped the pathetic hollowness and shallowness that mark the miscalled training outside the Church's pale to-day and which foretells great moral danger. To be sure it has been no easy task for the Church to accomplish all that has been done in organizing the fine system we now possess; nor does the burden grow less as the years run on and a wider scope of the work so well begun is being provided for. Not the least benefit flowing out of these annual meetings of the Catholic Educational Association is the evidence of the vitality and force of Catholic educational work and the influence they wield for greater excellence of achievement on the part of those devoted to its development.

CORRESPONDENCE

Concerning the Union of the Parties of the Right

MADRID, February 1, 1914.

Considerable space has been given of late, not in our home journals alone but in important newspapers outside the country as well, to the discussion of reports regarding the formation of a new Catholic Conservative party in Spain. It is even said that the heads of the projected organization have been agreed upon, and that they are Señor Maura y Mella and Don Marcelo Azcarraga, Captain-General, former President of the Council and actual President of the Senate. Is there any foundation for the report?

Your readers will recall the outcome of the last Ministerial crisis in October of the past year. Circumstances, already described in my letters, then brought about the political death of Maura and his withdrawal from the militant career he had so long followed. As a consequence of his withdrawal there came the unfortunate

schism which has since divided the old Conservative party. However, months before these occurrences the Catholics of Spain had begun to come together, induced by the evident necessity existing to organize after the plan proposed by the Cardinal Primate in April, 1912, all the forces of the Right for the defence of the religious, social and patriotic interests of their coreligionists, threatened as these were more and more every day by the progress of the revolutionists and anti-clerical sectaries in our unhappy country.

It was understood by those leading the movement that there was no thought of a new political party. What was aimed at was an alliance, a "getting together" of all those among us who put religion and their country before their political opinions, in such a manner as to bring about a harmony that would permit all, uniting on certain fundamental principles, to act together for the common welfare, religious and social.

To expect to prevail with the Jaimists to desert their standard, to induce the Integrists to forget their ideals, and to win the partisans of Maura to a desertion of their chief—all recognized to be a futile hope. But, it was argued, if Jaimists and Integrists and Conservative followers of Maura and the orthodox of every shade of differing political opinion could be led to agree on certain politico-religious first principles, if they could be brought to stand on one platform for the advocacy of a certain definite minimum of Catholic policy to be demanded, surely there would be little difficulty encountered in forming a *bloc* among the members of the Right well able to meet and oppose the *bloc* already existing among those of the Left.

There was, I repeat, and is, no question of a new party; the sole aim is to bring about some such practical compromise as has been here outlined. Happily, I am able to state that the project is working itself out to the satisfaction of all concerned, and it is my firm belief that within a short time we shall be able to announce such a working union among Catholics of all shades of political sentiment in the country as the bishops of Spain have long been insisting upon.

Señor Vasquez Mella has pithily summarized the principal heads of the "minimum" program, to make which effective the proposed union of forces is being brought into being. These are:

1. A transformation of our present system of parliamentary government into a representative system. Our actual methods are a farce as far as the parliamentary system is concerned. Our deputies do not represent the people, but the parties. Our Cortes is not a national assembly, but rather a governmental body, the various Ministries using it as they please. We mean to try to substitute for the parliamentarism now with us—an importation from France, by the way, and in no sense a development of Spanish traditions—a manner of government in which the genuine idea of a representation of the classes shall be realized. Some such body we have in mind as formerly existed among us in the Cortes of Castile, a popular assembly in which every element of the body politic found adequate representation, the Church, the army, the universities, the judiciary, the farming folk, and all other classes among us.

2. The principle of home rule shall be specially emphasized. Our present centralized government, with its oppressive bureaucracy, its wretched administration, its countless defects and abuses, is the death of the provinces and towns which in other days enjoyed a life of free activity, thanks to their quasi-independence in economic

and administrative matters. Every one knows that Navarre and the Basque provinces, districts which still retain many of the old customs, are the most flourishing and best governed parts of Spain.

3. Ample social reforms looking to the reestablishment of certain forms of corporate proprietorship that used to exist in the country in former times, in order to organize into a strong body for the common welfare the tremendous forces that to-day are being drawn to Socialism and Anarchy.

4. Absolute withdrawal of our schools from the budget. We all agree, says Mella, that this is not a Catholic ideal; but given conditions such as exist, a division among us such as differences in religious beliefs necessarily bring about, and a State that in fact is neutral or non-religious, Catholics ought not to be obliged to accept the imposition of a tax directly intended to support schools meant to propagate doctrines in opposition to the faith they revere.

5. Administrative and economical separation of the Church and State. The old Christian policy sought a moral union and administrative and economical independence as between the two; but modern revolutionary tenets have brought about the contrary: a moral separation and slavish dependence of the Church in matters administrative and financial. The separation can readily be accomplished. All that is needed is a safe funding of the moiety of the present budget assigned to the ministry of worship, and the clergy, with the help of a Catholic people, will speedily emancipate themselves from a condition of things properly denounced as one of the most wretched consequences of the spoliation of the Church effected during the nineteenth century.

Such is an outline of a "minimum" program of essentials, to attain which it ought not to be difficult to bring about a union of Spaniards affiliating with the various sections of the Right. Jaimist and Integrist, as well as the partisans of Maura, aye, even Liberals of good faith, can easily give assent to every one of its demands without abandoning a single political ideal that attracts them to the different standards under which they stand aligned. As regards Señor Maura in particular, I may affirm that over and over again he has committed himself to these principles in his public speeches, and he will not find any embarrassment in the suggestion that he enter heart and soul into the present movement. These principles are part of the faith common to the ancient chief of the Conservative body and his Catholic fellow countrymen. There is, then, no foundation for the rumors, of late filling alike home and foreign Liberal journals, namely, that Maura is minded to become a Jaimist, or that the Jaimists are meditating an abandonment of their legitimist ideals in order to create a new Catholic Conservative party on the lines of the Catholic party in Belgium.

I repeat, no one has thought of such a thing. If the projected union were to be planned on any such basis it could never be realized among us. Our *bloc* of the Right is possible only in the form I have here outlined. When will it become a *fait accompli*? No one denies that the day, in all probability, is not far distant when Spain shall find herself ruled by a bitterly anti-Catholic Government, headed by Melchior des Alvarez, or the Count de Romanones, or some other politician of prominence among the sectaries. On that day all true sons of the Church and all true lovers of their country will with one impulse group themselves under a common standard to oppose with might and main the de-Christianizing plots of the agents of the Masonic lodges in Spain. NORBERTO TORCAL.

A M E R I C A

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Among Comrades

Mr. Arthur Brooks Baker recently contributed a leading article to the Chicago Socialist weekly, the *Workers' World*. His purpose was to promote the organization of a syndicated press service. The statements which he felt compelled to make on this occasion contain criticisms of Socialist journalism which could be uttered only among comrades. For a Catholic writer to have presumed to express such views would have brought upon his devoted head the wrath of the entire Socialist party.

"We have too much leave to print," Mr. Baker expostulated with the comrades. "Especially are there too many Socialist papers and too many editors. We break out on the movement like measles on a school boy. We try to cover space as fast as a bill-poster. Read this paper, or read any other of the two hundred or more Socialist papers scattered throughout the country, and look at the evidence of the mad pace at which the editors grind out their stuff. The situation everywhere is about the same. Some poor little dried-up, frazzled visionary who can regulate the universe but can not pay his grocery bill is trying to peck out of an 1879 typewriter fifty dollars' worth of 'copy' every twenty-four hours, for which he is rewarded chiefly with the more or less unanimous contempt of his fellow-men. Whitewashing a chicken-yard fence is a delicate, artistic piece of work when compared with covering the space in a Socialist paper. The result is that *nine-tenths* of all the matter we print ought never to be printed." (Jan. 17, 1914.)

We are little concerned about the qualities of style to which the writer refers. But he amply confirms the truth of the statement we have often made, that no reliance can be placed upon the accuracy of Socialist propagandists whose eloquence often is most voluble and brilliant when it is least hampered by any regard for facts, history or religious and ethical principles. The long and careful study of historic sources and of Catholic doctrines from Catholic authorities is dispensed with to copy for the millionth time the threadbare errors and

unfounded assertions of such men as Morgan, Engels, Bebel, Kautsky and Lafargue. The deep supernatural love of the poor which inspires the eloquence of the Catholic champion of suffering humanity is, of course, entirely wanting, since the suppression of the supernatural is the only condition that can make Socialism possible at all.

To remedy the state of affairs described by Mr. Baker the National Executive Secretary volunteers to offer syndicated matter in plate form, so as to avoid editorial expenses and most of the typesetting cost. "The American Press Association," we are told, to our great edification, "is ready to handle the financial and mechanical details of the service." Everything is grist for the mill. More time, more care, better pay will doubtlessly result in more clever and more effective preaching of revolution and class-hatred. It will not result in more sincerity and good will. The ablest Socialist writers have been the most irreligious. There have, however, been exceptions. Men have not been wanting whom closer study has convinced of the falsity of their position, and whose courage in answering the appeal of their conscience has led them safely out of the Socialist heresy into the Catholic fold. May their number increase!

Anti-Graft Education

New York is not the only place in the world with a graft investigation. The legislature of the Province of Quebec is engaged in one also; and, of course, the preachers are improving the occasion. One of these told his hearers that education is the cure of the evil rather than prisons. He did not prove his assertion. Indeed, the ordinary minister rarely attempts a logical demonstration, to which he feels himself unequal. It may have occurred to the hearers of this particular minister that education as we have it to-day is just what makes systematic grafting possible. A man who cannot read the papers, write to his fellow conspirators, calculate the profits of a contract and how much he can spend on corrupting legislators, may be dishonest, may be a thief, but he cannot be a grafter. So, too, the member of the legislature who allows himself to be bought, were he uneducated might rob hen-roosts, or steal horses, or commit burglary, but to be a dishonest legislator he must have education. The fact is that graft, as it exists to-day, has come into existence with education. We do not call education the cause of it, but it is a condition that has made it possible for dishonesty to take that particular form.

But the preacher wants a new kind of education. He has sense enough to see that reading, writing and arithmetic are not the correctives of graft. "The kind of education we need is that which will rescue men from the materialism of a gold standard and elevate them to the standard of idealism and social morality." Well! Well! We are always wondering how it is that men and

women of intelligence will waste an hour or so on Sundays in sitting and listening to the nonsense that flows to them over the edge of the Protestant pulpit, and will waste their money in paying a good salary to the feeble preachers from whom the nonsense flows. "To cure graft education is necessary, and the education necessary is that which will cure graft." Here we have the vicious circle in which the Montreal preacher walked round and round one Sunday evening to his own intense delight and to the satisfaction of his hearers. It reminds one of the well known German student's drinking song:

"Europe wants peace,
Europe wants peace;
And if Europe wants peace,
Why, Europe wants peace."

Which would have been a very suitable hymn with which to close the so-called religious services.

"Education rather than prisons is the cure." Has the preacher a settled rational conviction that prisons have not a very powerful educative force direct and indirect, in the matter? That the dishonest shall go to jail for their dishonesty and there expiate condignly their crime against public order and so satisfy justice; that until they have gone there and worked out a good stiff sentence society is outraged and order is upset as by a moral earthquake, has good solid educational value. It is not enough in itself. Something must be added concerning the sacredness of public order through its intimate connexion with God the fountain of all justice. But it is an essential element in anti-graft education; and in proportion as it is neglected graft will flourish.

Canterbury Decides for Masterly Inactivity

As might have been foreseen, the Archbishop of Canterbury washes his hands of the Kikuyu business. He follows the example of his father-in-law, Archbishop Tait, rather than that of his immediate predecessor, Archbishop Benson, and prefers peace and quiet to the splendid inquietude of sitting as a quasi-patriarch in an inquiry of which, if once begun, no one could foretell the last result. The whole affair is a missionary squabble. Why should the Church at home be mixed up in it? Let the committee for missionary affairs attend to it.

In this committee the missionary archbishops have a leading part. As a rule they are practical men who will take their cue from the missionary society that supports them. Hence, the affair becomes a dispute between the Universities' Missions, on the one hand, taking part with the Bishop of Zanzibar, and the powerful Church Missionary Society, on the other, defending the Bishops of Mombasa and Uganda, with the Society for the Propagation of the Gospel between them inclining to the Zanzibar side. One might ask: What authority have missionary societies in the matter? As they are English societies, are they not subordinate to the Church of England, and

is not this bound to take cognizance of their actions? If it does not, does it not become responsible for them? Can the Church of England remain in communion with missionary bishops abroad and missionary societies at home if these violate the first principles of Episcopacy; and if it does so, does it not itself violate these principles? These and similar questions might be asked: as a matter of fact they will not be asked except by a few whom the Church of England will ignore. Such questions are bad form. Peace and quiet is the Church of England's highest good. "Don't dwell on dogmatic perplexities. When these begin to trouble you, get to work in your parish, your school, your choir, your bright and cheerful services, your societies, your clubs, in anything at all to take your mind off the inspiration of Scripture, its authenticity, the Divinity of Christ, the fall of man and his redemption, everyone of which is now an open question in the Church of England. The Archbishop of Canterbury is not going to meddle with them; why, then, expect him to touch the Kikuyu business and the questions arising out of it?" This is the sane, sober spirit of the Church of England. It animates its prelates, its clergy, its laity. Some will call it agnostic; but they are restless, discontented souls, already more than half-way towards Rome.

"Tainted"?

What is the value of the book reviews that are printed in the average daily paper? Are they written by honest and competent persons who are allowed to express their opinions freely, or are these notices composed as a rule by literary hacks instructed to deal gently with publishers who are generous advertisers? A correspondent of the *Chicago Dial* seems to fear that "tainted" book reviews will soon be as common as "tainted news." He was astonished to learn recently from a newspaper publisher in a town of the Middle West that:

"He was one of eight men similarly employed in towns from Baltimore to Des Moines who have entered into an agreement with a New York advertising concern to print syndicated book-reviews sent out by this concern from New York in consideration of receiving advertising from a number of book-publishers, including some of the leading houses of the country. My friend did not seem to see anything wrong in this arrangement. On the contrary, he thought it an excellent idea. He was guaranteed a greater amount of advertising, and he was going to dispense with his book critic, or at least transfer him to another department."

The *Dial's* correspondent is afraid that this system of syndicated book notices will be extended eventually to all the cities of the country, with the result that the public can no longer rely on the daily press for trustworthy criticisms of new books. It must be owned that the lack of discernment, to say the least, with which books are reviewed by some of our representative papers is very

misleading. Worthless volumes are praised and filthy novels are given colorless or equivocal notices. It would be interesting to know just how many of those 12,000 or more books of all kinds which were published in this country last year really deserved the praise they received from "indolent reviewers." The perusal of a certain well-known paper that devotes considerable space to book notices gives the impression that an immortal masterpiece or two is being produced nowadays almost every week. Yet it is generally agreed that ours is not precisely another Elizabethan age of literature. However, the book reviews in such papers as the *New York Sun*, the *Boston Evening Transcript* and the *Evening Post* of New York, certainly give no indication of being written just to increase the prosperity of publishing houses.

The Republic of Colombia

Dr. José Vincente Concha has been elected President of Colombia for the four-years term commencing August 7. The election had been conducted in an orderly manner, the despatches inform us, as had been every election in that republic since we began negotiations for the Panama strip, and after we took it. Its Presidents have been men of high character and attainments, and several of them, who had been previously Ambassadors at Washington, were known to our government as such. President Concha was Minister to the United States when the Panama Canal treaty of 1903 was mooted, and resigned because he disapproved of it. His integrity and personal accomplishments were recognized here, and he has since proved himself a forceful leader and able executive. It should be easy to come to honorable terms with such a President, and it would be both honorable and profitable to us to demonstrate our sense of justice to our Southern neighbors by making generous reparation for our summary seizure of Colombian territory and giving prominent recognition to a government which is a model to South American republics and, indeed, to all democracies. There are other reasons why Colombia should inspire our confidence.

It is a truly Christian republic. A recent decree signed by the present President was ordered to be engraved on a marble tablet to be erected in a place assigned by the Primate of Bogotá, and runs thus:

"On the occasion of the First National Eucharistic Congress, which is soon to take place, as a solemn and perpetual testimony of the faith and Catholicism of the nation, and to obtain the blessing of the Almighty for the lasting peace and enduring prosperity of this Republic, the Colombian nation, through its representatives, renders homage, adoration and grateful thanksgiving to our Redeemer, Jesus Christ, in the august mystery of the Eucharist."

The resolution was passed without a dissentient voice. Señor Mejía, who had been for many years a leader of the Liberals—the party associated with anti-religious

Masonry—seconded the motion in a remarkable speech. Age, experience and divine grace had enabled him to see the errors of the anti-Christian principles he had imbibed in his youth, but he had learned that "God is the very base of the social edifice, the foundation on which rest the world and the entire universe. I proclaim to-day," he added, "before this assembly of the most distinguished men of my country, that Christ lives, Christ reigns, Christ triumphs; and as I once resolutely championed the cause of atheism, so will I henceforth acknowledge the faith of Christ, and with all the power of my being do I now and forever profess it."

The renaissance of practical Catholicity in Colombia has been coincident, as was to be expected, with the growth of orderly government and prosperous development. This fact, which should strengthen our assurance of its political stability and reliableness, has aroused antagonism in certain quarters; and it seems to have found it necessary to assure us that the indemnity we are to make it for the loss of Panama, will in no part be diverted to ecclesiastical uses. The use to which those monies may be put is none of our business, and our representatives should see to it that justice and our national honor shall not be warped or soiled by prejudice or bigotry.

Dr. Carroll's "Correctives"

The Rev. Dr. H. K. Carroll, who supervised the Government census of churches in 1890, invented, it may be remembered, an infallible "corrective" for misleading Catholic statistics. Though the Church, for some time now, has called Baptism the Sacrament that makes men Catholics, Dr. Carroll reckons as real Catholics those only who have received their first Communion. He thus excluded from church membership all children below the age of ten. By a decree of the Holy Father, however, boys and girls now go to Communion when they are six or seven years old, and that of course spoils completely Dr. Carroll's wonderful "corrective." But he is equal to the emergency for he now deducts "fifteen per cent. from the official Roman Catholic population figures for children not yet confirmed." Apropos of this latest "corrective" the ingenious Doctor has devised, Mr. Thomas F. Meehan writes to the *Brooklyn Eagle*:

"There may come a time when some one may get the Doctor to understand that there are millions of Catholics who have never been confirmed, and never will be, and yet, in spite of that, the Church recognizes them as possessing all the plenitude of 'actual membership.' He may, and yet if he does so, he may be so wedded to his idol, comparisons, that he also will be found inventing new processes of 'shaving off percentages from 'official Roman Catholic population figures,' to cover those who have not yet received Extreme Unction, Holy Orders or Matrimony. There are, therefore, three more channels left him, so let those who have theorized on his comparisons not despair."

Though it may seem at first sight a little unfair to consider as real Catholics those only who have received the Last Anointing, still, should Dr. Carroll adopt Mr. Meehan's suggestion, who can reasonably complain? No one who makes a bad end should be reckoned a good Catholic. But as Extreme Unction is conferred on purpose to make Catholics die well, Dr. Carroll would be acting consistently if he admitted to his Catholic statistics none but persons who have received the Last Sacraments. It is notorious, moreover, that an enormous percentage of those who receive Extreme Unction pass eventually to a better life: a happy circumstance that would unquestionably "correct," still further, Dr. Carroll's statistics.

Another Failure

The public confidence in our jury system will not be notably increased by at least one of the verdicts that twelve citizens of New York returned last week. A publisher was on trial for selling a book which Mr. Anthony Comstock and a number of reviewers consider immoral, and which everybody agrees has no literary value. The learned Judge in his charge to the jury expounded the law admirably:

"This case is a most important one," he said, "and one which merits your most careful consideration. Counsel for the defense has tried to impress upon your minds that this is a high-handed attempt at Government censorship of literature; that it would establish a dangerous precedent should you find this defendant guilty. That is a contention which you may dismiss from your minds. In this country we have a free literature and a free press, but liberty of speech and expression does not mean and can not be interpreted as license. . . . The test of obscenity within the meaning of the statute is: Whether the tendency of the matter charged as obscenity is to deprave and corrupt the morals of those whose minds are open to such immoral influences and into whose hands this book may fall. So you will see from this rule that it is not a question for you to determine whether this book would tend to corrupt the morals of any one of you, or of the Court or of counsel, . . . but of determining whether or not it might be injurious to the morals of any person. If it would then it is obscene under the statute."

But the jury after being out some six hours apparently agreed that the book in question would be injurious to the morals of no one whatever, and brought in a verdict of not guilty. Consequently a book in which a half-dozen professional "uplifters" who were summoned as "expert witnesses" and a jury of "twelve good men and true," have found nothing objectionable, has now had the best possible advertisement and thousands of copies will of course be sold. Is the condemnation of silence the only means we have of banning an immoral book?

—♦♦—
The Very Rev. Michael Kelly, O.S.A., of St. Monica's Priory, Hoxton, London, while out on parochial duty

stumbled over some rubbish where the tramway was being repaired, and fell, breaking a rib. Being in his eighty-first year and, therefore, unable to sustain the shock, he died in a few hours. At the inquest his physician testified that he found Prior Kelly in great pain, though saying that he felt easy. He added: "The Prior was one of those heroic men who never complain, though he must have been suffering agonizing pain. He was a lesson to the younger generation by his marvelous self-control." The Coroner agreed with the doctor, remarking: "I think we are getting more cowardly."

There is a reason for everything. What is the reason of this general loss of fortitude? We are inclined to believe that the depreciation of the supernatural, that goes with the depreciation of our Divine Lord and Saviour, not to say the outrageous blasphemies against Him, and constitutes an essential part of modern thought, has a great deal to do with it. Most people are eager for bodily relief in their sufferings: they have forgotten the Christian art of finding comfort in uniting their pains with those endured for us by Christ on the Cross.

LITERATURE

French Idylls and Ideals*

René Bazin dearly loves his France, much for what it is, but more for the glorious past and the future he sees growing from its seeds; and as the young have the making of the future, he would write for them some sixty reasons in the form of stories of the land and people in war, in peace, at home and over seas, that "would show them the soul of their country, its character, its vocation, its national aspect," and inspire them to rebuild her as she was when truly she was "gentle." And if the art and craft of the master story-builder, reinforced by sincerity of religion and patriotism, could mould the children of France into purity and nobleness, this book is calculated to accomplish it; and the translator has preserved its charm in most idiomatic English. Some critics have deprecated the title. France that robbed and expelled and outraged her priests and religious and gentle sisterhoods, that is tearing Christ from her textbooks and her children's hearts and fiercely persecuting the religion that had made her gentle long ago—this, forsooth, is gentle France. But it is not the France M. Bazin has in view. He is thinking of "all the tenderness of our fathers, which has lived in the poems of the people since the eleventh century, and in their hearts since long before," and his invitation is akin to that of the old Norman *chanson*:

Come, listen, youthful maids to me,
Come, listen, knights of high degree:
Better than grace of comeliness,
More precious far than beauty,
The surest guide, whate'er betide,
Is loyalty to duty.

For youth and beauty soon depart,
But goodness bides and wins the heart,
And sweetness' gentle dower
Will faithful stay serene alway,
Transforming thorn to flower.

*Gentle France. By René Bazin. Translated by Mary Dougherty. Dublin: M. H. Gill & Son. \$2.00 net.

There is sweetness and goodness in M. Bazin's "Gentle France," and a beauty that will not "soon depart." He believes his France the fairest of all lands, and while under his spell, the most bigoted foreigner can hardly refuse assent. He knows how to prison landscape in a phrase and infuse a personality into field and tree and hill so that you feel the very atmosphere and fragrance of the country, and visualize its scenes, as you feel and see them in the paintings of Millet. But, besides being the richest, most beautiful, most happily varied of all lands in soil and climate and coast, France is "a nation whose civilization and renown are ancient, which has given so many examples of saintliness, of military courage, of work, of genius in arts and sciences, of charity in life," which has "scarcely a parish where some great personage has not lived or died"; and among the worthies whose childhood story he recounts are Jeanne d'Arc, Pasteur, Millet, the Curé of Ars, and the saints and heroes associated with the Cathedral of St. Denis. The "Legend of Vairé," a characteristic and therefore beautiful story of the thirteenth century, and "The Buttons of Francois Guimard," a thrilling, pathetic, humorous tale of the French Revolution that has a touching climax in an Italian convent of to-day, are of the past, and there are some fine Canadian sketches that recall the early heroism of New France; but the majority are of the present generation or its predecessor, of soldiers, sailors and peasant women, of "Our Nuns" and religious festivals, and largely of the country artisan and toiler, "The Laborer, Miller, Shepherd, Butcher, Fisherman, Weaver, Blacksmith, Chair Mender, Flower Gardener, Chimney Sweep, Boatman, Postman, Lace Maker;" and the reticent, religious peasants, and even their oxen become intimate and interesting friends.

It was chiefly the peasants that made "gentle France." "The men earned the bread of the household, the women looked after the homes; they obeyed the law of God; and that suffices to make a life noble, useful to the neighborhood and to the whole nation." When you are told "France is generous, courteous and proud," you can reply, "They made her so." But when you learn that much of her is quite the contrary? He makes no answer, but he tells a painful story that illustrates it. A boy and girl were looking at an ivory crucifix in the Cluny Museum of Paris by a great artist of old, who strikingly depicted the grief of the dying Christ, and one said: "Look, what an unhappy expression they have given that man!" and the other: "Why does he bend his head? You would think he was crying." The author who heard them, comments: "Oh, Christ Jesus, You died for him and for her and they do not know it." He thinks they are exceptions, but unhappily the de-Christianized French schools will not have it so. They have been long, and are still, persistently defacing the gentility of "gentle France."

Nevertheless, "gentle France" persists. A group of children were listening to an instruction of the priest that finished with: "Judas was seized with despair and hanged himself"; and one of the youngest said: "Were I Judas, I would have hung myself around Jesus' neck."

The fact that Halprais, the slate-cutter, suffered reproaches from all his fellows because he believed in God and put his faith in practice, is discouragingly significant; but Halprais held his own bravely, and had his hopes and plans for their conversion: "You see, sir, what we need is priests of extraordinary power. That is why we should redouble our prayers at the time of their ordination."

We know from other sources that many such French priests are in the making—lawyers, soldiers and others who have left successful careers to enter the seminaries. Huët, a prosperous vine-grower, suggests an explanation. To his son's request for permission to become a priest, he replied:

"My boy, if you had asked my permission some years ago, when the life of a priest was not lacking in comfort, I should have advised you to wait, to give the matter a little more con-

sideration; but nowadays, when the life of a priest offers nothing but sacrifice, I say 'yes' at once."

M. Bazin is at his best when speaking of nuns and peasants, especially of peasant women. His nuns are peeping in here and there throughout the book as in life, and are equally pleasant to meet, and his touching analysis of the feelings of the father, and of the daughter who is about to leave him for God, is true the world over. The still numerous vocations of sons and daughters, particularly for the hardest life in foreign and missionary lands, is the great proof that another resurrection is at hand. And the sisters they leave at home reinforce it. A young woman who was wont to walk to market before dawn through the long and lonely woods, replied to one who asked was she afraid: "Oh, no. I never start till the Angelus has rung; and after the Angelus the angels are on the road." And the angels are busy in the homes of the peasantry whose wives and daughters, particularly for the hardest life in foreign and missionary glorifies and would multiply might sit for the portrait of Griselda in the Middle Age ballad, and so might Jeanne d'Arc:

In fields at morn she gleaned the corn,
At home she deftly carded
With fingers light the wool so white,
Of flocks she gently guarded.

Though came not she of high degree
Nor basked in gilded pleasure,
The maid had more than golden store
For virtue was her treasure.

Like Blessed Jeanne, they too, pray for France. The men got the credit for her glories, "but the secret power of the peasant women had ruled everything. Their 'Ave Marias' had taken the straight road to heaven, and they would fall afar off like the lightning and the dew." It was thus that armies had been succored and quarrels settled, "and mercy sprung up in unknown hearts, and in famine-stricken provinces the new ears of corn were filling up apace." The "Ave Marias" are still ascending throughout France, and will fulfil their mission.

This mission oversteps the present boundaries of France, and here we cannot travel step by step with M. Bazin. He has many beautiful stories of Alsace-Lorraine, "that gem wrenched from the imperial diadem" in the seventeenth century and reset in the nineteenth, all suggesting that its heart is still in France and the body should follow it.

The Germanizing processes may have been unnecessarily strenuous and harsh towards local susceptibilities, but they did not and do not include the expulsion and robbery and brutal harassing of priests and nuns, and the ostracization of religion in school and army and civil life. These persecutions have weaned many good Alsatians and Lorrainers from their erstwhile attachment to France, and a Catholic writer would have better served the Catholic children of France by letting them know it. Alsace was the price paid to France for selling its services to the Protestant princes of Germany and Sweden in the Thirty Years' War, in order to weaken the Catholic powers of Austria and Spain, and the annexing of Lorraine was a consequence. Another part of the bargain was the aggrandizement of Prussia and its independence of Catholic Poland. Prussia grew thereby till it was able to wrest back the prize. It is the irony of history, the revenge exacted of France for its first act of treachery to the Catholic cause. French sentiment may regret it, but to-day Catholic sentiment cannot. And yet it must not be overlooked that in a few generations France knew how to transform that people, still German in blood and tongue, into enthusiastic Frenchmen. She had the art of retaining hearts even when she lost possessions, whether on the Rhine or the St. Lawrence; but that was before her government became an anti-Catholic bureau.

The last chapter pictures all things changed in his boyhood

home except the star he had seen as a child shining through an oak above his head. God's light persists. Sienkiewicz expresses the idea more happily in "Children of the Soil." Stanislaus also returns to find everything changed except the Mass; that is unchangeable. It is the star come down and shining in the hearts of men. Its light and the many signs of grace his book discloses will lead many to believe with the author that the God Who many times saved France "when overwhelmed by her faults will not allow His missionary nation, the country in which the Virgin Mary has chosen to appear, to perish"; and hence, "when you hear it said that France is lost, do not believe it, say she will be restored, and pray that the hour may be nigh."

M. KENNY, S.J.

Letters and Instructions of St. Ignatius Loyola. Vol. I. 1524-1547. Translated by D. F. O'LEARY. Selected and Edited with Notes by the Rev. A. GOODIER, S.J. St. Louis: B. Herder. 30 cents.

This is the first volume of "The Catholic Library," a new series of original and reprinted works which are to be published fortnightly under the editorship of Father Alban Goodier, S.J. Many well-known Catholic writers of the day are to prepare works of biography, asceticism, literature, theology, criticism and philosophy, and famous books like these letters of St. Ignatius, Persons' "Life of Campion," and Blessed John Fisher's writings are to be edited and republished. Each volume is to contain some 35,000 words, and if we may judge by the appearance and make-up of this first number, will be well worth the moderate price of thirty cents.

There are two dozen of St. Ignatius' letters here, the ones selected being those that in the opinion of the editor, "most reveal the soul of the saint," and "which may be called 'spiritual' even in a wide sense." We have, for instance, his sage counsels to Fathers Broet and Salmeron, who were going as papal legates to Ireland; his remarkable letters on frequent Communion to the citizens of Azpeitia and to Teresa Rejadella; the interesting account he gave Father Juan de Verdolay of the beginnings of the Society; and the letter of profound spirituality he wrote "To the Fathers and Brothers at Coimbra." In the translation, which runs with remarkable smoothness, the saint's Latin quotations have been retained, and the notes at the end of the book are excellent.

W. D.

American Literature. By WILLIAM J. LONG. Boston: Ginn & Co. \$1.25.

This new text-book, the complement of the same author's "English Literature," is not inferior to the previous volume in physical make-up. Paper, type, illustrations, methods of study and arrangement of contents are excellent. But has this latest manual intrinsic worth to recommend its acceptance for class-rooms and study-tables? To this question the Catholic reviewer must answer an emphatic "No!" and here are some of the reasons: In his historical outlines Mr. Long formulates the false but traditional view of the secular schools that the colonists were occupied mainly with the problems of free government and religious toleration. He implies that the sole founders of American ideals were the Puritans, whom he insistently acquits of bigotry and superstition. His citation of the Jesuit Druillettes in instance of their hospitality is not fair, since the missionary visited Boston as a privileged envoy of the French. He evades the episode of Roger Williams, the prominence in our history of the Southern Cavaliers, and the part played in the national formation by the Catholics of Maryland, the Quakers of Pennsylvania, and the Dutch of New York. In succeeding studies he utterly neglects the vast influence, in the development of the national spirit, of the immigrants, nor does he

notice the addition of the Spanish and French elements in the West as factors in that growth.

The author's eulogy of Cotton Mather, his description of Jonathan Edwards' "determinism"; of Emerson and his pantheistic "transcendentalism"; of Whittier's bigotry; of Thoreau's "Tolstoian" theories; of Whitman's "Orientalism," and of Twain as a "reformer"—these are either defective and obscure, or positively offensive to Catholic teaching. Of Catholic writers, Fathers Ryan and Tabb are treated. Crawford is mentioned, and Joel Chandler Harris, who died a Catholic, has an appreciation. Orestes Brownson is merely numbered among the friends of Emerson. This wholesale disregard of our literature is sufficient to condemn the book in critical eyes. Mr. Long is fond of comparison and allusion. His Biblical quotations are sometimes felicitous; but his references to Moses, Isaiah and Jeremiah are unfortunate. Nor do we relish his use of Fra Angelico, Saint Francis and Thomas à Kempis for literary parallels. The author further mars his work by not unfrequent contradictions. He asserts (p. 46) of the early writers: "That their verse is of a poor quality may possibly arise from the fact that their thought was too high, their feeling too deep for poetic expression. God, freedom, duty, justice, immortality—these were the ideals of the colonists." Comment on such a passage in a book of literature is not needed. Of Motley (p. 428) he writes: "He is too generous to his Netherlanders and too severe with their Spanish oppressors," and then, "To the facts and documents he is always faithful!" From a purely literary viewpoint the new manual is also open to hard criticism. We might instance his cold and brief account of Webster, his treatment of Lowell and Poe, and his complete neglect of such men as Hayne, Phillips, Whipple and Choate. To Parkman he assigns nine pages, to Bancroft and Prescott one sentence each. Consequently Mr. Long's "American Literature is not a book that Catholic children should study.

W. P. R.

Old Valentines, a Love Story. By MUNSON HAVENS. With Illustrations. Boston: Houghton, Mifflin Co. \$1.00.

Many readers of current fiction must be so tired of the "problem novel" that they will turn with a sigh of relief to this old-fashioned love story. The persons in the book actually behave like ladies and gentlemen, the plot does not hinge upon a violation of the Sixth Commandment, and the dialogue is bright and decorous. All the characters—the grumpy baronet, the disinherited heiress, the penurious poet and the faithful nurse—we have met, of course, a hundred times before; but it is pleasant to greet them again. We might have been spared, however, the Settlement work. "To make one's self loved is the best way to be useful," seems to be the lesson of the story.

Truth and Error. By ALOYSIUS J. ROTHER, S.J. St. Louis: B. Herder. 50 cents.

Students who find elementary metaphysics vague and difficult have reason to be grateful to Father Rother for his manuals of philosophy. His latest work, "Truth and Error," maintains the standard set by his former books, "Certitude" and "Being." The purpose of the present volume is to examine and demonstrate the nature of truth. This is done so clearly and simply that ordinary readers will have no difficulty in grasping the author's meaning. The necessity of such books makes us hope that Father Rother will continue to issue manuals till he has covered the whole field of epistemology and ontology.

R. H. T.

Breaking with the Past. By the Right Reverend FRANCIS AIDAN GASQUET, O.S.B., with a Preface by His Eminence CARDINAL FARLEY. New York: P. J. Kenedy & Sons. 60 cents.

In many of our large cities we find Episcopalians quite active

among Catholic immigrants. A priest who falls out with his superiors and gathers a handful of his countrymen around him is sure of a welcome from them. They advance all kinds of pretexts for their way of acting and are loud in disclaiming any thought of proselytizing. They can not do otherwise, according to their principles, for in these they profess to hold that the Catholic Church is made up of branches, of which the Protestant Episcopalian is one, and that no person should leave his own branch, which they call "the Church of his baptism," for another. It is not easy to live up to false principles, especially when these involve contradictions; and so, despite their disclaimers, Episcopalians do proselytize.

Catholics, on the contrary, make no such pretense. Our Lord founded His Church upon the rock of Peter, and union with Peter in his successors is essential to membership in the Church. Hence we are anxious to convert all who bear the Christian name. We write and preach for that purpose and make no secret of it. Cardinal Farley has brought to his great cathedral eminent lecturers to help in the work which, as a faithful pastor, he has at heart; and of these the latest was the Right Reverend author of the little book before us, which consists of the sermons he delivered in St. Patrick's during last Advent.

He calls his book "Breaking With the Past," because in it he shows that the Reformation was for the Church of England, no less than for all the other Protestant sects, a separation from the Catholic Church. The Church of England broke away from the Pope, from the Mass and from the Priesthood, and this breaking away was legalized—it could not be justified—by Acts of Parliament. The whole argument is simple in its perfect clarity; and we recommend zealous Catholics to put the book into the hands of their Episcopalian friends. H. W.

Thesaurus Fidelium, a Manual for Those Who Desire to Lead Prayerful Lives in the World. Compiled by a CARMELITE TERTIARY. (H. M. K.) New York: Longmans, Green & Co. 80 cents.

Blessed Are Ye. By PAUL DONCOEUR, S.J. St. Louis: B. Herder. 60 cents.

Here are two attractive little spiritual books. The first contains sensible chapters on the interior life, some good counsels for the proper treatment of Brother Ass, the body, a list of holy books, and a richly varied series of exercises suitable for vocal and mental prayer. The selections are doubtless the favorite devotions of the compiler and are sure to appeal as strongly to many readers of the book. "Give me, O Lord, a humble, quiet, peaceable, patient and charitable mind, that all my thoughts, words or deeds may have a taste of Thy Holy Spirit," wrote Blessed Thomas More in the Tower Prison. That is one of the beautiful prayers "H. M. K." puts in the "Thesaurus."

The other book is the authorized translation of a French Jesuit's dialogues between Christ and the Disciple. The language of the Gospels is used throughout, being slightly paraphrased when necessary, and the Master's teaching on Purity, Love, Suffering, etc., is beautifully presented. Mgr. Benson writes the preface for the first of these books and Father Martindale for the second. W. D.

Molly's Fortunes. By M. E. FRANCIS (Mrs. Francis Blundell). St. Louis: B. Herder. \$1.20.

This is the author's first romance. Some twenty-five years ago at the late Father Matthew Russell's request, she tried her hand at a serial story for the *Irish Monthly* and produced "Molly's Fortunes." In a preface, written in what may be termed her "later manner," Mrs. Blundell gives an amusing account of how the tale came to be written, and pays "Father Matt" an affectionate tribute. The heroine of the story is a pretty Irish girl taken "on approval" as the heiress of Castle O'Neill, the

eccentric owner of which is an elderly maiden lady who never forgets for an instant that she is the last of the genuine O'Neills. "As for blood," she proudly remarks, "it's my belief that with the exception of what flows in my veins, there is not a drop of undiluted blood in Ireland." But a spurious heir arrives from America, Molly goes to France as companion to the sister of an amiable baron, and, of course, the expected happens. Girl readers who like to follow an old, familiar plot, will enjoy the book.

Old Testament Stories. By C. C. MARTINDALE. St. Louis: B. Herder. \$1.00 net.

Catholic parents and teachers no longer have reason to complain of a dearth of good books for their children and pupils. The need has been met by many talented authors. Not the least among such writers is the Rev. C. C. Martindale, who has just given us "Old Testament Stories," a charming book for children. The heroes are well chosen. The stories are written in a chaste, simple style, at once pleasing and instructive. Moreover, they are illustrated in a way calculated to catch the imagination of the reader. Best of all, the author has succeeded in pointing a moral so deftly that it almost appears part of the story itself. Children will be delighted with the book. Their elders will be pleased too; but some of them at least would be more pleased had the spelling, which Catholic training causes them to associate with Biblical names, been retained. R. H. T.

Lehrbuch der Nationalökonomie. Von HEINRICH PESCH, S.J. Dritter Band, Allgemeine Volkswirtschaftslehre. II. Die aktiven Ursachen im Volkswirtschaftlichen Lebensprozesse. St. Louis: B. Herder. \$5.85.

The three large octavo volumes in which Father Henry Pesch, S.J. has solidly laid the foundation of Christian national economy contain more than twenty-two hundred closely printed pages, yet they confine themselves exclusively to fundamental and general national economics. The treatment of all the individual branches of this comprehensive science, we are informed, is to be left to specialists who will continue the great work in successive volumes. Father Pesch has indeed merited well of the Catholic world, and of all who are earnestly seeking for truth in the great social questions of the day. His purpose has been to build up a unified system of national economics of which the central principle is social justice, not only for individuals, but for every class and state of society. His insistence therefore upon the Christian solidarity of society, in all its groups and members, is equally opposed to the two extreme systems of individualism and Socialism.

While based upon Catholic teaching, the work has taken the fullest account of all leading social authorities. Each section is preceded by an enumeration of authors and books dealing with the particular subject under consideration, and giving us an intimation of the exhaustiveness of the writer's own investigations. The tone maintained throughout the work is one of great reserve. No word is ever inadvertently allowed to slip which might be offensive to any reader, no matter what his personal convictions may be.

The first volume considers the foundation principles of economics: the true idea of man and of society, the concept of private property, the aberrations of Liberals and Socialists and the Christian ideal of Solidarism. "Social work, carried on in the spirit of charity," he writes, "brings peace and God's blessing for time and eternity." The second and third volume then deal with general economics, after the first foundations have been laid. In the second volume we are introduced more in detail to the different economic systems. A careful analysis is made of mercantilism, the physiocratic system, industrialism, collectivism, and finally of what the writer calls "the social

labor system." The latter is considered in its relation to religion and Church, to justice and charity. The remaining chapters of the book are then concerned with the common welfare of the people in general from economic, cultural, geographical, ethical and religious points of view.

The last volume, which calls for the present review, constitutes the second part of the author's treatise on general economics. Through more than nine hundred pages he successively introduces us to the various causes of economic development. Briefly considering the individual as an active economic power, he launches forth upon a broader consideration of the various phases of enterprise, and then devotes the largest portion of his volume to the subject of organization. His methods, as he himself outlines them, are both inductive and deductive, analytic and synthetic. Historic developments are duly taken into account, and no cause of importance that can have a bearing, directly or indirectly, upon economic conditions is overlooked.

Vast therefore as these three volumes are, they are only an introduction to the study of specific economic and social questions. It is evident that such a work, encyclopedic in its nature and scope, is not simple reading. For those, however, who must despair of ever mastering it, Father Henry Pesch has produced at least a most valuable book of reference. All earnest students, on the other hand, will find the volumes exceedingly serviceable, even though the author's style is somewhat heavy and difficult. The work is a monument of exhaustive research and profound learning. The author himself modestly tells us that his purpose was to write, not a learned, but a useful book, "useful in its richness and thoroughness of doctrine, its adequate selection and logical arrangement of subject matter." He has achieved his purpose.

J. H.

Father Walsh, the Superior of Maryknoll, has out the fifth edition of "A Modern Martyr," which is the story of the labors and sufferings of Blessed Theophane Vénard, a French missionary who died in China for the Faith, February 2, 1861. The book is in its eighth thousand and is selling steadily. As several of the young men now preparing at Maryknoll for the foreign missions say that they owe their vocation to this young priest's glowing letters, perhaps the book should be labelled "Dangerous!" Indeed it is hard to read with dry eyes the letters the martyr wrote to his relatives shortly before he was beheaded. Boys who complain that the lives of saints are dull and uninteresting should be given this book. (Catholic Foreign Missionary Society, Maryknoll, Ossining, N. Y., 60 cents.)

In "Notes on Recent Books by Their Writers," an interesting paper in the current *Dublin Review*, John Ayscough pleasantly remarks: "Anyone can say 'Gracechurch'—that, very probably, may be the primary reason for this book being more in demand at libraries than 'San Celestino' or 'Mezzogiorno.'" And here we may as well hint to this writer that his first terrible mistake lay in the choice of his *nom de guerre*—why so uncouth and sneezy a name as Ayscough? We understand that there are five different ways of mispronouncing it, all in constant use, so that any reputation the author might have gained keeps oozing away by five distinct leaks, so to speak.

When one writes an "historical article" in a "Quarterly," or for the matter of that in any publication, he should first know something about history. The Rev. L. B. Bloom did not think that was required when he sent in a contribution to *Old Santa Fé*, a recent literary venture in New Mexico. The article was entitled "Franciscan Missionaries" and Mr. Bloom

assured the readers of *Old Santa Fé* that those benighted Friars knew nothing either of genuine Catholicity or the Bible.

Unfortunately for Mr. Bloom there was a certain Franciscan missionary not so very far away named Father Zephyrin Engelhardt, who glories in his "O.S.F.," which does not mean "Old Santa Fé," but "Order of St. Francis." After perusing Father Engelhardt's article in the *Denver Catholic Register*, Mr. Bloom ought to be convinced that both the old and the new Franciscan Friars of New Mexico knew something about Catholicity and the Bible.

BOOKS RECEIVED

Chas. Scribner's Sons, New York:

Christianity and Sin. By Robert Mackintosh, D.D. 75 cents; Theological Symbolics. By Charles Augustus Briggs, D.D., D.Litt. \$2.50; The Ascent of Denali (Mount McKinley): A Narrative of the First Complete Ascent of the Highest Peak in North America. By Hudson Stuck, D.D. Illustrated. \$1.75; Plays. By Bjornstjerne Bjornson. (Second Series.) Love and Geography (Geografi og Klærlighed), Beyond Human Might (Over Evne; Annet Stykke), Laboremus (Laboremus). Translated from the Norwegian with an Introduction by Edwin Bjorkman. \$1.50.

Fred. A. Stokes, New York:

The Wine-Press: A Tale of War. By Alfred Noyes. 60 cents.

Houghton, Mifflin Co., New York:

Ezekiel Expands. By Lucy Pratt. With Illustrations by E. W. Kemble. \$1.25.

B. Herder, St. Louis:

Letters and Instructions of St. Ignatius Loyola. Vol. I. 1524-1547. Translated by D. F. O'Leary. Selected and Edited with Notes by the Rev. A. Goodier, S.J. 30 cents.

G. P. Putnam's Sons, New York:

The Rocks of Valpré. By Ethel M. Dell. \$1.35.

Benziger Brothers, New York:

Jesus Amabilis: A Book for Daily Prayer. By Francesca Glazier. 75 cents; The "Summa Theologica" of St. Thomas Aquinas. Part III. Literally Translated by Fathers of the English Dominican Province. Second Number (QQ. XXVII-LIX).

The Paulist Press, New York:

The Saviour's Life in the Words of the Four Gospels. Leather, \$1.00; cloth, 50 cents.

The Sentinel Press, New York:

The Real Presence. Extracts from the Writings and Sermons of Ven. P. J. Eymard. First Series. Leather, \$1.00 cloth, 50 cents.

German Publication:

Volksvereins-Verlag, M. Gladbach:

Das Cölnner Wirtschaftsgebiet. Von Dr. Otto Hommer. 1 M.

French Publications:

Peter Reilly, Philadelphia:

I—Le Courage du Christ; II—La Charité du Christ; III—L'Obéissance du Christ. Par Henry-C. Schuyler, S.T.L.

THE DRAMA

A bill was introduced in Albany on February 10, for the appointment of a Commission with authority to forbid any play or act that in its opinion is lewd, immoral or obscene.

A "constant reader" of the New York *Herald* says of the Catholic Theatre Movement that it aims rather to suggest and advise than to denounce and debate, that it seeks not to control but to awaken and stimulate the individual conscience—a movement that would make the individual a factor in its apostolate by inviting interest, accord and representation from him. This is, I am informed, the attitude of the Catholic Theatre Movement. It is founded on a correct understanding of present dramatic conditions and the remedy required."

The New York State Association which is opposed to Woman Suffrage, inspired by this action on the part of Catholics has also decided to issue a "white list" of theatrical performances. "It is time," said the President of the Association, "that women took a part in re-establishing for dramatic productions a standard that has been lowered by some women. The necessity for such a step is seen when the apparent prominence of women who were associated with unpleasant plays is noted and the effect of their judgment upon others is taken into consideration."

EDUCATION

School and College Athletics

The *Atlantic Monthly* for February contains two fine articles on school and college athletics, which, it is to be hoped, will be carefully studied by all those who, directly or indirectly, have to deal with an element in school life and training whose immense influence on the student body can not be overlooked. In his paper on "Athletics and the School," Professor Stearns, head master of Phillips Academy, at Andover, does not state a questionable thesis when he writes:

"In these days of increasing luxury, ease and softness, the influence of wholesome athletics in developing character and toughening the moral fibre must not be ignored. Many a weakling is made strong through the lessons he masters on the football field. Here are taught and developed self-control and self-surrender, alertness of mind and body, courage and the ability to think and act quickly for one's self. The meaning of democracy in its best sense is here driven home with compelling force. Self-restraint is in the very air, and self-denial for the benefit of all is a daily necessity. And the influence of these lessons is not lost on the student body as a whole. It permeates the very atmosphere of the school-community, restraining the weak, inspiring cleaner standards of life, and lifting to distinctly higher levels the student conception of physical fitness and moral worth. No arguments in defense of these contentions are needed by those schoolmasters who make their chief concern the development of the character of their pupils."

"Yet," says the Editor of the *Atlantic*, in his preparatory word to the two papers, "it is not too much to say that, if the current standard of athletic honor were applied to other undergraduate interests, the training of American youth would border on demoralization." Professor Stewart, of Idaho, the writer of the paper on "Athletics and the Colleges," agrees, apparently, with this statement, since he concedes the problem of "how to infuse into college athletics a spirit of fair play and truthfulness comparable to that ruling other undergraduate activities" to be a difficult one. Still he believes its solution to be possible should college faculties undertake a vigorous campaign of education designed to show in their true light the defects of the system prevalent to-day:

"The conditions existing in college athletics to-day," says Professor Stewart, "are the result of gradual and insidious growth. The rottenness prevails largely because the men do not realize that it is rotten. The sanction of general custom is given to practices, which, viewed as isolated acts, are manifestly wrong, and the average college man accepts the conditions as he finds them simply because he has never stopped to analyze them. He lies about his eligibility and develops his dishonest tactics, not because he has deliberately chosen between honesty and dishonesty, but because it is the thing expected of him,—the thing that everybody does as a matter of course."

Professor Stewart may probably not be pleased to find that not a few of his readers will be minded to draw from his statement of facts in the college athletic world to-day far wider conclusions than he seems inclined to develop. Many, indeed, will discover in his candid sketch a terrible indictment of the narrow formation of men capable of such a mental attitude as he describes. Yet the attitude is quite intelligible when one remembers that probably most of those whom he has had occasion and opportunity to observe have been educated in an atmosphere from which spiritual and religious knowledge and ideals, in themselves the only true and effective means to develop strength

of will and right character in man, have been carefully excluded. If, as he claims, "most college men are essentially honest," and if they be trained in the perception of correct standards of moral rectitude, it is difficult to conceive how they can come to fancy that any "custom," however widespread, however long-enduring, can render permissible practices which, "viewed as isolated facts, are manifestly wrong." It is easy enough to say that the root of the evil will be reached and the foundation laid for lasting reform when the boys will have had their eyes opened to the true significance of what they are doing in athletics under the present system.

"Arouse the boys," he tells us, "to the facts; make them see that cheating in football is the same as cheating at cards or as stealing money; foster a college sentiment that says fairness first and victory second; and attach the same obloquy to lying about eligibility that is attached to any lying." But the mere saying so, the mere insisting upon all this, will produce no lasting results. The foundation must be deeper and broader, the reform that is needed must rest upon that definite building of character which comes only from serious training in the Christian principles of moral conduct.

Professor Stearns, to our mind, is far happier in his suggestion regarding the change that is to be wrought. He puts the responsibility for the deplorable state of affairs, conceded to be practically universal in school and college athletic life, squarely up to the responsible heads of our schools and colleges. And it is with no faltering speech that he tells these that they, and they alone, have the power to eliminate this crying evil, and that they but ill fulfil their sacred charge when they "fold their hands in intellectual complacency and announce to the world that their business is to train the minds and only the minds of the youth committed to their charge."

"When will our modern educators," he writes, "come to realize that true education cannot limit itself to the mental life alone? Our forefathers who founded our early institutions of learning were influenced by no uncertain motives. The present materialistic conception of life did not hold them in its deadly grasp as it holds so many of our educators and philanthropists to-day. They recognized that the human being, God's highest creation, is not composed of mind alone. To them character was the paramount issue. To them character, combining in just proportion mental and moral strength, was the surest foundation of true citizenship and of those successes upon which alone national life can with safety be built. 'Above all, it is expected that the Master's attention to the disposition of the Minds and Morals of the students under his charge will exceed every other care.' So wrote the founder of Phillips Academy one hundred and thirty-five years ago, echoing in his words the ideals of the intelligent and patriotic philanthropists of his time. And later he adds these significant words: 'Knowledge without goodness is dangerous.' There speaks the seer with the clear vision before him of the true meaning and significance of education,—'Knowledge without goodness is dangerous.'"

Professor Stearns has struck the right note. Most reasonable men are agreed in seeing in athletics a natural vent for healthy enthusiasm, a counter influence to injurious and dangerous tendencies, a factor to be reckoned with, curbed and controlled, that its influence may be uplifting and wholesome. Its influence, however, will not, can not be wholesome if such abuses as these two papers, presented to us by the *Atlantic*, describe, are allowed to flourish,—abuses which have nothing to do with the roughness of some of the games, or with the conflict between play and work; they have to do with the pernicious influence of athletics upon the whole undergraduate body. Fancy how pernicious that influence is when one of the *Atlantic* writers states it to be his belief—a belief which experience as a student and

a teacher in three universities and an intimate acquaintanceship with athletics in a score of others have convinced him to be well founded—"that training for a college team in these days furnishes a Fagin-like drill in complex dishonesty which far overbalances any benefits."

Such a state of affairs is surely reason enough for the appeal which Professor Stearns makes to heads of schools and colleges to recognize their full responsibilities and to eliminate a deadly evil by holding to strict accountability those who supervise the athletic activities in their schools. It is reason enough, too, for the burst of righteous indignation which impels him to write: "If we cannot put knowledge into the minds of our coming citizens while fortifying that knowledge with rugged honesty and sound morals, it will be better for our country, and better for the world, that we close altogether the doors of our institutions of learning."

M. J. O'C.

SOCIOLOGY

The Problem of Fashion—Its Solution

We discussed a fortnight ago the problem of fashion as stated by the Baroness de Montenach, of the International Association for the Protection of Girls. We shall now explain her solution of it.

Some imagine that they can attack it successfully from the standpoint of esthetics; others from that of hygiene. Both methods have been tried again and again, and have failed. The feminine idea is fixed as regards the former, and it can not be shaken from this, that the standard of beauty is not set by nature, but by the conventions of fashion. The figures of the fashion-plate are monstrosities to the physiologist. It makes no difference; they are the type that each will strive to reproduce in herself. As to hygiene, women are ready to sacrifice it to fashion; the more so as the preacher of hygiene is something of an alarmist. He forebodes all kinds of inevitable dangers as the result of fashions; and the slaves of fashion find that the dangers do not follow by any means so surely as they should. Moreover, such dress-reformers generally propose, under the name of rational clothing, a costume that would make young women look like the ladies of the Salvation Army, or something still less elegant. Hence the Baroness lays down as a fundamental principle that honest, decent, normal fashions should be acceptable and elegant and that they should admit of variations from year to year. One should dress herself with care, with taste, with a refinement of good sense. This means in practice, that she should avoid all eccentricity and exaggeration. One only has to observe such to see that one can be in the fashion, and yet be dressed modestly and decently. It is quite a mistake to suppose that the problem of fashion is a new one. To go back to what is within the memory of living persons, one can remember the crinoline times, the bustles and Grecian bends, and so on. In all those the exaggerations were indecent; and in all, too, there were a multitude of ladies who were in the fashion and yet were dressed becomingly.

There is, nevertheless, a peculiarity of the present fashion that was not to be found in those of former times. Then women dressed as women as a general rule; now they wish to imitate men. This is but a phase of the movement that has been going on for some time. Suffragism is another phase of it. Athletics for women is another. Riding astride is another—it began with the divided skirt; but boots, cords and cutaway coats are making their appearance now. The step from the slashed skirt to a substitution for the skirt of something peculiarly masculine is a short one, and for it convenience, ease and comfort will give sufficient excuse. Everyone who would promote modesty in fashions must set herself against this masculinization of woman.

One must realize that evil fashions are a universal evil; the remedy must also be universal. There is little use in preach-

ing to a restricted assembly of women. They may be willing enough to do something, but there are two difficulties in the way. First, there is no likelihood that a handful of women will be able to do anything effective; and second, should they try, they will certainly be ridiculed. Each feels that the price of an inefficacious attempt at reform is too great. All Catholic women must act together. In the formation and exposition of fashions there are, first, the inventors, namely the designers in the great shops, of Paris especially; second, the displayers, if we may so term them. These are actresses on the stage, adventuresses of different kinds who frequent public assemblies, such as the race-course and the theatre, or parade the streets, or gather in restaurants, and so on, showing the very latest styles in all their utterness; and third, the imitators, who are ladies of the great world, ladies of the middle class, and nowadays, shop girls, office girls and others working for their living. In France, Austria, Italy and Spain, the ladies of the great world are nearly all Catholics. If they unite in carrying out the principle of avoiding all eccentricity and exaggeration, and proclaim their action to the world, ladies of the middle class will have two models before them, that of the displayers and that of the great world. Which will they follow? As it is, they often take up the exaggerations of fashion, imagining that in doing so they are imitating the great world. With this they do not come in contact. They hear of it only through their dressmakers. Hence, they are victims of a certain simplicity. If the great world speaks out loud they will find their error, and there is every reason to hope that they will correct it. The working classes will follow them and so moderation will prevail. But how is the great world to speak. The Baroness remarks on the great number of fashion papers. As it is, some of these are praiseworthy for their moderation; but they are handicapped in this that they have to depend upon the inventors, of whom we spoke above. If the great world unites to set its approval on certain modes and to reprobate others, the better class of fashion papers will reproduce what is approved and publish the condemnation of what is reprobated. In England and in America Catholics have not the same power their sisters possess in Europe. Nevertheless, if these set the example, they will follow; and besides, there are many not Catholics who will be only too glad to accept such leadership against vicious exaggerations of fashion.

The Baroness points out that her society may very well take up this common action as a part of its work. The young women who are the objects of its care, are, as she shows, victims of immodest fashions. This society should for many reasons be spread throughout the English-speaking world. Besides, sodalities and other pious associations should be united together in the good work. Thus Catholic women of all classes would acquire a clear, formed conscience in the matter, and so, by the great law of supply and demand, the shops would provide them the kind of dress they require. For this is one of the reasons why good women of the middle and lower classes appear in clothes of which they are ashamed. They cannot afford to employ dressmakers to carry out their ideas; they must take what the shops are selling; and these, finding no general demand for modest dress, do not think it profitable to provide for a demand that is only occasional.

H. W.

PERSONAL

The Hon. Charles J. Doherty, the Canadian Minister of Justice, has appointed Mr. P. Thomas Ahearn his private secretary. Mr. Ahearn, who was at one time on the staff of the *Montreal Star*, and subsequently editor of the *True Witness*, the Catholic weekly of that city, is well known in New York journalistic circles as editor of the Canadian Press, Ltd. We extend our warmest congratulations and wishes for success in his new field of activity.

PULPIT, PRESS AND PLATFORM

Catholic Books in Public Libraries

Here is an excellent editorial from the *San Francisco Monitor* for January 17:

"Periodically the question of Catholic books and papers in public libraries is brought to our attention—usually through the medium of complaint against the absence of this or that Catholic publication from the shelves of the library. Sometimes the complaint is justifiable; sometimes not. But one mistake is almost invariably made by the complainer: he usually charges the library authorities with prejudice against Catholic books.

"This is foolish. Suspicion of religious discrimination, on the absence of Catholic books from public library collections, may be dismissed, in the main, as groundless. A much more potential reason for a condition which often causes unpleasantness and misunderstanding reflects less creditably on the Catholic body itself. We refer to the lack of a demand on the part of Catholic patrons for the works of Catholic authors. So long as there are no calls for such, library trustees can hardly be blamed for not providing them. They cannot reasonably be expected to load their shelves with volumes which, apparently, nobody wants to read. And the fact cannot be gainsaid—Catholic books are not used in the libraries as they should be by our own people.

"Whatever indifference has been hitherto manifested on the subject, the Catholic public cannot hold itself blameless. Catholics might be expected to show as much interest at least as officials whose business it is to select the contents of public library shelves. The latter have to be guided to a considerable extent by the law of demand. We have never heard of the refusal on the part of librarians or purchasing committees to supply a book of merit simply because it was the production of a Catholic pen. It is possible that such a thing might happen, but we do not recall an instance. On the contrary, the uniformly courteous co-operation of public library officials with Catholic individuals or societies, to repair to some extent what must be considered the effects of Catholics' neglect of their own literature, is a manifestation of the fair spirit which characterizes the management of these institutions as a rule. The efforts of societies busying themselves with this matter have been everywhere, so far as we can learn, greatly facilitated by the cordial attitude of librarians and officials. It is extremely gratifying to be able to make such an acknowledgment.

"Excellent work has been done in several of the large Eastern towns by Catholic societies in having placed upon the shelves of public libraries some of the standard works of Catholic literature. In this connection, however, it must be said, a much wider and more difficult field of enterprise lies before us than merely demanding and getting public recognition of Catholic literature. What must above all be secured is the cultivation of a taste and a demand among Catholics themselves for sound Catholic reading. Vastly more important and far-reaching than 'resoluting' and protesting would be the spread among our own people of appreciation of such literature. Imbued with a desire for the best fruits of Catholic culture, the question of Catholic literary excellence and its recognition by the intellectual world regardless of religious lines of demarkation would solve itself. As it is now, in this country at least, and popularly speaking, the product of Catholic genius in literature and art must have the imprimatur of non-Catholic criticism before it can hope to command any degree of practical success at the hands of the Catholic masses. Paradoxical as this statement appears, it nevertheless strictly accords with the facts.

"This suggests a huge field of endeavor for Catholic societies which aspire to 'do things.' It involves the expenditure of more earnestness than is requisite for the formulation of eloquent resolutions. It is all very well at conventions and on other propitious occasions to frame and publish 'ringing words' approving, indorsing and recommending the Catholic press and Catholic literature in general; but kind words butter no parsnips. The purchase and perusal of a half-dozen standard Catholic books, and the cultivation of the habit of Catholic reading immediately within their own select circle, would accomplish more that is worth while for the 'cause' and of actual utility to themselves, than all the grandiloquent professions and expressions of approbation and 'encouragement' of Catholic literature that they could string together in twenty years. Were this the real spirit of organized Catholic activity toward the intellectual and cultural phases of Catholic betterment, no occasion would exist to see that Catholic works of reference were added to the shelf-list of public libraries."

ECCLESIASTICAL NEWS

In a pastoral letter to his diocese the Bishop of Green Bay calls the attention of his flock to the unbridled licentiousness and disrespect for both civil and religious authority prevailing at the present day. The licentious character of many of the popular publications, the appalling liberty accorded to mere children of both sexes to frequent dance halls and places of questionable amusement are also adverted to, and the education which eliminates the knowledge of God and of the moral law is pointed out as the chief cause of the prevalent immorality. The means to be employed as correctives of the evil are stated, among which is the support of the Catholic press and of Catholic literature in general.

OBITUARY

In the presence of a large congregation in St. Louis de France Church, Montreal, on February 9, took place the funeral services for Joseph G. W. McGowan.

After Archbishop Bruchesi had pronounced the absolution, the procession was led by a number of Zouaves, carrying their banner, and the bearers were other members of the Zouaves' organization.

In recognition of Mr. McGowan's work for the Roman Catholic schools of the city, the authorities ordered a half-holiday, and about three hundred children, accompanied by their teachers, were present. A large number of representative citizens were also at the service.

Mr. McGowan was in his 67th year. He was born March 14, 1847, in Saint Ambroise de Kildare, Province of Quebec. After completing his elementary education, he studied law, and was admitted to the bar of Quebec in 1876. After practising for a few years, he abandoned the gown, however, and became a teacher on the staff of the Catholic Commercial Academy.

It was not long before his marked ability in connection with school matters brought about his appointment as inspector of public schools. This was twenty-five years ago, and he held the position with distinction until the day of his death, which occurred at the family residence, 72 Laval Avenue, on Friday.

In 1870 he went to the assistance of the Papacy as a member of the Canadian Papal Zouaves. In addition to his other qualities, Mr. McGowan was a noted French elocutionist and dramatic instructor. A few years ago he took great pleasure in training young theatrical aspirants, and many a good play was staged as a result of his work.

He was one of the founders of St. Louis de France Church, church warden of the parish for many years, president of St. Vincent de Paul Society, and of the League of the Sacred Heart.

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CHRONICLE

Anti-Trust Bills.—The President after a conference with the Attorney General is considering the wisdom of abandoning certain of the supplemental provisions to the Sherman law that are embodied in the four so-called Administration measures introduced in response to the specific recommendations contained in the recent anti-trust message. The President has come to realize that the comparatively definite understanding of the meaning of the Sherman law, as established by directions of the Supreme Court, may be dangerously disturbed by some of the provisions suggested for the supplemental legislation.—James J. Hill stated in Washington, on February 17, that he did not feel that business should be apprehensive of the administration's trust legislation programme.

Canal Tolls.—President Wilson has announced at Washington that he is confident the free tolls provision of the Panama Canal act will be repealed at this session of Congress. He predicts that ships will be in the Canal by fall. Col. Goethals arrived in New York on February 19, on his way to Washington to consult with the President. He refused to talk about his proposed appointment as New York's Police Commissioner, but said he would not leave the Canal provided the Federal Government needed his services.

Peace Treaties.—In the discussion by the Senate, on February 19, of the general arbitration treaties recommended for ratification by the Committee on Foreign Relations, Senators O'Gorman and Root clashed over the former's attack on the Carnegie Peace Foundation. Senator Root is an official of this organization which

Senator O'Gorman declared was not for the promotion of international peace, but for the promotion of an Anglo-American alliance. He said its principal purpose is sinister and corrupt and for the benefit of certain interests represented by those who dominate it. He read an article by Mr. Carnegie published in the *North American Review* in 1893 on the question of the War for Independence, in which an Anglo-American union was advocated. Senator Root earnestly repelled the suggestion that the organization had any sinister purpose. He said that the charge made was offensive to him, and severely criticised Senator O'Gorman. In an effort to conciliate Senator Root, Senator O'Gorman insisted that he had not meant to be personal in his allusions to the Carnegie Peace Foundation.

Railroad Rates.—The eastern railroads that are petitioning for a 5 per cent. increase in rates will receive their first relief from the Interstate Commerce Commission on April 1. New freight tariffs are being prepared. Allowances to industrial lines will be cut off, in conformity with the recent decision of the Commission, which condemned these "rebates."

Industrial Aid.—A Federal Commission to make a thorough investigation of industrial conditions with a view of aiding the unemployed has begun its work. Attention first will be given to public and private employment agencies, to bring out to what extent the trouble is due to their lack of organization and inefficiency, and four investigators have been assigned to undertake this task, with orders to report within six weeks. The commission regards the unemployment problem as a permanent one, because the present conditions in the labor field

are virtually the same as exist every year at this season. Therefore, besides seeking to find some measure of relief immediately for the suffering, it is proposed to gather material for the preparation of legislation by Congress to establish a federal employment bureau, which shall serve as a clearing-house for public and private agencies and direct the movement of migratory workers.

Suffrage.—In the Senate, on February 18, the women suffrage amendment was discussed without action. Senator Bristow charged President Wilson with being inconsistent when he declined to favor suffrage because it was not treated in the Democratic platform.—In Massachusetts on February 18 the legislative committee on constitutional amendments voted to recommend a referendum on the question of allowing the voters to decide whether suffrage shall be extended to women. On the same day at Annapolis, Md., the woman suffrage bill was killed in the House of Delegates by a vote of 60 to 34. The bill provided for the submission to popular vote of a constitutional amendment to give women the right to vote. The vote disposes of the question for this session by the Maryland legislators.—The New York Woman Suffrage Association has decided to have no public parade this year. There will, however, be a demonstration for the suffrage amendment to the Federal Constitution. This will be held in Union Square, at noon, on Saturday, May 2.—The National Association Opposed to Woman Suffrage will begin at once to organize anti-suffrage societies in Wisconsin, Minnesota, Nebraska, and Iowa. The Congressional Committee of the same organization will make campaigns in all the States where women do not vote. The anti-suffragist campaign was started on February 14 in Milwaukee at a mass meeting. From Wisconsin the campaign will be carried into Minnesota. Mass meetings will be held in St. Paul and Minneapolis. From these cities the campaigners go to Omaha, and thence to Des Moines, St. Louis, and Cincinnati. "The antis," says the statement from the officers of the organization, "take the position that, since Congress has refused to make woman suffrage a national issue, the question must be fought out in the individual States, and, therefore the opponents of woman suffrage must be fully organized and prepared to take up the fight in any State where it may be necessary."—Representative Clayton of Alabama, chairman of the House judiciary committee, states that the congressional union for woman suffrage would be given a hearing by the committee on March 3. Suffrage speakers from virtually all parts of the country are to be taken to Washington by the union to voice their sentiments to the committee.—A bill for the enfranchisement of women in the union of South Africa, which was introduced into the House of Assembly at Cape Town, Union of South Africa, on February 18, was negatived on the first reading by the narrow majority of 43 against 42 votes.

Mexico.—Maximo Castillo, the bandit who is charged with having wrecked a train in the Cumbre tunnel by which 51 persons including 16 Americans were killed, was captured on American soil by U. S. Cavalrymen, on February 17. The State Department officials are puzzled what to do with him. Villa wants him extradited and promises to execute him at once. To comply with this request would be almost a recognition of belligerency for the Federals. He has been sent to the military camp at Fort Bliss pending a formal decision on the case.—Mr. O'Shaughnessy, the Chargé d'Affaires, has officially complained to President Huerta about the scurrilous editorials against President Wilson that have been printed in the government organ *El Imparcial*. The answer was that they would be stopped.—Both Villa and Huerta have consented to the establishment of a neutral zone near Torreon. Foreigners and non-combatants can retire here during the engagement which it is expected is to take place at Torreon between the rival Mexican armies.

South America.—A new cabinet has been appointed in Argentina constituted as follows: Minister of the Interior, Miguel Ortiz; Finance, Enrique Carbo; Foreign Affairs, José Luis Murature; Agriculture, José Malbran; Public Works, Manuel Moyano; War, Gen. Velez; Justice and Public Instruction, Horacio Calderon; Marine, Saenz Valiente.—In Peru the deposed president Billinghurst has been sent into exile with his son George, and his minister of the interior, Don Gonzalo Tirado. At midnight on February 17 he was taken from the penitentiary at Lima under military escort to the port of Callao, about six miles away, where he and his two companions were placed on board the Peruvian cruiser Lima which then sailed for Panama.—Congress will be asked to raise the Diplomatic Mission in Argentina to the rank of an Embassy. It is believed that a similar course will be adopted in regard to Chile.

Canada.—A joint committee of both Houses of Parliament is to be appointed to examine the divorce question. Its present condition is anomalous. The Senate is the divorce tribunal in general, as the House of Lords was in England before the divorce court was established; and divorces are obtained legislatively by means of a private bill. Nevertheless, provinces that entered the Confederation with a divorce court already established retain it, as, for example, British Columbia. There has always been a number of people anxious for divorce courts throughout the Dominion. The apparent reasons alleged for them are the desirability of uniformity in the matter, and the propriety of making divorce as easy for the poor as for the rich. There is another reason why some agitate in the matter, though they do not express it, the desire to get the Dominion Parliament started on matrimonial legislation. Once this is begun they hope to be able to work their designs against the Province of Quebec.—A Canadian, returned from a visit to Aus-

tralia, says that the Commonwealth is not to be compared with Dominion from the farmer's point of view. This may be so; but when one sees shiploads of beef, butter, eggs, etc., coming into Canada from the Southern colonies, one may be allowed to suspend his judgment.—A company was formed lately to take over and unite under one control Canadian steamship companies operating on the lakes and the Atlantic coast. To float it the attempt was made to put £1,300,000, 5 per cent. bonds on the London market at 93. The attempt was unsuccessful; only 10 per cent. of the bonds were subscribed for.

Great Britain.—Lord Murray of Elibank made his apology in the House of Lords for his share in the Marconi transactions and for his using the funds he held as Chief Whip of the Liberals, to speculate in that stock. Though he was more penitent in his demeanor than his associates in the Commons, the House did not absolve him, but reserved its decision for calm deliberation.—The relations between Mr. Lloyd George and the landholding peers have become exceedingly bitter since the Glasgow speech in which he warned them to make way for the people. The *Times*, reviewing his accusations, accuses him of deliberate falsehood. Some think that its object is to draw him on to prosecute it for libel; others pretend that the more conservative members of the Government are behind the attack. Should the Government identify itself with him in the land campaign the feeling between the two parties, bitter enough, will become rancorous hatred. The peers are determined to sell off all their land in such case and invest abroad, which will mean, they reckon, that the land, in the hands of new owners, will no longer bear the burden of taxes it carries to-day. Thus taxation will fall upon the people, and the discontent following will bring about the fall of the Government. The theory is plausible: we shall see how the facts correspond to it.—In opposing the motion of the Labor party for Government interferences in the deportation of the agitators from South Africa, Mr. Vernon Harcourt said that "the Empire is held together by a silken cord. Make of this a whip-lash and the first crack of it will be the Empire's knell." The rhetoric is a little mixed, but the sense is clear. There is no Empire; for this means an Imperial Government. There is no Federation; for this demands a Federal Government. There is but an alliance, loose and informal, of sovereign states, from which each one may fall away at its convenience.—Sir Stuart Samuel, who was found to have forfeited his seat in Parliament on account of contracts his banking house had with the Government, has been declared to have incurred fines amounting to some \$65,000, for votes given in the House during the existence of those contracts. He will appeal from the decision.

Ireland.—The National Directory of the United Irish League reelected Mr. Redmond president and Mr.

Devlin secretary at their annual meeting, which they believed would be their last, as the expected enactment of Home Rule within the year would permit the disbandment of the organization. The United States and Canada were included in the resolution of thanks for generous support. Mr. Birrell's Land Purchase Bill, lowering the tenant's annuity from $3\frac{1}{2}$ to $3\frac{3}{8}$ per cent. and paying the landlords half in cash instead of all in 3 per cent. bonds, was approved, provided compulsory sale was insisted upon. Figures were produced to show that another election would result in a considerable enlargement of the Nationalist majority in Ulster, owing to the increasing numbers of Protestant Home Rulers. Acknowledgement was made of the courage of these Ulster Protestants in the face of calumny and boycotting, and for their manly defence of their Catholic countrymen, which was "an augury of the happier time, when under an Irish Parliament, Irishmen of all creeds will work together for the welfare of their common Fatherland." The Home Rule Bill was approved of as it stands, and there was no direct reference to the proposed dropping of Irish control of the Postoffice, but there has been constant protest in the papers against the proposal.—At a large Gaelic Revival meeting in Limerick, presided over by the Mayor, a letter was read from Bishop O'Dwyer, advising the League to devote its energies to impressing on parents the duty of having their children taught the national language. Douglas Hyde said that under Home Rule Gaelic must be an essential part of the whole educational program, and Gaels must be prepared to turn elections, if necessary, in favor of their own candidates. Canon Ryan, Vicar-General of Cashel, agreed with Dr. Hyde, but meanwhile they must change the spirit of the primary schools and the Board that ruled them. Compulsory Gaelic had benefited the now flourishing National University, and it would prove equally advantageous to all education.—Owing to the cattle disease having been discovered in one townland the Dublin port was closed by the British authorities against all live-stock, but as the absolute segregation or extinction of the disease allowed no further excuse for stopping the commerce of the whole country, the port has since been opened.—Speaking as the guest of the National Liberal Club, Mr. Redmond said that any concessions made to Northeast Ulster must be only as the price paid for consent and agreement, and that "if Home Rule is killed Ireland will be absolutely ungovernable under the old régime."

France.—It is reported that the date for the next general election for Parliamentary representatives has been fixed for Sunday, April 26.—On February 15 the electoral campaign of the new Briandist Party was opened at Havre amid scenes of much disorder. The new organization is composed of many Republican senators and deputies and its object is stated to be the good of France as a whole before any local issues. Aristide

Briand, the former Premier; J. Louis Barthou, also a former Premier, and other leaders addressed a gathering of more than 3,000 enthusiastic followers. Opponents of the movement prepared a warm reception for the speakers. As M. Briand passed through the streets from the station to the meeting hall, a few stones were thrown, but the ex-Premier was not harmed.—Resolutions urging the French government to take concerted action with the United States and the European powers to re-establish order in Mexico were passed on February 18 by the national committee of councilors of French foreign commerce. Measures to protect French residents and interests in Mexico also were urged upon the government.—There is public dissatisfaction in regard to the agreement between France and Germany in regard to the railroads in Asia Minor. It is called "the eviction of France from the Bagdad Railway" by the *Temps*. "It is true," it adds, "that the advantage remains that a litigious question with Germany is arranged and the risk of a conflict is suppressed. We have a school of diplomats who are in a minority, but who are most active, which considers that any agreement with Germany is a victory no matter what the cost may be."

Spain.—Press despatches report a disastrous visitation in Oviédo. The town and the surrounding country are covered with wreckage left in the path of a cloudburst. Residents were obliged to take refuge on the roofs of houses, cattle were swept away, many houses collapsed, and roads were inundated.—The village of Espinosa de los Cabelleros, a small agricultural centre in the province of Avila, with a population of about 300, was destroyed by fire on February 18. Many persons lost their lives in the flames.—The hostile tribes in Morocco are reported to be restless once again, and the situation is anything but promising. The Tetuan camps have been attacked. In the Larache district a hostile demonstration was vigorously repulsed, according to despatches from Madrid, but the Spanish losses are admitted to be heavy. Several officers were included in the published list of casualties.

Germany.—Although the position of the Christian trade unions has been clearly defined by the Holy Father they are still the centre of controversy. The German Episcopate in particular has again been brought into the foreground by recent happenings and Socialists have sought to make capital of these incidents. Comrade Erdmann, during a session of the Reichstag, spoke of the terrorism which the Catholic bishops are exercising over Catholic workingmen who wish to combine for economic purposes. In particular he taunted the Christian labor leaders with spending sleepless nights thinking over their troubles. He was instantly answered by Representative Giesberts, the champion of the Christian unions. The speaker showed that there was no question of any terrorism against workingmen, that they were perfectly free

to join any union which respected their religious and moral principles. While Socialist trade unions are openly opposed to the interests of the Catholic workingman, the latter was entirely free to enter either the Christian or the Catholic trade unions according to his choice. He then carried the war into the enemy's country by pointing to the endless confusion which Socialists are causing in every land among the workingmen at a time when unity is especially desirable. Even National Liberals joined in the applause accorded the Catholic labor leader, and the Socialist partisans who in the beginning had interrupted his speech with loud outcries were in the end completely silenced and discomfited. Representative Erdmann, who in the past has always been a bitter enemy of the Centre and the Christian labor unions, and who in our own country has been spreading his false and calumnious literature regarding them, was forced to beat a disgraceful retreat. The controversy to which he alluded, and which still exists between Catholics, in nowise can render doubtful the toleration to be shown to the Christian trade unions, and the right of every Catholic to choose between them and the Catholic trade unions. In the former case, however, the Catholic workingman is likewise to belong to a Catholic *Arbeitsverein*, or Workingmen's Association, intended to give him the necessary Catholic social instruction and solidarity, and to preserve him alike from economic radicalism and modern immorality and infidelity.—An appropriation of two hundred thousand marks was voted by the Reichstag for the Olympic games to be held in Berlin. The German turners themselves were divided upon this subject. During the debate in the Reichstag the American "craze for records" was severely criticised by the speakers as lowering the true ideals and purposes of athletic sports. The Socialists voted against the appropriation because the Workingmen's Turning Societies were not represented on the Olympic Committee. The fate of the bill rested with the Centre, which likewise was divided, although the greater part voted in its favor.

Austria.—The Socialist party arranged for a demonstration to be made by the unemployed workingmen of Vienna. About two thousand took part in the parade, which marched to the Rathhaus, under the leadership of Socialist members of the Reichsrath. No disorders occurred. Hunger riots, on the other hand, are reported from Galicia. It was stated in a despatch to the London *Daily Mail* from Vienna that the bakeries had been looted and the bread supplies distributed among the army of the unemployed, who afterwards made a demonstration before the Rathhaus. The distress appears to be particularly acute in Galicia. The great stream of emigrants, which the Government sought to stay, comes mainly from this province. The Balkan wars are in no slight measure accountable for the extreme seriousness of the present economic crisis.

QUESTIONS OF THE DAY

Lenten Almsgiving

For the average American Catholic, Lent can no longer be called a season of penance. Though the Church's laws of fasting are solemnly promulgated still, whole classes of people are dispensed from observing them. As the practice of penance restrains the passions, lifts up the heart and confers on the soul the rewards of virtue, these advantages will be lost by those dispensed from fasting unless other ways are found of gaining the graces that follow the practice of bodily penance. By far too many Catholics, however, an adequate substitute for fasting is not used. Consequently, when Easter comes they look back regretfully on the six weeks that have sped past and find themselves no nearer to God, no richer in spiritual treasures, and no more effectively weaned from the world than they were before Lent began.

But this need not be. For most Catholics can so devote themselves during Lent to the practice of almsgiving, as to reap thereby the fruits of bodily penance. We know what wonderful blessings are promised in Holy Writ to those who give alms. "Alms delivereth from death," said the Angel Raphael to Tobias, "and the same is that which purgeth away sins, and maketh to find mercy and life everlasting." "Blessed is he that understandeth concerning the needy and the poor," the Psalmist sang. "The Lord will deliver him in the evil day." "Give alms," said our Lord, "and behold all things are clean unto you." Again, "Give alms," and thus "make to yourselves bags which grow not old, a treasure in Heaven that faileth not, where no thief approacheth, nor moth corrupteth."

Almsgiving, therefore, when practised with the proper dispositions, is an act of mercy that blesses him that gives and him that takes. But the greater benediction falls, unquestionably, on those who give. If they bestow alms according to their ability, "not with sadness or of necessity, for God loveth a cheerful giver"; if they bestow them secretly, avoid ostentation, and are content to have God alone the witness of their deeds, they will reap in time and eternity the manifold blessings that are promised the merciful. To Lenten almsdeeds, moreover, there can easily be added a special expiatory and penitential value that must not be overlooked. Alms given at this season should represent what has been saved by abstaining in the spirit of the time from certain forms of amusement and of self-indulgence. It is not a question here of giving up luxuries, plays, dances, books or companionships that are morally dangerous. If there are "wish-bone Catholics" to whom such abstinence would be a severe penance, let them by all means practise it not only during Lent, but for the rest of the year as well. The Catholics, however, whom the writer has in mind are of the vertebrate type. To them the suggestion is offered that the money they otherwise spend on innocent

and lawful pleasures be devoted during Lent to charitable purposes. For forty days let Catholic men and women deprive themselves of their favorite dishes and beverages, shun the theatre and the ball-room, curtail all lavish extravagance in dress, travel, etc., and give to the worthy poor the money these retrenchments would save. The penitential value of the alms will, of course, be measured by the amount of self-sacrifice involved.

Deserving charities abound. Though according to the Apostolic precept we must "work good to all men," it is "especially to those who are of the household of the Faith" that the Catholic's alms should be given. The best way of meeting the immediate needs of our poor is to communicate with a local St. Vincent de Paul Conference and leave in the efficient hands of its members whatever one wishes to offer for the relief of the needy. The giver can thus be sure that his entire alms will reach the persons whom it will benefit most. The St. Vincent de Paul Society, it should be remembered, maintains no high-salaried list of directors, or no army of well-paid "social workers." The members of each Conference are devoted and experienced men who directly serve the poor out of Christian charity and receive no wages. Or, perhaps, our Lenten almoner would prefer to give a home to a destitute orphan or two. There is scarcely a Catholic orphanage in the land that a substantial gift would not enable to save to the Faith some child that would otherwise be brought up under Protestant influences. Or would our almsgiver rather make comfortable the last years of the aged? Institutions like those conducted by the Little Sisters of the Poor are very grateful for even a little assistance. Hospitals, homes for working girls, day nurseries, protectories, boys' clubs, and asylums, which have been built and staffed by noble religious now largely depend for their upkeep on the charity of Catholics. We heartily recommend them to our Lenten almsgiver. But, perhaps, it is the thought of Catholics, who, through no fault of their own, are living in a state of spiritual destitution that awakes the zeal of the reader. Scores of churches, we well know, need to be built for Catholic communities scattered through the South and West. Many a family's Lenten retrenchments would almost pay for one of these churches. Is it the condition of the heathen who sits in darkness that appeals to our love of souls? Then a generous alms will educate for the priesthood a young man who burns to devote himself to the Foreign Missions. A sum, moreover, that to the giver would mean very little, will enable an apostle in the Orient to increase perhaps a hundred fold his harvest of souls.

The financial distress in which so many of our Catholic educational institutions are almost constantly found offers unlimited scope to those who aim to make Lent as profitable to others as to themselves. Our parish schools, high schools, academies, colleges and universities do not attract, accommodate and retain all the Catholic students they should, and the chief reason is because we

lack the material resources that non-Catholic institutions of learning have in such profusion. No worthier recipient of a generous alms can surely be found than a struggling Catholic school, for the preservation of the school means the preservation of the Faith.

There is yet another channel that should not be left unmentioned for the wise distribution of Lenten alms. It is furnishing with good Catholic literature those who would not otherwise read it. To bring into Catholic homes Catholic papers, books and periodicals is a great charity, a true apostolate, and nowadays, we may add, a vital necessity. A woman who has retrenched her personal expenses during Lent could hardly put to better use the money thus saved than by supplying the homes of poor, ignorant or careless Catholics with subscriptions to representative Catholic papers.

Perhaps the reader has seen somewhere a picture representing the Infant Saviour clothing Himself by using a small alms that has just been dropped into the poor-box. The design beautifully symbolizes a profound truth. Christ, indeed, is reigning now in Heaven, the King of endless glory, and needs no alms of ours for Himself. But He has left with us those who do, and has deigned to consider as shown to Himself whatever kindness we extend to the least of His brethren. Besides the reward each act of charity will receive, the faith that can discern Christ in the poor and needy will also be fully recompensed. This is plain from the striking words our Blessed Lord uses in His description of the Last Judgment. When those who by practising the corporal works of mercy have been kind to the hungry, the homeless and the sick, ask in amazement as they behold the magnificence of their reward: "When, Lord, did we see Thee hungry, naked or homeless, and ministered to Thee?" Jesus answers: "Amen, I say to you, as long as you did it to one of these, My least brethren, you did it to Me."

WALTER DWIGHT, S.J.

The Missing Link

The necessity of the missing link is imperative. It must be found. The peace and reputation of a large number of scientists are contingent on its discovery. These men have spun an interesting hypothesis which is barely holding together. Evidence is needed to bring the hypothesis into the realm of theory. Evidence is needed to make the theory a dogma. The "missing link" is the evidence. It must be found. Once that is found, the hypothesis will jump the theory stage and leap into a dogma. In the eyes of these scientists, animate nature is like a great chain reaching from earth to heaven. There are many links in the chain. The first link is crude and imperfect. However, despite its crudeness, it gives rise to the more perfect second link. The second in turn gives rise to the third, which is more perfect than either of its predecessors. Thus the process continues until the last link is reached. A continuous, unbroken

chain is formed. A more perfect link arises from a less perfect link in uninterrupted succession. As with the chain, so with animate nature. It, too, is an unbroken chain. Plants and animals are the links. Succeeding links arise from preceding links without a break or gap. For instance, in one case man's descent is illustrated by a chain in which the monera are the first link; single-celled primeval animals, the second link; many-celled primeval animals, the third link, and so forth, through gliding worms and sack worms and salamanders and semi-apes and tailed, narrow-nosed apes and tailless, narrow-nosed apes and speechless, ape-like men to talking men. The strength and value of this chain and any other depend on the "missing links." If a link be wanting the chain is useless. Many links are needed for the chain. At present our concern is with one only, the link between ape and man. Has it been found? The man in the street says so. He talks about it on every occasion. But he talks words only, or borrowed ideas which he does not understand. The problems involved are far beyond his ken. The public prints say so. They must have copy. The missing link makes excellent copy. Its picture alone fills half a column. Some scientists say so. They have said so many a time. They have been discovering missing links for more than half a century. To-day a skull cap and a femur are found. A missing link is proclaimed. Tomorrow a jaw-bone and a molar are unearthed. A new missing link is heralded. The old one is forgotten. Thus runs the history of the "missing links" from the Neanderthal down to the Sussex man.

The discovery of the Neanderthal remains threw genetic evolutionists into a state of great excitement. Their case was proved at last. Doubts and dissensions soon arose among the scientists, however. Strife ensued. Twelve different opinions was the result. Some said the Neanderthal creature was an idiot. Others proclaimed it a Mongolian Cossack. Others still insisted it was an Early German. Others protested that it was a Dutchman. Others made it an early Frieslander. Others found in it a close relative to the Australian blacks. Others were sure that it was a paleolithic man. Huxley asserted that in no sense could it be regarded as a creature intermediate between man and ape. The discoverer of the remains still piped that the creature was the "missing link." All crows look white to their mothers. *Pithecanthropus erectus* fared no better. His sponsor strove hard to make him the missing link. True, the creature had left only a cranium, a femur and two molars behind it. Such scant matter is scarcely sufficient for a safe scientific hypothesis. Dubois' zeal filled in the empty spaces. He elaborated a hypothesis, and grew eloquent over it in the "Third International Congress of Zoologists." Virchow was listening. Dubois sat down. Virchow arose: the *Pithecanthropus erectus* was buried, simply but decently. Attempts have been made to bring it forth from the grave and resuscitate it. They have ended in failure. So, too, hypotheses built up on the Spy

skull, the Chapelle-aux-Saints skull, the Ferrand-Perigord skull, the Lansing skull, have all fallen to pieces under scrutiny. There is a new missing link now. It was discovered last year. A gravel bed in Sussex yielded up part of a skull and part of a jaw-bone in which were two teeth. Scientists fell to immediately. Their imaginations were stirred; their tongues were loosed. Pencil and brush of artists became busy; and readers of our popular magazines know all about the exact appearance of the Sussex man, dawn man. His picture is everywhere. Is he the missing link? The sensational papers are sure of it. Scientists are divided in their opinion. Some of the anthropologists in attendance at the eugenic congress in London last summer declared he was; others were just as sure he was not. Here is an end to certitude about the matter already.

The skull and teeth are human. That is admitted. The jaw-bone is ape-like. That is admitted too. This does not constitute a "missing link." There is nothing wonderful in it. Some time since Kamberger declared that he had in his possession a modern human jaw with all the characteristics of the Spy and Krápina remains. These last were thought apish. Kamberger's relic is not apish but human. This is the first point scored against the missing link hypothesis of the Sussex man. Nowadays some human jaws are wonderfully ape-like. The chin projection is absent. Yet the man is a man. This is a second point scored against the new dawn man.

But apart from all this there are other difficulties. Why has the Sussex man a human skull, human teeth and a simian jaw? Anthropologists will answer that the brain led the way in the evolutionary process. That became human first. Then, probably by sexual selection, other human features were evolved. This explanation labors under one defect: it does not explain. For why were the less important teeth evolved before the more important jaw? The natural process would be, jaw first, teeth afterwards. And this too on the anthropologists' own showing. According to them, animal teeth were retained for defensive purposes after other human features were evolved. But a man so far down in the scale as the Sussex man would probably find apish teeth very useful indeed for defensive purposes. The Sussex man is not advancing genetic evolution very far.

There is another aspect to this question. Nature is prodigal. She did not pin the existence of the whole human race to one pair of "missing links." These "links" must have been numerous. What has become of their remains? The remains of apes and men are multitudinous. Thirty kinds of extinct apes have been classified. Skeletons of all kinds of men have been found. Not one missing link has been discovered. Have the "clericals," the "theologians," annihilated all of them? Dana thinks not. He insists that "if the 'missing links' ever existed, their annihilation without a relic is so extremely improbable that it may be pronounced impossible." There is truth in this. Fifty years or more ago

Quatrefages and Wigand declared that not one instance of gradual transition from one species to another had been proved. Such, too, was Namman's opinion, and Müller's and Virchow's and Vogt's and Dubois-Raymond's. It was and is the opinion of a host of others.

This applies to the vegetable kingdom as well as to the animal. Carruthers is right in declaring that the whole evidence supplied by fossil plants is opposed to the hypothesis of *genetic* evolution. He is right in proclaiming that there is an entire absence amongst fossil plants of any forms intermediate between existing classes or families. The missing link has not been found. With the progress of Mendelism perhaps the search will be given up. Mendelism is proving discontinuity, not continuity. Meantime genetic evolutionists have our sympathy. One has broken ranks to declare that the monkey is a descendant of man. The state of mind of many others recalls a choice piece of nonsense verse:

"The centipede was happy quite,
Until a frog for fun
Said, "Pray, which leg comes after which?"
This worked her mind to such a pitch
She lay distracted in a ditch
Considering how to run."

R. H. TIERNEY, S.J.

A Scotch Merchant Gild

"In the name of the Lord God, and of the indivisible Trinity, and of the Blessed Virgin Mary, and of all the Saints, these are the statutes of the Burghers' Gild." Such is the brief but solemn introduction to the code of ordinances drawn up for their Merchant Gild by the citizens of Berwick-upon-Tweed.

The earliest documentary reference to the Scotch Gildry dates back to the reign of David I (1124-1153). From that period onward the gild idea continued to develop. It took its most definite form in the burgh of Berwick, which was a Scotch town until the fourteenth century. Previous to the year 1283 several gilds had coexisted there until the gildsmen conceived the plan of uniting them into one corporate organization. "So that," reads the gild preamble, "where many bodies are found side by side in one place, they may become one and have one will, and in the dealings of one towards another have a strong and hearty love." The new association thus formed was a Merchant Gild.

The ordinances, we are told, were drawn up by the burghers in the course of two days' deliberations in the year 1283, and three days' deliberations in the year following. They had probably been drafted previously by individuals or committees, who doubtlessly took into consideration many earlier gild regulations. The body of statutes thus approved became a model for subsequent Scotch Merchant Gilds in other towns. They were in fact of such importance that they were admitted into the early collections of the burghal laws, and may be found in this

connection in the work of Cosmo Innes, "Ancient Laws and Customs of the Burghs of Scotland" (I, pp. 64-88). In our study of this interesting subject, we shall quote the translation given in his documentary work on "English Gilds" by Toulmin Smith. (See also Thorpe, *Diplomatarium Angl.* 605-617.)

"All separate gilds," the first statute ordains, "heretofore existing in the borough, shall be brought to an end. The goods rightfully belonging to them shall be handed over to this gild. No other gild shall be allowed in the borough. All shall be as members having one head, one in counsel, one body, strong and friendly." We have here in this ideal a reflection of the one supreme reality in the minds of the gildsmen, the unity of head and members in the Catholic Church. The economic object was to eliminate destructive competition among the various gilds, whose members evidently agreed to unite their interests and combine their treasuries. Yet there was no question of a monopoly in the hands of a few wealthy merchants.

In the ordinances which follow it is often easy to perceive the influence of Catholicity in the spirit of charity and brotherhood displayed, in the consideration taken of the common good of the community, and in the generous concern for the spiritual welfare of the members. It would be unjust on the other hand to hold the Church accountable for such imperfections and faults as may exist in this or any other gild system. They are due solely to the shortcomings of human nature, the misconceptions or selfishness of individuals, and not therefore in conformity with her teachings.

Continuing our reading of the statutes, we find that gild brethren making a will are obliged to bequeath a portion of their possessions to the gild, thus providing for the common good of the city and of their fellow members. Women likewise were admitted into the gild, as we may judge from the eighth statute, which places the entrance fee at not less than forty shillings, but exempts from this payment "the sons and daughters of gildsmen."

The observance of the Christian law of charity is duly provided for, first in the mutual respect the brethren are to show each other. Foul words spoken to a gild brother "going to, at, or coming back from the gild meeting" are punishable by a monetary fine. Poverty and human infirmities are carefully relieved. "Whoever shall fall into old age or poverty, or into hopeless sickness, and has no means of his own, shall have such help as the aldermen, dean and brethren of the gild think right, and such as the means of the gild enable to be given." So too, whoever dies without leaving means enough to pay for becoming burial rites "shall be buried at the cost of the gild." He was thus receiving the honors of the gild and not a pauper funeral. What was of even greater importance, his family was not forgotten. "If any brother die, leaving a daughter true and worthy and of good repute, but undowered, the gild shall find her a

dower, either in marriage, or in going into a religious house." Here was a charity equally wise and generous.

Charity, however, was to be tempered by justice. Thus if a brother was charged with serious wrong-doing he was to be helped by three of the gildsmen, and even the charges of the litigation were for a time to be borne by the gild. But "if the brother has been rightly charged," continues the twelfth statute, "he shall be dealt with as the aldermen and brethren think well."

The gild likewise took the place of a modern Board of Health. Thus it kept up "a proper place for lepers" outside of the town, and saw to it that fitting alms were bestowed upon them. But, if a leper wilfully forced his way into the borough, thus endangering the city, he met with a somewhat primitive punishment, but no bodily violence was done to him. Another important sanitary measure, which modern municipalities might profitably imitate, was to prevent all unsightly and polluting heaps of rubbish of whatever kind from being piled along the fair-banks of the Tweed. Marks were set within which this gild law was strictly enforced under penalty of a fine. Another statute intended for the common welfare of the citizens was to oblige each burgher whose fortune was at least forty pounds to keep a horse worth twenty shillings. If it died he was to procure another within forty days, or pay a fine of eight shillings sterling. Judging from the statutes of a similar English gild it would appear that the purpose was to use the horses for drawing water in case of fire, and probably likewise for other civic emergencies.

In imposing its obligations, the gild, as is evident, did not confine itself to its own members. Its charter enabled it to enforce its statutes throughout the entire burghal community. Thus it could ordain, for the sake of peace, that "no burgess shall get an outsider to plead for him against a neighbor, under penalty of a cask of wine." The purely economic regulations of the gild show best how far-reaching its power was.

Unemployment was to be carefully avoided. So, to keep the town millers in work, the nineteenth statute ordains: "No one shall grind wheat or other grain in hand-mills unless through urgent need. The miller must have his share,—the thirteenth part for grain and the twenty-fourth part for malt." In the same manner the butcher is not to deal in wool or hides, "unless he would abjure his ax and not lay hands upon beasts." He is to carry on his own trade and not interfere with the trade of another man. The price, however, of the meat is fixed for the different seasons. "Mutton shall not be sold from Easter to Whitsuntide at dearer than sixteen pence the carcass, from Whitsuntide to the feast of St. James at dearer than twelve pence, thence to Michaelmas at dearer than ten pence, thence to Easter at dearer than eight pence. Whoever breaks this assize shall pay a fine of eight shillings." In the same way the price of ale was graded, and the ale-wives were to be registered.

Very little is said expressly of gild monopoly. Statute twenty is an exception: "No one, not being a brother of the gild, shall buy wool, hides or skins to sell again, or shall cut cloths, save stranger-merchants in course of trade."

Most important, however, are the regulations drawn up in order to prevent any individual from acquiring excessive wealth, or from controlling even the smallest section of the market. "Any brother of the gild advancing money to a stranger-merchant, and sharing profits thereon, shall be fined forty shillings the first, the second and the third time. If it be done a fourth time he shall be put out of the gild. And in the same way shall any brother be punished who takes money from a stranger-merchant for such kind of trade." Married women could not buy wool, since the husband would thus be able to carry a double stock. For the same reason it was ordained that no citizen could have more than one buyer of wool and hides. The fine for thus attempting to create a little private corner was very severe. "Whosoever unreasonably ingrosses such goods out of the market shall forfeit them to the gild, and pay a fine of eight shillings."

No one was to be able to buy up more than a limited amount of raw material to carry on his trade. In this way large scale production was effectively repressed. "No woman shall buy (at one time) more than a chaldron of oats for making beer to sell." So again, "No one shall have more than two pair of mill-stones." Live and let live, was the rule. If more labor was required in such a method of production there was likewise far more joy in the performance of the work.

Particularly interesting are the regulations which made the sharing of a large purchase of obligation in the early gilds. "Whoever buys a lot of herrings shall share them, at cost price, with the neighbors present at the buying. Any one not present and wanting some shall pay to the buyer twelve pence profit." To prevent such sharing from becoming excessive another statute ordains that, "No brother of the gild ought to go shares with another in less than a half quarter of skins, half a dicker of hides, and two stones of wool."

Of greatest importance, however, are the provisions made for the common good of all the citizens. Thus forestalling the market is guarded against in every way. The goods brought by trading vessels, and all "sea-borne articles of food" in particular, are to be sold only at a certain place or under certain conditions, to give all an equal opportunity of making a fair purchase, and prevent large purchases by individuals. So likewise in regard to all goods brought into the city, the consumer is to have the first choice, and only at a given signal can the middle-man buy the remaining articles. "No huckster shall buy fish, hay, oats, cheese, butter, or any things sent to the borough for sale, before the stroke of the bell in the bell-tower of Berefrid. If any one does this, the goods shall be seized, and shall be given to the poor." To pre-

vent, however, the possibility of anyone buying up the goods on the farm before they are brought into, or while on their way to the town, in order to sell them at a profit and raise the price for the consumer, the prudent rule is made: "Goods shall not be bought up before they reach the market. Goods so bought up shall be forfeited to the gild."

These last ordinances in particular we would recommend to all sociological students for their most careful consideration. There is a world of economic wisdom contained in them. After almost a thousand years we are again making our own blundering attempts at what the old gildsmen had solved so satisfactorily. We need above all things to devise methods of cheaply conveying the farm products and other articles directly into the city and to the market, so as to give the producer the full value of his labor and the purchaser the full value of his money. Protected by such provisions men will more willingly return to the farm, and the problem of the high cost of living will find its solution—a solution which can be rendered futile only by the excesses in which modern society indulges. Religion is the remedy.

JOSEPH HUSSLEIN, S.J.

CORRESPONDENCE

Foreigners in Great Britain and Ireland

LONDON, February 6, 1914.

The special reports dealing with details of the Census of 1911 are being issued from time to time. The latest is an interesting "Blue Book" on "Aliens in the United Kingdom."

Some seven years ago there was a kind of scare in England on the subject of alien immigration. It was said that tens of thousands of Slavs and Germans were pouring across the North Sea to take the bread out of the mouths of British workers by accepting wages that were only possible for men used to a low scale of living. Alarmists estimated the annual immigration at fifty or sixty thousand. The Census report shows that in the ten years, 1901-1911, the number of "aliens" increased by just 41,549—that is, by a little over 4,000 per annum. And even this figure overstates the position, for "alien" is taken in the sense of some one born abroad and not a British subject, or who has become a foreign subject, and amongst those enumerated as "aliens" in the United Kingdom are travelers and passing visitors (*e. g.*, emigrants from Central Europe landed at Hull or Grimsby and *en route* to embark for America at Liverpool), and foreign sailors on board ships in British ports.

The total alien population is much smaller than most people imagine. The figures for the total population and the alien element stood thus in 1911:

	Population	Aliens
England and Wales....	36,075,269	284,830
Scotland	4,759,445	24,739
Ireland	4,381,951	18,905
Total, United Kingdom.	45,216,665	328,474

But we may bring the total of the foreign element down to a lower figure. For, of the aliens registered on

the Census date, no less than 12,673 were visitors, and 15,246 were seamen on board ships in port. Further, of the 18,000 aliens in Ireland, about two-thirds could not really be classed as foreigners. For 12,763 were Americans. These would be visitors and returned emigrants who had taken out United States citizenship—Irishmen and Irish-Americans, who, in only a strict statistical sense could be classed as aliens.

In the table of occupations we find that in 1901 there were in the United Kingdom 702 nuns of foreign birth. By 1911 they had increased to 2,024—the result of the wholesale suppression of convents in France.

It is remarkable that of the 328,000 aliens registered in the Census no less than 288,090 were in London. They are chiefly to be found in the East End districts, though a comparison with the figures for 1901 shows a marked tendency of the foreigners to drift westward. The largest increase has been in the Slav element. Russian and Polish Jews form a colony in the Whitechapel district and the neighboring quarters. Many of them are tailors and cheap furniture makers. In one of our Catholic parishes in this district they have gradually ousted the Irish, and there has been an actual decrease of the Catholic congregation. Along the streets one sees numerous advertisements in Hebrew characters, though the language is not Hebrew but Yiddish, a dialect with a German basis and a large number of Hebrew words in it.

There is a very interesting little colony of Catholic Slavs in Silvertown, in the extreme east of London. The district has grown up around the Messrs. Silver's huge electrical and telegraph cable works, at which many of the people are employed. They are Poles and Lithuanians, many of them refugees for conscience sake. Years ago a family of Lithuanians arrived there, found good work and wages, and wrote to friends to come over. On a visit I made some time ago to Silvertown the parish priest told me that in one Lent he got a Lithuanian priest to help him with the Easter confessions, as many of the people had only a smattering of English. In the following Lent he could not get a Lithuanian-speaking priest to come, but though he explained to the non-English speaking Lithuanians, with the help of an interpreter, that they were not bound under the circumstances by the precept of confession, more than one of them insisted on making his Easter confession through the interpreter.

Among the Catholic churches for foreigners in London we now have French, Italian, German and Polish churches. The German Church of St. Boniface in Whitechapel is noted for its beautiful congregational singing. Prince Max of Saxony served for a while as one of its clergy, and it possesses a chalice, the gift of the German Kaiser on his last visit to London.

The Italians form a large colony in the Holborn district. There are many very poor among them, but Mr. George R. Sims, when he wrote five years ago an interesting study of life in the poor quarters of London, bore testimony to the absolute cleanliness of their dwellings and the care they take of their children. They have a beautiful custom every Easter—the procession of the Communion for the sick on Low Sunday morning. The priest, bearing the ciborium, leaves the church, escorted by a procession of men with banners and lighted tapers. He goes from street to street, stopping at the houses where any one is sick, and entering to administer Holy Communion, while the processionists outside sing the hymns of the Blessed Sacrament.

The French church is in a street off Leicester Square, the centre of the French quarter and in the neighborhood

of a number of theatres, music halls and the like. The very building was once a music and dancing room. It is served by the Marist Fathers, and is a centre of many good works. Round the Lady Altar, with its statue of Notre Dame des Victoires, there is a continually increasing array of ex-votos. The French hospital, not far off, is served by the Sisters of Charity. When the French President, M. Poincaré, was in London last year he paid them a visit and decorated the Sister Superior with the Legion of Honor—a practical comment on the policy of the republic in expelling the Sisters from the hospitals of Paris. The Sisters of Charity are also in charge of the Italian hospital in Holborn.

Outside London the chief groups of foreigners are to be found at Liverpool, Manchester, Leeds and Glasgow. In the coal-field near Glasgow there is a strong colony of Catholic miners from Poland and Russia—Slavs and Lithuanians. Many of them have adopted Irish and Scotch family names.

Liverpool and East London have both their Chinatown. The Chinese in London are to be found in a few streets and lanes in Limehouse, near the East End docks. Many of the steamers going East have Chinese crews, and for their accommodation the local Chinatown has its restaurants and lodging houses, and it must be added, opium and gambling dens. In this same district of the docks is the Eastern Sailors' Home, a living museum of nations, where one can find any day specimens of Arabs, Somalis, Turks, Hindus, Malays, Chinamen, and the rest. A famous professor of Oriental languages at University College in London used to spend many hours there studying colloquially the languages taught. The Chinaman has not yet annexed the laundry business. There are in the United Kingdom only 469 Chinamen engaged in such work, chiefly in Liverpool.

A. H. A.

Commemoration in Havana of the Centenary of the Reestablishment of the Jesuits

HAVANA, February 12, 1914.

No social happening of recent days has attracted such widespread attention in Cuba as the functions commemorative of the reestablishment of the Society of Jesus throughout the world one hundred years ago. It may be that some other city of the Western Continent has anticipated Havana in celebrating the centenary of that historic event, but I am quite certain that nowhere can there have been greater solemnity and splendor in the commemoration.

As it happened there was special reason here for our early and fine remembrance of the occasion. This year occurs the sixtieth anniversary of the Jesuit foundation in Havana, the well-known Colegio de Belén. The first Jesuits sent after the reestablishment of the Society of Jesus to labor in the educational field of Cuba arrived in our city in 1854; and since that date, one may truthfully affirm, the majority of those who have rendered distinguished services in the Government, in our University and in the professions have received their preliminary training in Belén.

Our "old boys" early made known their wish to use the occasion to express their affectionate loyalty for their Alma Mater, and they carried out their purpose in admirable fashion. The festivities began on February 7 with a literary academy. The speakers, all old Belén students, were the most distinguished orators in the island. Rarely has Havana witnessed a more brilliant

assembly. There were present the President of the Republic, the members of his Cabinet, the President of the Supreme Court, the Rector of the National University, the Diplomatic Corps, the President of the Academy of Sciences, the Mayor of the city, and representatives from the professional and business interests of Havana and other cities of the Island.

I will not attempt to summarize the splendid speeches made that evening—a summary would do little credit to the remarkable erudition and cleverness evinced by these panegyrists of the Society of Jesus in rehearsing the story of its foundation, its missionary labors, its colleges, its repute for solid learning, its persecutions. All of the speakers had read and studied the true history of the body they were eager to praise. Specially worthy of mention, perhaps, was the discourse of Dr. Sanchez de Bustamante, Senator of the Republic, legal adviser of the most powerful business corporations in Cuba, Professor of International Law and the author of standard works on this subject. Recognized by all among us as a man of vast erudition and of superb eloquence, no one, better than he, might be looked to for a refutation of the calumnies spread broadcast against the Society. "I have read," he said, "many charges levelled at the Society; I have sought widely some justification of them; but I have found none anywhere."

In an editorial review of the great gathering of February 7, one of the most reputable papers of Havana has this to say: "In our day history is written after serious investigation of genuine sources; mere legends are cast aside, and the accurate truth alone is sought. The cool, sane judgment of historians refuses to permit itself to be led astray by fantastic stories told by fanatics. And these historians of to-day tell us of the splendid fruits the Society of Jesus has garnered in our own America; they sketch in vivid pictures the heroism, the spirit of self-denial, the beautiful Christian charity of her sons; they describe with enthusiastic praise the loving zeal with which her sons have consecrated their lives to the progress and the civilization of the peoples among whom they have established themselves. To-day so profound a scholar as Jules Manciné does not hesitate to condemn, as a wretched mistake in policy, as well as a shameful injustice, the expulsion of the Jesuit priests from the mission fields of America, in which these religious had lavishly poured out their life-blood, and employed their splendid abilities and intelligence to promote the well-being of the people. To-day it were a folly to attempt to dim the glory of the sons of Ignatius; we all know them, and our knowledge springs from actual experience of the works they do."

The writer in the *Diario de la Marina*, in whose columns this glowing tribute appeared, the orators who spoke its praises, and the fine representatives of our people who crowded the hall of exercises on February 7, have surely not learned their history of the Society from the biased accounts published in the "Encyclopædia Britannica," or in such misnamed volumes as McCabe's "Candid History of the Jesuits." In parenthesis, may I say that it is incredible to find men so ignorant of the true story of the Jesuit body as the authors of such works prove themselves to be in our day and time. Have they, one wonders, ever heard of the monumental work of Padre Astrain, published only a few years ago, a work built upon genuine and authentic documents that tell the genuine story of the Society's labors and achievements.

On the morning of February 8 the religious celebration of the centenary took place; and at midday the alumni

banqueted. Never before has Havana enjoyed such a spectacle. Six hundred of Belén's old boys sat at table in the beautiful courtyard of the college, and with them were the Reverend Father Provincial, who had come all the way from Spain to honor the occasion, and the Rector and Faculty of their beloved school. The wonted after-dinner eloquence was not lacking. In the afternoon the present student body of Belén entertained the visitors with a fine dramatic recital, and the festivities closed with a grand illumination of the college and with display of fireworks. The city authorities were kind enough to put the three best bands of the city at the disposal of the Fathers for the celebration.

On February 15, on the country estate of the college, in the suburbs of Havana, a program of athletic exercises had been arranged for. A feature of this program was the prominent share taken in it by old Belén boys now in the military service of the Island. S. S.

Kienzl's "Dance of Death"

LONDON, January 30, 1914.

The first performance in England, and in an English version of Wilhelm Kienzl's opera, "*Der Kùhreigen*," took place at Kelly's Theatre, Liverpool, last week-end. It was given under the auspices of the well-known Moody-Manners Opera Company, and that finished artist, Madame Fanny Moody, emerged from the retirement announced by her two years ago in order to create the rôle of the heroine, the *Marquise Blanche fleur Masimelle*. Kienzl, whose work enjoys and has long enjoyed a wide vogue in Germany, is little known over here, his opera, "*Evangelimann*," having been accorded but one performance at Covent Garden, and in the late '90's, when Van Dyck was its protagonist. It is claimed for "*Kùhreigen*" that it is the only example of a contemporary grand opera being founded on incidents of the French Revolution, and the libretto itself owes its inspiration to a novel entitled "*Die Kleine Blanche fleur*." It is in four acts.

Herr Kienzl has almost unquestionably been influenced by Strauss in the various phases of his somewhat unequal work. At times the music of the second act irresistibly recalls "*The Rosebearer*," whilst in the more sombre third act we are reminded more than once of the "*Elektra*." The plot of "*Kùhreigen*" is a simple enough affair. Act I is a scene of barracklife in the France of fateful 1792, where taunts and badinage are being exchanged between some French chasseurs and the ill-fated Swiss Guards of poor King Louis. The Frenchmen dare the Swiss to sing their forbidden national air, the "*Ranz des Vaches*," but the peasant-soldier hero of the story, *Primus Thaller*, insists upon singing the melody while his fellow-Switzers sit entranced by visions of their beloved distant country, with its churches and priests, its châteaux and sheepfolds and jingling bells. For this offence *Primus* is placed under arrest. In Act II—the bed-chamber of Louis XVI—the King is about to sign *Primus*' death-warrant, when his life is begged by *Blanche fleur*, wife of the *Marquis Masimelle*, who is grateful to *Primus* for having protected her from possible insult by the soldiery. Act III is chiefly concerned with the excesses of the Revolutionary mob and their seizure of the beautiful *Marquise*. In Act IV, and last, in the prison of the Temple, *Primus* (now a Captain of the National Guard), offers the *Marquise*—whose husband has meanwhile gone to the guillotine—safety and marriage with himself. She refuses on the ground of

their difference in rank, and goes to the tumbrils herself after dancing a minuet—literally "The Dance of Death"—with him.

The first "big" impression made by the score is provided by *Primus*' singing of the forbidden *Kühreigen* in the first act, of which one critic rather exaggeratedly says: "Simple in outline, and little more than a reverie to commence with, this theme broadens line by line into an expansive and resplendent chorale-like structure, as delicious in its undulating melody as at the climax it is luxuriant in harmony." Of this same theme, however, the critic of the *Daily Telegraph* concedes that it is of "arresting beauty," and notes that in working up to this patriotic Swiss effect the composer employs a different melody to that used by Rossini in the familiar air of "William Tell."

Effect number two is reached at the close of the third act, in which the Marquis's palace has been razed to the ground by the infuriated mob and its occupants either massacred or arrested. The fact is that the composer has found himself in more than one mood, and this is partly the fault of a comparatively undistinguished libretto. While in the earlier scenes he finds his inspiration principally in a mood of simple tunefulness, as illustrated by the blithe airs sung by the French soldiers and the folk-music of the Swiss, he writes in lyrical vein the music of the scenes between *Primus* and *Blanchefleur*, albeit "his mode of expression conforms somewhat to an operatic pattern now deemed out of date." Kienzl's adaptability to almost any exigency or situation is, still later, revealed in the gavotte of the third act and the minuet or death-dance of the last. This tone he as quickly exchanges for the riotous, melodious outbursts whereby he interprets the insensate fury of the Revolutionary mob, working up the "Marseillaise" as finale to the thrilling third act. The final curtain is memorable for the singing and acting of *Primus*, who falls senseless on the floor of the Temple prison on realizing that the beautiful woman whom he has grown to love and would save prefers to go proudly to the guillotine, waving her quondam lover a farewell, rather than risk the chances of a union with him.

Liverpool, where "Der *Kühreigen*" was accorded so rapturous a reception, has many claims to the consideration of Catholic music-lovers other than being the birthplace of Santley. With its large Irish-Catholic population, whose representative at Westminster is none other than Mr. T. P. O'Connor, Great Britain's Third Port has ever been first in the field in matters of dramatic and musical promise and performance. Again, its press is one of the cleanest, keenest, and most discriminating in these islands. It may be said to be presided over by the veteran Sir Edward Russell, editor and principal proprietor of the Liverpool *Daily Post*, who was knighted on the recommendation of Mr. Gladstone when Prime Minister. Sir Edward is himself keenest of the keen in matters of theatrical and musical ethics, and some years ago he collaborated with the present writer in the volume entitled "Ibsen on His Merits." It is from the able critique published in Sir Edward Russell's popular paper that I extract the following: "Essentially modern in its form, the music makes dexterous play of some half a dozen principal themes, and in the joys of melody and harmony it is amply blessed. Orchestrally, the *Kühreigen* in the first act is developed into a superb tone-picture. Yet one feels all the time that this delight to the listener might be obtained with less ponderous effects and by a less abstruse mechanical process.

Wagner he seems to exceed in intricacy, though the device of taking a big situation and hurling oneself at it, as it were for all one is worth, is, of course, not Wagner but Strauss. So far as the public's reception was concerned, it would not be questioned that Kienzl's opera was regarded as an instantaneous popular success." A minor point is as to whether the English title of "The Dance of Death" entirely expresses the composer's meaning, but after all does this matter much?

The mantle of the late Carl Rosa would appear to have descended upon the shoulders of Mr. Charles Manners and his accomplished wife, Madame Fanny Moody, whose "Moody-Manners Opera Company" has now for a term of years done magnificent service in bringing the finest works in English, French and German opera before the teeming multitudes of our great provincial cities at popular prices. The "A" company—i. e., the one interpreting this opera at Liverpool—has long been noted as the largest English opera company in the world. Mr. "Manners," who is a son of the late Colonel Mansergh, is sufficiently well known in New York. He won the Albert Scholarship at Dublin Academy for singing, after having failed successively for the army, at stock-broking, and at civil engineering. Studying for a while in Florence, he made his debut here in the comic opera "Claude Duval," afterwards creating the rôle of *Private Wills* in "Iolanthe" at the Savoy, and becoming principal bass at Covent Garden under the late Sir Augustus Harris. He met his clever wife under the happiest of auspices, as they were associated both in the Carl Rosa Company, and at the Royal Opera ere joining forces in founding the Moody-Manners combination some seventeen years ago.

With Covent Garden in the throes of its giant production of "Parsifal" on Monday, it is difficult to get to know what is toward in the matter of spring and summer novelties at the headquarters of opera. But I have reason to suppose that we may see Kienzl's illuminating work staged at "the Garden" in the course of what should prove a memorable summer season of novelties and old favorites. Puccini is here, by the way. It is understood that he is paying us a flying visit in order to find out whether "The Darling of the Gods" is likely to provide him with a suitable subject for grand opera.

PERCY CROSS STANDING.

IN MISSION FIELDS

Malabar Syrian Carmelites

If vocations to religious life are an index of vigorous Catholicity, the Syrian Church of Malabar may well lay claim to it. In fact, this is the only Catholic community in India which has a well-organized Congregation of native religious, both male and female. In 1831 two Malabar priests of the same name, Thomas, conceived the idea of leading a more perfect life, devoting themselves to prayer and meditation. They met with ready encouragement at the hands of the Archbishop of Verapoly, and chose as the place of their retreat a hillside in Mannanam, Travancore. Others soon joined these pioneers, and at the end of two years a seminary had to be provided for the young aspirants. To meet the needs of community life certain rules were privately drawn up, which together with the rule of simple vows, were approved by the archbishop in 1855. In the same year the first eleven Fathers made their religious profession and received the name of Servants of the Immaculate Mother of Carmel. In 1860

the Congregation was affiliated to the Carmelite Order and received the official title of the Third Order of Discalced Carmelites of the Syro-Malabar Rite. Four other Houses were erected in important centres of Catholic life, and the monks, henceforth, became an indispensable factor of religious education and progress in the country.

For more than fifty years from its origin, however, the Congregation had no definite constitutions, depending on the actual direction and ruling of the archbishop. But when the Community and its interests grew in importance, the formal recognition by the Holy See became essential for its continued prosperity. The rules and customs were, therefore, sent to Rome for formal approval. In 1885 the Holy See approved these constitutions for a trial term of six years. The archbishop still retained his jurisdiction and could appoint his vicar to govern in his place. The monks, meanwhile, were making urgent petitions to Rome to have one of their own Community appointed as Prior-General for the whole of Malabar. At last, in 1902, the Holy See granted their prayer, and the Very Rev. Father Alexander, one of the first professed Fathers, was elected to the office. In 1905, all over Malabar the Golden Jubilee of the Congregation as a Carmelite Order was celebrated. The vitality and permanence of the institute was assured, and in the following year Rome approved definitively for ever all its constitutions. According to them the government of the Order is vested in a Prior-General and four Definitors-General, all elected by the General Chapter. This Definitorium in its turn is directly responsible to the Propaganda, which controls its action through the Papal Delegate for India.

The Congregation has 7 Priorates, 4 Vicariate monasteries, besides a branch-house in Mangalore, where clerical students attend the local Jesuit Seminary. There are in all 75 professed Fathers, 35 professed clerics, 10 choir-novices, 17 professed lay-brothers, 18 lay-novices, and 45 aspirants prosecuting secular studies at different schools and colleges. The members are chiefly engaged in mission work, in conducting schools, and in publishing periodicals and religious books. There are on the whole 8 Catechumenates under their direction, in which more than 6,000 neophytes, chiefly from the lower classes, have been instructed and baptized during the last three lustres. Preaching missions in parishes is also entrusted to them. It was also through their efforts that the progress of the schisms of Rocos and Mellus (two Eastern bishops, who in the second half of the last century tried to seduce the people of Malabar), was effectively arrested. As soon as Pope Pius IX came to know this, he sent an autograph letter to the monks, dated September 5, 1861, in which he commended their zeal and exhorted them to courage and perseverance in the fight against error and schism. At present there are only about 8,000 schismatics that remain unreconciled.

In educational work the monks are represented by two high schools, preparing candidates for university entrance, and ten lower grade schools. For the religious formation of young men three boarding-houses have also been provided, and they are so many nurseries of vocations both to the religious life and the priesthood. Lastly, perhaps the most important work done by the Malabar Carmelites is in the department of Malayalam Catholic literature. It is pleasant to recall here the great work accomplished in this line by the Jesuit missionaries in the sixteenth, seventeenth and eighteenth centuries. It was they who first introduced the printing press into

India and Malabar about the middle of the sixteenth century, and the works published by them in Sanskrit, Tamil and Malayalam are still the admiration of Indian pundits. Unfortunately, of their many works in Malayalam but two have survived the vicissitudes of the Society, and they are to be found in most Catholic families in Malabar. The Carmelite Fathers are now carrying on a similar work, and they may be said to have inherited the literary traditions of their Jesuit predecessors. There are two excellent printing establishments belonging to them, of which one was established in 1844; and to them we are indebted for most of our religious books in the vernacular. They also publish two papers, a bi-weekly and a weekly, besides a monthly magazine dedicated to Our Lady of Mount Carmel. The influence of these publications and the esteem in which they are held by educated Hindus are among the most promising and effective missionary forces in Cochin and Travancore.

The kindred Congregation of native Carmelite nuns was instituted in 1866. From the very beginning female education was a prominent item in the program of their work, and wherever a convent is erected there a girls' school invariably follows. In 1896 the new Syrian Vicar-Apostolic gave a fresh impetus to the institute, and now there are, among the Syrians alone, more than 400 nuns, a good proportion of whom are engaged in the work of education. The great service rendered by them to female education in the Cochin State has been fully appreciated by the Maharaja, who in reply to an address from the nuns said: "The noble work your Order is doing in the cause of education has always been a great help to my government in spreading education among my people, and we are very thankful to you for it. I am glad to say that I have enjoyed the pleasure of being closely acquainted with the Rt. Rev. Dr. John Menachery, your bishop, for about twenty years, and I have every confidence that so long as His Lordship is in charge of the affairs they will always continue to prosper." J. P.

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The Catholic auditors of a popular "illustrated" lecturer were affronted recently by his assertion that the friars in the Philippines had "mummified" the people. Archbishop Harty, of Manila, who is now on a visit to the United States, ought to know something on the subject, and here is what he said in an interview he gave the other day at New Orleans:

"I have just come through China, Japan, and India, a land surging with humanity. In those millions of people of the Far East the Philippines are the only nation that is Christian. In China, Japan, and India there are things on all sides that spell degradation. In the Philippines a whole nation has been gathered to the Church by Catholic Spain. Those early Spanish friars taught the people to till the soil; they instructed them in civil engineering and the construction of roads that are to-day the marvel of the world. They erected orphan asylums and schools and universities. They civilized the people, made them Catholics, wrote their history and the history of the Church in thirty dialects.

"Nowhere is domestic life more beautiful than in the Philippines; and if there is one place in the world where woman stands upon a pedestal, it is in that little group of islands. She seems there to excel the women of all other lands in domesticity. As I looked at the women of Japan, I thanked God for the women of the Philippines, who are the product of the Church."

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, FEBRUARY 28, 1914.

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Religious Liberty in Washington

The action of the *Protestant Magazine* in calling President Wilson to account, and charging him by implication with incompetence, neglect of duty and culpable partisanship, because he has a Catholic secretary, is not an isolated instance but rather a fair sample of the insolent bigotry that still flourishes in this land of religious liberty. The editor protested there was "a widespread feeling among Protestants" that their anti-Catholic communications were withheld from the President by his secretary, and that the impression "seems to have some foundation," though he submitted no proof of it further than that Mr. Tumulty is a Catholic. The President branded the charge as "absurd and absolutely false," paid a high compliment to his secretary's efficiency and impartiality, and intimated that he knew how to handle his own business in correspondence and otherwise. The answer quelled for the moment the impudent arrogance of the protestant, but not the spirit that animates him and his not innumerable supporters.

Their purpose is manifest. The *Protestant Magazine* and most publications of its kind give open or tacit support to the infamous campaign of the *Menace*, and the Washington protest is but one of a long series of machinations, not altogether unsuccessful, to exclude Catholics as such from any position of authority or influence in public affairs. It is time that Catholics should assert their civic rights. The Capital is the last place in the country where Protestants can claim a grievance, and the first where Catholics could, were they so minded. We form about one-fifth of the entire population and almost one-half of the recorded religious membership of the country; yet we have not one representative in the Cabinet of the nation, not one among the First Assistants of the Cabinet Ministers, and even among their second, third and other assistants we cannot recall one. On party grounds the Catholic claim would be still stronger. Of three million Catholic voters, probably two-thirds voted

for the present President, and among them there were not a few of Cabinet stature, some of whom were highly recommended on purely civic grounds by citizens of all creeds and parties. Yet when these were rejected and non-Catholics only were selected, we raised no protest. The ministers chosen were competent, and that sufficed; for we have no desire to obtrude the personalities of religion in public affairs, and our religious principles make it a duty to support, as far as conscience permits, and in no way to embarrass, national and civic administration.

Yet, while Catholics were silent about their exclusion from the councils of the nation, a wave of Protestant protest ran through the country when the President called one Catholic to a position of confidence; and one of the secretary's first duties was to present an immense pile of protestations against his appointment, on the sole ground that he was a Catholic. When that bigoted outburst was treated with the scorn it deserved, the protestants continued to organize the forces of bigotry, so as to deprive sixteen million Catholics of even the semblance of a voice in their country's administration.

We have been much too patient. It is a civic, and not merely a Catholic duty, to maintain the religious freedom in this country which the Constitution prescribes, but which those bigots would destroy. It had not obtained in the colonies, except in Maryland while Catholics were in control. It was specifically excluded from the Continental Congress's address of protest to King George on the eve of the Revolution. It was only when a Catholic nation and army were supporting us and Catholic Canadian support or neutrality was desired and native and foreign Catholics were flocking to the army of freedom that the great clause of religious liberty found place in our Constitution. It took many years and the liberalizing influence of Catholic growth to have that clause inserted in all our State Constitutions. Catholics have had a large and honorable part in winning and maintaining religious liberty in this land, and as loyal citizens we must not allow it now to be practically repealed by the political penalization of Catholics. We want no office nor emolument because we are Catholics, but it is our duty to insist on having equal opportunity with other citizens when equally competent. This is the lesson to be learned from the Washington incident, and it is well to drive it home.

A Vile Insult to the Holy Father

Some months ago we published a very useful article from the London *Times*, explaining how news from the Vatican is obtained by the secular press. It came to this, that the news-gatherers invent it very often, and that the matter is viewed by their friends in Rome rather as a joke than anything else, since the practice is so well known. This may do, so far as Rome itself is concerned, but outside Rome there is a great world which is accustomed to believe whatever appears in the paper. But apart from

this, it must seem to every right-thinking person, that to make the venerable Roman Pontiff the butt of reporters' jokes is indecent to say the least. This is the case when the joke goes no farther than to put in his mouth banal remarks on the occurrences of the day. "On being informed of such a thing, the Pope said so-and-so," the so-and-so being something utterly trivial, the product of the reporter's feeble mind. But sometimes the so-called joke is more than indecent, an outrage on the whole Catholic world, wounded in him whom it reverences as the Vicar of Christ.

Such was the story set afloat a short time ago by Jean Carrère, correspondent of the *Temps* of London. He told how the Pope ordered a pious young woman to learn the tango for the good of religion and to come and dance it in his presence with a Roman noble. On seeing the new dance the Pope said it was hard work, but not immoral; and, therefore, provided the name was changed, he would lift the ban that had been put upon it. Then he got a light. He remembered his boyhood, when he danced the Venetian "Furlana." He half rose from his chair, as if to show the steps, but remembering his dignity, he sank back, remarking that it was a beautiful dance, and people ought to take it up.

Of course, the *Temps* printed the story. It was good copy, and the *Temps* does not love the Pope. Of course, other papers throughout the world were for the same reason only too glad to give it currency. Dancing masters advertised themselves as able to teach the "Pope's dance." It was exhibited on Broadway. Catholics might be indignant; but this only made the story more piquant for the world at large. The London *Tablet* tells us that in Vienna, where people should have known better, the Apostolic Nuncio had to deny it formally—in itself no slight injury—and that the *Messaggero*, the enemy of the Holy See, which, nevertheless, is quoted sometimes in the despatches as an authority, made it the subject of some filthy verses.

It is needless to say that there is not a syllable of truth in the tale. The *Tablet* gives its readers "a safe working rule—events of interest at the Vatican which are not recorded by our Rome correspondent, do not happen." We may say similarly to our readers: "If you see it in AMERICA you may believe it, otherwise, wait."

Love-Lorn Nuns

Do nuns pass their hours of recreation sitting in a semi-circle round a pleasant fire telling one another of the love-affairs they had before they found in the cloister a solace for their broken hearts? Are they in the habit of discovering on the window ledges of their "cubicles" little missives from their former admirers? Do they make a practice of gazing in the mirror at their "white faces" and "gray hair," as they sadly bewail the loss of their "smooth and rosy" cheeks and their departed "wealth of brown tresses, of auburn tresses?" Is the

average Mother Superior given to sending one of her nuns at night to a lonely cottage, where no one but an old woman lives, that the nun's lover may see her once more? Is faith in her former lover all that makes "life sweet" for many a cloistered nun and becomes her "ladder up to paradise"?

"Certainly not! How absurd!" would be the prompt and indignant answer of anyone who has the smallest knowledge of the holy, joyous and devoted lives our Catholic sisterhoods lead. The New York *Evening Post*, however, has been publishing in its Saturday magazine strange stories about "The Little Crucified Sisters"—whoever they may be—and in the issue of February 14, "Sister Margaret," one of the nuns, is represented behaving in a way that would naturally suggest the questions we have asked.

Now, unless a paper of the *Evening Post's* reputation and standing had printed this insulting travesty of convent life, we would have paid no attention to the story. But as we are credibly informed that the editor of that journal is eager to keep its pages free from anything that would be offensive to his Catholic readers, we assume that he will be deeply concerned to hear that the story of the "Little Crucified Sisters," in the *Evening Post* for February 14, is one that Catholics find very objectionable indeed. It perpetuates the false Protestant traditions about convents, by giving the impression that most nuns are love-lorn prisoners, mainly occupied in regretting the world they have left. The effect of such stories, whether it is intended or not, is to make the religious life appear cruel, insincere and contemptible. We suggest, therefore, that the series of "Little Crucified Sisters" stories be stopped. The loss to literature that measure would involve is by no means irreparable. Lest the editor of the *Evening Post* should unfortunately miss seeing this issue of AMERICA, it might be well for some of our readers to send him a marked copy.

The Banning of Maeterlinck

According to a decree of the Congregation of the Index, dated January 29, 1914, which reads as follows: "MAURICE MAETERLINCK: *All his works*. Wherefore, let no one of whatever grade or condition presume to publish in any place or idiom, or to read or keep when already published the aforesaid condemned and prescribed works," it will be seen that everyone of the Belgian author's works is banned. Commenting upon the condemnation the San Francisco *Monitor* remarks:

"Maeterlinck poses as a mystic and loves to veil his utterances in a certain poetic obscurity which gives them a sort of nebulous and elusive charm that attracts many. But behind that veil the eye of the thinking person cannot fail to detect the face of the scorner, the scoffer, the unbeliever. Even in his apparently most harmless dramatic pieces danger and venom lurk."

Our contemporary goes on to observe that Maeterlinck's "Sister Beatrice" represents the Blessed Virgin condoning sin; that "The Blue Bird" is full of false philosophy and heretical teaching; that "The Sightless" is an attack on the Church; that "Pelleas and Melisande" is full of "negations and obscurations that strike at Christian belief," and that "Our Eternity" is "little else than an outright denial of the soul's immortality."

"Poison!" therefore, is the label that the Church, like a cautious mother, has placed on the works of Maeterlinck, to warn her children of the danger of reading them. Though the text of the decree does not expressly prohibit the Faithful from witnessing the presentation of Maeterlinck's plays on the stage, loyal Catholics will, of course, shun carefully those theatres where his works are being produced.

Cleanliness Menacing Godliness

Apropos of the new Baptist church that certain well-known soap manufacturers are building for the Italians of Orange, N. J., Father Rongetti, a priest of that town, is reported in Mr. Preuss's *Fortnightly Review* to have remarked:

"I do not question the sincerity or the intentions of Austin Colgate or Sidney M. Colgate, but I do think they could do a great deal more good by sending 10,000 cakes of soap to my people than by spending their money to wean my parishioners from their faith."

Since cleanliness, as all the world knows, is only next, not superior to, godliness, it is saddening to see the profits derived from promoting the former virtue misused to imperil the latter. It would be interesting to know just how many of the 16,000,000 Catholics now in the United States have unwittingly been assisting in the erection of this Baptist church for the Italian Catholics of Orange.

Carnegie Foundation and Vermont Colleges

There are those among us who think well to resent the criticism freely advanced in the country that the Carnegie Foundation for the Advancement of Teaching is a body which needs vigilant watching. It is especially resented by some that the "wise benevolence" of the Iron Master's benefaction should be asserted to have ulterior purposes decidedly prejudicial to free education, and that a monopolistic crushing out of the small colleges of the land is one of the particular means his trustees propose to use to further their dangerous schemes.

The Summary of the Report just issued by the Foundation will help to open the eyes of these good people. That paper very bluntly and openly "advises the transfer to the public schools of the money that the State of Vermont now gives to colleges." Specifically there is objection to the fact that "the University of Vermont, Middle-

bury College, and Norwich University, no one of which is owned or controlled by the State, have recently received increasing State aid, a total of \$20,000 a year in 1909, \$50,000 in 1911, and \$100,000 in 1913." The report recommends "the withdrawal of these subsidies because Vermont cannot afford a regular State University, because it is unwise to give public money and public prestige to private corporations, because the colleges have not used their subsidies wisely, and because they got along very well before they were given State aid, and it is evident that they will be cared for through private benevolence."

It is with grim satisfaction that one reads in the *New York World* for February 16 this comment on the suggestion:

"The suggestion of the Carnegie Foundation for the Advancement of Teaching that the State of Vermont withdraw its subsidies from the University of Vermont will be accepted when the legislators of that self-confident commonwealth become greener than their mountains and have forgotten what small colleges have done for the world in general, and America especially."

One need not be reminded that the reason advanced to explain an unaccountable impudence on the part of the gentlemen who drew up the report, in presuming to advise the legislators of a Sovereign State regarding their domestic policy, are to be read in the light of previous utterances of that body. The Foundation trustees, it must be remembered, have excogitated a standard of college efficiency conformable to their own wishes regarding the so-called "small" institutions. It matters little that these latter have done, and are doing, inestimable good in training young men in the ways that make for fine citizenship. If they cannot attain the impossible standards arbitrarily raised by a body of private persons among us, they must be ruthlessly swept aside and destroyed, in order that the "big" institutions, largely controlled by Carnegie financial aid, may work their will among us. What was it that Abraham Lincoln used to say about fooling the people?

LITERATURE

The Quest of the Best. By WILLIAM DE WITT HYDE. New York: Thomas Y. Crowell Co. \$1.00.

Dr. Hyde, to whom, we are told, Bowdoin College owes, in great measure, its present high rank among the educational institutions of the country, here undertakes to show why it is so hard for the boy to be good and to indicate the means by which alone parents and directors can lead boys from the depths of their "natural badness" to the dizzy and almost inaccessible heights, as he describes them, of moral goodness.

The "Quest of the Best," says the author, quoting his cacophonous title, is "the aim to fulfil each interest so far as it furthers the fulfilment, in proportion to their worth and claim, of all interests of all persons." By *interest* he means "whatever is sought as a satisfaction of self"; by *the worth* of an interest he means "its conclusiveness—its consistency

with other interests of self or others"; by *claim*, "its nearness, its specific relation to the individual."

Now, while it is true that, other things being equal, the common good, within due limits, is to be preferred to the good of the individual, the higher good to the lower, a mere balancing of interests according to their "nearness" and "inclusiveness" cannot determine the moral value of the objects of my choice. Until by a consideration of my nature and its essential relations to the rest of mankind I have learned what is due to my neighbor and to myself I cannot determine how far I ought to seek his good and how far my own. And what is really the higher good is determined by its own intrinsic nature and not by a balance of interests.

The author's method of illustrating and testing his principles by applying them to twenty different "relations" is excellent. But the test is not a real one. He is guided, not by his theory but by Christian tradition, modified in part by certain Protestant ideals and in part by the conventions of modern polite society. These two last lead him to set a value on certain things that they really do not possess. Our most serious complaint, however, is that Dr. Hyde tries to draw up a code of ethics in which religion has no part. He insists on the need of religion and tells us that without it our ethical efforts will dry up at the roots and come to little. But religion begins "where ethics leave off." And so he tries to determine how our lives should be directed without any reference to the ultimate end of our being, the Supreme Good which alone can satisfy the cravings of our soul, and in the possession of which we find our full perfection. He tries to substitute for this the Quest of the Unattainable. He can say nothing of the evident sacredness of the moral order, for in his ethics he has no word to say of God, upon whom this is founded; he knows nothing of the "law of God written in our hearts" and manifested to us by our very nature, and nothing of the malice of sin as a violation of this law. He can not speak of the sanction attached to this natural law, nor consequently refer to it as a means of making the boy realize the sacredness of the law. Moreover, he tries to draw up a code of right conduct while omitting all the duties that our natural relation to God as our Creator and Lord impose upon us.

We heartily agree with Dr. Hyde, however, when he holds that the main task of the educator is to train for right living and when, by the methods he proposes, he intimates that this training cannot consist in allowing the boy to choose as he pleases on the pretext of respecting his personal liberty, his individuality, but requires that the boy should be instructed and encouraged, should be at times checked, at times even punished, in order that he may be led to choose as he ought. Would that many another modern educational system had a similar foundation in truth.

C. L.

The Wine Press: A Tale of War. By ALFRED NOYES. New York: Frederick A. Stokes Co. 60 cents.

Noyes the poet threatens to be lost in Noyes the pacifist. "The Wine Press" is frankly put forward as a tract in verse of the world-peace movement. The author carries Johann the wood-cutter through the Balkan war, and gives us unsparingly vivid descriptions of the physical horrors inseparable from a modern battle. Mr. Noyes does not practise here, and apparently has no wish to practise, that restraint which the great poets manifest when they have soul-harrowing scenes to describe. Indeed, Mr. Noyes is so little given to understatement that parts of his book will be perilous reading for the quaysy. The poem opens with Sandalphon, "his wings clogged with blood and foul with mire," offering God the patriot prayers of each of the opposing armies. The poet then tells how diplomats and statesmen

reckon the cost of war only "in little disks of gold," and how the "censor sends our news" of battles.

"It comes along a little wire

Sunk in a deep sea;

It thins in the clubs to a little smoke

Between one joke and another joke;

For a city in flames is less than the fire

That comforts you and me.

"Play up there, fiddles! Play, bassoon!

The plains are soaked with red,

Ten thousand slaughtered fools, out there,

Clutch at their wounds and taint the air,

And . . . here is an excellent cartoon

On what the Kaiser said."

Then is described Johann's parting from his wife and child, the thoughts he had, the sights he saw and the deeds he did while fighting first against the Turks and then against the Greeks, and his return home at last only to find his cottage burned down and his Sonia and Didi murdered. The best lyric in "The Wine Press" is perhaps the "Last Crusade," with lines like these:

"Conquerors, what is your sign, as ye ride thro' the city?
Is it the sword of wrath, or the sheath of pity?

Nay, but a Sword Reversed, let your hilts on high

Lift the sign of your Captain against the sky!

"Reverse the Sword! The Crescent is rent asunder!

Lift up the Hilt! Ride on with a sound of thunder!

Lift up the Cross! The cannon, the cannon are dumb.

The last Crusade rides into Byzantium!" W. D.

Romance on El Camino Real. JARRETT T. RICHARDS, LL.B. St. Louis: B. Herder. \$1.35.

In a bulky and closely printed book, with numerous good illustrations, we are presented with a vivid picture of life in the "low countries" of California in the 70's, by one who evidently had lived through most of the experiences himself. With many digressions, and somewhat impeded by the long speeches his characters indulge in, the author takes us through the early struggles of a young lawyer, from his arrival in California to his final winning of an assured standing, and his conversion to the Catholic Church. After the story once "gets going" it moves rapidly enough, and is really interesting, but the momentum is long in gathering. It had better been treated solely as a novel, and in that case much of the purely reminiscent matter in the first part of the book could with advantage have appeared elsewhere. Many people of many nations live in the story's pages: Frenchmen, Germans, Englishmen, inhabitants of Spain and Mexico, Chinese, Americans and Irishmen, and their characters are splendidly handled. Dialect is not always so well done, and the sudden conversion of his hero has not been prepared for sufficiently. The court scene toward the end is worthy of praise.

J. W. P.

Burbury Stoke. By WILLIAM JOHN HOPKINS. New York: Houghton, Mifflin Co. \$1.25 net.

A clean, exhilarating story that is pleasant and good to read, free from murky or entangling problems, and well ventilated throughout by humor, fresh air and optimism, is not so frequent of late that we can pass it without commendation. The hero, Peter Harden, who tells the story in the first person, is an amateur farmer—or is it agriculturist?—who likes a good horse, sunrise, ocean waves and breezes, sailing, rowing, swimming, and effacing himself. The latter trait accounts, presum-

ably, for his giving the title to his remarkable friend, Burbury Stoke, who has the same likings and a few more equally commendable; but despite his modesty, Peter is himself the book, though three sets of intertwining love stories, contrived by the help and hindrance of three appropriately distinctive females, an Irish terrier named Emperor William, a Bohemian misnamed Marzkw Zcknjczwskwch, and several other memorable things and persons, compel him to develop it. There is sprightliness, of style and distinction of character, and the novel one that, though there is little plot and everything begins and ends happily, the interest is unflagging.

M. K.

In Freedom's Birthplace. By JOHN DANIELS. New York: Houghton, Mifflin Co. \$1.50.

The appropriateness of the sub-title, "A Study of the Boston Negroes," is not obvious. Negroes were brought as slaves to Boston within eight years of the original settlement, and "Indian captives had been already held in slavery." Soon slavery became a mercantile institution in "freedom's birthplace." The first slave-ship fitted out in the colonies sailed from Boston 1646, and "thereafter not a few Boston merchants engaged in the traffic. Some ships carried barrel-staves, fish and rum to the Madeiras and the Canaries, and brought back negroes from the Guinea coast and Madagascar, for sale chiefly in the West Indies, whence cargoes of sugar and molasses were taken home to be manufactured into rum for further trade. Other ships took miscellaneous cargoes to the West Indies and bartered for slaves which were sold in the southern colonies," and Indians, who did not prove tractable slaves, were bartered for negroes. When at the time of the Revolution the trade in slaves ceased to be a profitable business—the South where alone they were serviceable either had enough or could obtain them elsewhere—then and then only "the Puritan conscience" was stirred.

Our author is hard put to reconcile this active traffic with his mistaken idea that "the Puritan had founded the town in devotion to the cause of spiritual freedom," and he labors mightily the Abolitionist movement of which Boston was the centre. But it only started after the cotton gin and the climate had proved negro exploitation profitable only in the South, and his own statistics in the appendix—the most valuable part of the book—show that whereas in 1752 negroes formed 10 per cent. of Boston's population, they had decreased to 3 per cent. when Garrison began his propaganda in 1830, and under its influence they dwindled to 1.2 per cent. in 1860. They remained at about that proportion till 1890 when, yielding to the spell of Henry Grady's famous speech, Boston dropped its professional interest in the negro, whereupon the percentage soon rose to 1.9. Since 1900 it has been stationary at 2 per cent., the highest reached since 1840. Whence we conclude that Boston became interested in negro emancipation when the negro problem no longer bothered it at home, and the negro grew more interested in Boston when Boston bothered him no longer.

The author pronounces apodictically on the characteristics of the whole negro race from his experiences of the Boston specimens, and therefore completely misjudges it. "His lesser degree of the trait of economic acquisitiveness" would not impress one who has observed the Southern negro farmer under favorable circumstances, or even the negro doctor and preacher; and his "sexual laxity" is no worse than that of the average white of the same religious sect, though circumstances make it more observable. The Catholic negro of the South is as honest, moral, industrious and reliable as the Caucasian that kneels with him in the same church, and rather more amenable to religious influence—a proof that original sin is no deeper nor denser under a black skin than a white, and that God's grace can and does eradicate it.

The Boston writer speaks favorably of Catholic influence in isolated cases, but he does not understand the problem nor per-

ceive its solution. The Boston movement has resulted in practically bringing back the negro to the position of political servitude in which it found him; and if we accept this book's appraisal of his present status in Boston, we should say he is much more highly regarded and better treated in the South, where, though he cannot travel in the same compartment with the whites, he can get work. There he has greatly advanced industrially, but his industrial progress and consequent increase of self-reliance—which is the solution the author adopts from Booker Washington—may aggravate the problem. The more strength he acquires, the more dangerous will he be regarded, if the corrective of morality be not added. This the Catholic negro has, and it is significant that in Southern communities, as in Louisiana, where the negroes are Catholic, we never hear of lynchings. The Catholic Church alone can make the negro moral and reliable, amenable to the laws of God and man, and therefore no longer a menace or a stumbling block. Mr. Daniels recognizes the unique influence of the Catholic Church over the negro and rejoices that she has systematically set about extending it. His book has many deficiencies in style, theory and inference, but it is an honest contribution toward the solution of a difficult and many-sided problem.

M. K.

The Saviour's Life in the Words of the Four Gospels. New York: The Paulist Press. 50 cents.

Scientific harmonies may repel the average reader. Footnotes may not interest him in the least. So the Paulist Fathers have gotten out this very attractive book to meet a need. The life of Our Lord is told in the words of the four Evangelists without reference to chapter and verse or even to the Gospel drawn upon. The translations of Rheims are followed, save an occasional use of the version of the four Gospels from the original by Father Spenser, O.P. The public ministry of the Saviour is made to last three and a half years. His birth is set in 5, B. C.; the crucifixion in A. D. 30. Catholics are generally coming round to this date or an earlier for the birth of Jesus, as the death of Herod the Great was in 4 B. C., and the return of Jesus from Egypt followed this event. Our chronology of the life of Our Lord has been, and still is, a matter of dispute. The years were formerly rated by Olympiads or the number of years from the foundation of the city of Rome. Only some time after the birth of Christ did the custom come into vogue of counting the years as years of the Lord; and when the vogue began it seems to have begun wrong. A certain Denis the Little, a very scholarly writer of the middle of the sixth century, is blamed for having set us wrong in this matter. We commend this little harmony to all who wish a readable life of the Saviour, accurate and scholarly enough for the purpose of every-day life, and free from the impediments of books intended for students. Our only suggestion to the compiler is that, in a new edition, a few more changes be made along the line of the readableness of the Bible. "The transmigration of Babylon" might be changed. The words "penny," "pence" and "pound" give an altogether wrong idea of the coins in question; the original Greek and a brief foot-note is the only feasible plan.

The Ascent of Denali (Mount McKinley). By HUDSON STRUCK, D.D. New York: Charles Scribner's Sons.

One afternoon, the thermometer being about zero, having made up our mind that it was too cold for a constitutional, we read this very interesting book in a room comfortable with steam radiators. As we read of three long months amid snow and ice, in temperatures often far below zero, and thirty-one days of that time spent on the upper slopes of Mount McKinley, more than eleven thousand feet above sea level, we concluded that there must be something very attractive about mountain-climbing to induce a man of fifty years to lead such an expedition. When we reflected that the mountain he scaled is more than twenty

thousand feet high, falling short of only a few Himalayan and Andean peaks; that, instead of being within the tropics or the lower temperate zone, it is within a few degrees of the Arctic circle; that its snow-line is not within measurable distance of its summit but virtually coincident with its base, that it may be shaken by earthquake at any moment—between Dr. Stuck's expedition and the Parker-Browne expedition which had just failed of success the preceding year, it had been so shaken and its ice and snow covering tossed and shattered—we saw that for some people that attractiveness becomes fascination.

Anyhow, we are under obligations to the mountaineers, especially when they give us such books as this of Dr. Stuck's. Our chief praise of it is won by its modesty. His achievement was more than notable, but not one word has he written in the boastful vein so common to-day and so repugnant. A climber who failed to reach the summit calls his book "The Conquest of Mount McKinley." Dr. Stuck indulges no such arrogance. He treats the great things of nature with reverence, for they shadow forth the greatness of their Creator to whom that reverence passes on. Should he succeed in scaling the lofty height, he would not glory in having conquered the mountain; should he fail, he would not complain that the mountain had conquered him. He set out trusting that God would grant him to make the ascent; and when his trust was rewarded with fruition, he and his companions lifted up thankful hearts to God from the mountain top for His gift, rather for their skill and courage, something, we suspect, unique in modern mountaineering.

Dr. Stuck takes it amiss that the mountain known to the natives round about as Denali, should have received the name of Mount McKinley, and that its companion, Denali's wife, should have been called Mount Foraker. He treats with just contempt Dr. Cook's pretense to immortalize Mark Hanna by calling Peters Glacier after that politician. We sympathize with him. We should have been glad if he had come on the scene earlier to fix forever the beautiful native name; but we fear it is too late now to hope to revert to it. We know how long a certain clique tried to substitute for Mount Rainier, the name of their choice, Mount Tacoma. The result has been a miserable compromise. People round about Puget Sound are now pronouncing the name "Mount Rayneer." It is true that all this was part of the struggle of Tacoma to surpass Seattle. It is also true that we have not conclusive evidence that the natives ever called the mountain by the name of Tacoma. It is true besides that Vancouver's lieutenant deserved to give his name to the mountain, certainly more than Foraker did, probably more than McKinley. But these are only accidental differences; the fundamental fact remains that once an English name has been given to any natural feature, English-speaking people do not revert to native names. On the other hand, it is possible that both the names so displeasing to Dr. Stuck may eventually be lost in local corruptions. He gives some examples of such. Here are one or two others. At the entrance to Controller Bay, near Prince William Sound—both, as Dr. Stuck complains with regard to Cook Inlet have lost the "s", and the former the "p" before the "t"—is an island, called on modern maps "Kayak Island." It is long and narrow. Captain Cook called it "Kay's Island." The gentlemen in the Washington office probably thought that, as it is long and narrow, looking on the map something like a native skin canoe, "Kay's" was an abbreviation for "Kayak." But Cook, looking at it from the sea, could perceive no such likeness in an island thirty miles long. He called it "Kay's Island" after the Dean of Lincoln, who had given him the silver coins he left there with other things after taking possession, as may be read in his "Voyages." Again, going as far south almost of the equator as Kay's Island is north of it, we find in the Straits of Magellan "Cape Froward." A writer in AMERICA told us lately that this name was given it on account of its defiant aspect. Such is the common story, which, nevertheless, we are inclined to doubt. "Froward" is a

pretty word; but it is not one that would be familiar to the British surveyors of the Straits of Magellan. On the other hand, they were fond of calling things after their ships and shipmates. Now, in 1859, two small gunboats, the *Forward* and the *Grappler*, were sent out under convoy from England to the Esquimalt station. The long voyage of such small vessels attracted attention. They went through the Straits of Magellan. Not far from the cape in question is found "Grappler Harbor"; and we are much inclined to believe that the cape was originally "Cape Forward." We are going to look it up some day, and make the matter sure.

But now to return to Dr. Stuck, we congratulate him on his book, and hope it will be read widely. H. W.

The Queen's Work is the name of a Catholic monthly magazine that will make its first bow to the public about the middle of the coming March. Though the periodical is meant to be primarily the national organ in America of Our Lady's sodalists, the prospectus promises that there will be a great deal in the new publication highly interesting to every good and zealous Catholic. It is not exactly a class periodical, but it is intended to serve as an organ of Catholic activities, and to show the zealous faithful how they can best serve their own spiritual interests and those of God and their neighbor. It will have stories and sketches of Catholic activities, together with reports of what is going on in this and other countries for the welfare of the neighbor. *The Queen's Work* is to contain stories and articles about the Blessed Virgin, her feasts and shrines, and will tell what is being done throughout the world by her sodalists. "It will describe too," we are told, "the work of non-Catholic organizations in so far as this is suggestive of opportunities for Catholic activity. It will contain articles also on personal holiness, the asceticism of the Saints translated into terms of the life of ordinary men and women. It will give answers to current questions, and explanations of those embarrassing difficulties which a Catholic is so likely to hear from his Protestant friends. In a word, it will endeavor to supply union, energy and initiative to the sodalist, and to any zealous Catholic man or woman."

The publication office of *The Queen's Work* is at St. Louis University, St. Louis, Mo., and its editor is Rev. Edward F. Garesché, S.J., whose contributions last summer to AMERICA many of our readers will doubtless remember. It is intended that the typographical make-up and illustrations of the new magazine should leave nothing to be desired. The subscription price is \$1.00 a year.

Father James A. Kleist, S.J., has followed up his "Aids to Latin Prose" with an excellent digest of that book called "Hints on Latin Prose" (Schwartz, Kirwin & Fauss). The scheme of the book is practical, and aims at the collection by the student of the principal Latin prose idioms. Each of the twenty-eight hints is printed on a separate page; then follows an example or two, and the rest of the page is left blank, to be filled in with the student's own observations. The book is well printed, compact and durable, and the hints themselves well chosen to awaken a boy's perception of the Latin idiom.

"The Precipice" (Houghton, Mifflin Co., \$1.35) is Elia W. Peattie's story of Kate Barrington, a "high-brow" suffragist and glorified settlement worker of Hull House. Kate's bringing up has fortified her against receiving religious impressions of any kind. She relishes telling, for example, of her success in getting Peggy Dunn's mother to stop praying so persistently for her wayward daughter and to substitute a talking-machine for a "little bisque Virgin." Before the novel ends Kate is made president of a National Child Welfare

League and finds a meek husband who promises not to hamper in any way her "great work." The heroine's most intimate friends are heathens quite as benighted as she.

As our readers may know, the *Month*, published now for fifty years by the English Jesuits, has extended its field, and is now providing matter acceptable to the English-speaking throughout the world. Its editor has therefore introduced a very valuable page, namely, "A summary survey of current periodicals with a view to recording useful articles: 1, in exposition of Catholic doctrine and practice; 2, in exposure of heresy and bigotry, and 3, of general Catholic interest. He calls it "Notes on the Press," and its composition shows that his survey of Catholic publications is wide indeed. Should he keep it up to the standard set by the January and February numbers—and there is no reason to suppose the contrary—this page alone will make the *Month* invaluable. The New York publishers are the Devin-Adair Co.

In announcing that the Chicago *Tribune* will reproduce its special articles, the London *Times* tells its readers that the western journal is "one of the two leading daily newspapers of the United States." No one will question the fact. The *Times* has said it, and that settles it. Neither will anyone grudge the Chicago newspaper the encomium. Nevertheless, the editorial rooms throughout the country are not at peace. Proprietors are asking editors, sub-editors are asking department-editors "which is the other?" Will not the *Times* speak out and let us know "where we are at"?

Frederick Pustet has recently published a new edition of the Latin Vulgate, edited by Father Michael Hetzenauer, Ord. Min. Cap., Professor of Exegesis in the University of the Pontifical Seminary at Rome. The most noteworthy characteristic of the book is the typographical arrangement of its contents. To make the text more readable and agreeable to the eye, captions, sub-heads and marginal titles are freely used, the page is divided into paragraphs, the numerical divisions of verses is made as inconspicuous as possible, and the poetical books of the Old Testament are so printed as to indicate their metrical nature. Yet the thin, red-edged pages of the volume, for some reason, are not so attractive looking as the reader of this description would perhaps suppose, for the text seems too compact and crowded. That may be due to the type that is used. Father Hetzenauer has added an *Appendix Critica* of variant readings and of notes on the Greek or Hebrew texts of the Bible. (Price, \$3.00.)

Flora Tilt has made a story entitled "Sacrifice" (Herder, 75 cents), the medium for expounding Catholic Truth to groping Anglicans. The doctrine and devotions of the Church are explained in easy conversations full of pat comparisons and anecdotes. The end of the book finds nearly all the Protestant characters converted. The story, which is in its second edition, has been furnished with a preface by Mgr. Croke-Robinson.

The Boston *Evening Transcript*, answering a New York periodical's charge that "Boston has no morning daily paper that is a credit, to it, or even tolerably representative of the 'light and leading' of the world-famous capital of New England," has this to say: "Is there a single one of all the morning papers of New York City to be compared, either in external appearance, or intellectual and literary quality, in dignity and good taste, or in political and moral influence, with the London *Times*, or *Telegraph*, or *Daily News*? Let the dailies of the greatest American city begin in the abating of headlines, in relegating criminal and other local sensations to the secondary positions allowed them in English news-

papers; let them publish faithful and intelligent reports of public meetings, instead of 'stories' compounded of high-spiced bits culled here and there. The competition is for the tastes and appetites of the largest numbers, there no less than here. Mr. Pulitzer's school of journalism at Columbia, excellent as it may be, is neutralized every day by the example of the New York *World*, conducted on the lines established by him."

Educated laymen who have been looking for a book of short readings based on St. Thomas Aquinas and his commentators, will doubtless find what is desired in "The Human Soul and Its Relations with Other Spirits," a work by Dom Anscar Vonier, O.S.B., Abbot of Buckfast. "My task," he says, "has been to explain some of the philosophical truths of Scholasticism in as simple language as possible." Those, however, who have made a course of Catholic philosophy will profit most by the book and will find it a good antidote for many of the wild theories so widely current nowadays. (Herder, \$1.50.) Another work taken from the writings of the Angelical Doctor is Father Hugh Pope's "On Prayer and the Contemplative Life." (Benziger.) The treatises in the "Summa" on Religion, Devotion, etc., are put into English and prefaced by a good sketch of the Saint's career. If books like the above will make Aquinas not only admired by modern Catholics but even read and pondered, excellent results will follow.

"Half Hours with God's Heroes," by Rev. Thomas D. Williams, is a most readable and well selected set of stories from the Old Testament (Murphy Co., Baltimore. \$1.00). There are 32 stories in 260 pages, and 24 excellent full page illustrations. They include in a connected and pleasing narrative nearly everything in the Sacred Books of the Old Dispensation that excites the interest and is within the comprehension of the young, and are admirably adapted for school and family use. They have the Imprimatur of Cardinal Gibbons, the Ordinary, a sanction which was missing in "The Divine Twilight," a book of *verbatim* selections from the Old Testament noticed in AMERICA of January 24.

The latest volume of Frederick Pustet's "Bibliotheca Ascetica" is a "Mensis Eucharisticus sive Exercitia Eucharistica et Liturgica ante et post Missam. Auctore, P. Gaspare Druzicki, S.J." The matter in the little book's 650 well-packed pages is divided into four "weeks" of prayers and reflections that can be appropriately used before and after Mass and Communion. The first section treats of God and His perfections; the second, of the Incarnate Word; the third, of Our Lady; and the fourth of the Angels and Saints; while special exercises are added for the greater feasts of the year. Priests and religious who like to pray in Latin will find in this "Eucharistic Month" abundant food for the soul. (Price, \$1.20.)

The Catholics of India have for many years had three newspapers, published respectively at Calcutta, Bombay and Madras. A fourth has now been added to the number. Its field of operations is northwestern India. The originator of the new paper is Archbishop Kenealy of Simla. He has shown remarkable enterprise in the method of inaugurating the publication. The paper is published in the summer capital of India, the hill station, in sight of the Himalayas, where all who can take refuge in the hot season. Though the Simla *Times* began its career as a Catholic paper only on January 1 of the present year, it is really the oldest established paper in Simla. It was first issued in the year 1891, but until the archbishop took it over it was only an advertising sheet, publishing no news. It had, however, a

wide circulation and a good advertising connection. For a new paper advertisements are not easy to obtain, and the work of organizing a printing establishment and the distribution machinery is a very serious one. The archbishop heard that the *Simla Times* was in the market and purchased it, and was thus able to start his paper as a "going concern." He has secured an efficient staff of correspondents in India and abroad, and promises that the paper will deal not only with purely religious topics, but with Indian and Imperial interests generally and with art, literature and science. Illustrations of topical interest are to be among its features. It will be a useful auxiliary to the mission work of the Church in the northwest of India, not only as a newspaper, but also because its well-fitted printing plant will be available for the production of Catholic literature.

BOOKS RECEIVED

Longmans, Green & Co., New York:

Lives of the English Martyrs, Second Series, The Martyrs Declared Venerable. Vol. I. 1588-1588. Edited by Edwin H. Butron, D.D. and J. H. Pollen, S.J. \$2.50.

Houghton, Mifflin Co., Boston:

In Freedom's Birthplace. A Study of the Boston Negroes. By John Daniels. \$1.50; The Precipice. By Ella W. Peattie. \$1.35; Burbury Stroke. By William John Hopkins. \$1.25.

P. J. Kenedy & Sons, New York:

Pictorial Instructions for Catholic Children. 50 cents.

Jewish Publication Society, Philadelphia:

The Haskalah Movement in Russia. By Jacob S. Raisin, Ph.D., D.D.

German Publication:

Volksvereins-Verlag, M. Gladbach:

Kino und Schule. Von Professor Dr. Udo Sellmann. 1M.

Pamphlets:

Burns & Oates, Ltd., London:

Kikuyu, or "A House Divided." By Father Bernard Vaughan, S.J. One Penny.

Central Bureau of the Central Verein, St. Louis:

Church and Trade Unions in Germany. Christian Unionists' Reply to Dr. Erdmann. 2 cents.

The Catholic Truth Society, Pittsburgh, Pa.

Christian Science and the Catholic Church, a Deadly Parallel. By Thomas F. Coakley, D.D. (Second Edition.) 5 cents.

THE DRAMA

Practical Action in Cincinnati

The Hamilton County, Ohio, Federation of Catholic Societies has declared a boycott, to last the entire season, on every theatre which will produce any one of thirty productions considered by the Federation objectionable to Catholics.

The action of the Federation has awakened considerable comment. One Cincinnati manager, whose house is booked by Klaw & Erlanger, is quoted as saying: "I am satisfied that the average man or woman, no matter how devout he or she may be, does not like to have some one dictate to him or her how to be amused." This manager is not personally known to us, but, as his house is booked by Klaw & Erlanger, it is quite possible that he is not very widely or intimately acquainted with men or women who might be classed as devout. He would probably be surprised to learn that there are young men in Cincinnati who do not pretend to be devout but who are anxious to be decent, and who freely confess that for the last several years they have not dared to take young women to any theatre in Cincinnati without first inquiring carefully into the nature of the performance. These young men were looking for what the manager in question does not think the devout would like.

This same gentleman is quoted as saying further: "The chances are that the average man, if told in his church or his club by somebody in authority that he should not under any conditions see a certain play, will be more than anxious to see it." Now the average man of any kind is the man of

that kind with whom we are generally acquainted. Without wishing to say more than the truth requires, this gentleman's acquaintances among church-goers must be with those who go—seldom. The gentleman may be better acquainted with the average clubman, and the morals of the average clubman are often the target of moral declamation, but, after all, we ought to give even the devil his due. We think the gentleman is too hard on his friends.

The fact of the matter is that this gentleman and others either do not understand what the Hamilton County Federation has done or do not understand the meaning of the word dictate. When a body of men of their own volition agree to carry out a measure of any kind, they have entered into a free compact and are not submitting to servile dictation. The members of this Catholic Federation have not laid down a law for anyone not of themselves—not even for the theatre managers. They have not forbidden or pledged anyone except themselves not to go to certain theatres, and they have not tried to forbid any theatre to present even certain plays. They have only agreed among themselves not to patronize certain theatres if objectionable productions are given the boards in these houses.

The aim of the Federation's resolutions, and of all such resolutions, is a better moral atmosphere in the theatre, and some people are naturally inclined to resent any such aim as dictation. To the criminal, prisons are an unwarrantable dictation of morality.

It is to be regretted, therefore, that the editor of a Cincinnati paper which is generally reputable, and whose dramatic critics have done a great deal to drive the undesirable from the local stage, should disapprove of the action of the Federation. We believe that this editor is a bit inconsistent. He approves of the Drama League for its efforts to elevate the stage, while he criticizes the Federation for an effort in the same direction. "The English theatre," he says, "reached its lowest ebb after the justly outraged Puritans withdrew entirely from its activities." It should be remembered, however, that between boycotting the theatre as such, which we think the Puritans did, and boycotting the theatre not as such, but only for undesirable productions, there is a difference which seems quite perceptible.

The editor does not seem to recognize this distinction, and he goes on to say: "It would be far better for the theatre and the public if organizations that concern themselves with the morals of the stage should assume an affirmative attitude towards the good things of the theatre instead of a negative one against the entire drama." Now the editor must have read what his own paper quotes from the manager referred to above: "We are forced to accept the attractions given to us by this firm (Klaw & Erlanger). A protest might be filed against some particular attractions that seemed off color, but it is a question whether such a protest would have any effect. The chances are that the theatre would have to remain dark during the week if the attractions were not played as originally booked." The italics are ours. There is no need of comment.

These words indicate very plainly that what this manager, and others of his kind, want to avoid more than anything else—more than loss in art and more than loss in morals—is loss in receipts. If this is the reason for the presence of objectionable programs why will it not be a reason for the absence of the same?

Take the case of the city in question, Cincinnati. It has a population in itself and in adjacent towns of five hundred thousand. If the ten thousand men and women in the Hamilton County Federation be counted with their families, and with others whom their action will influence, it is quite possible that fifty thousand people in greater Cincinnati will take up the boy-

cott. It is beyond our power to figure here with absolute accuracy, but it looks probable that this will mean a loss to any boycotted theatre of ten per cent. of its patronage for a whole season. As the boycotters are of the class that frequents the higher priced houses, the consequent results in the box-office will give managers the same reason for decent as are now offered for indecent shows. Will it not be cheaper to close the house for a week than to suffer for a year such losses as we have indicated? The proposition of the Hamilton County Federation is worded negatively, but in sense and as far as the betterment of the theatre goes it is strictly affirmative.

The same manager doubts whether a boycott can act without arousing the curiosity which results in "capacity houses." If this gentleman and his confrères would really be glad, as he says he thinks they would, never to have attractions which are unsavory, they can probably prevent the "capacity houses." It is not the protest of decent people against a play, but the advertising of that protest,—usually given by publicity agents of theatres or productions,—which makes "capacity houses."

If the program of the Federation is carried out, there need be no noise such as will contribute to "capacity houses" for undesirable productions. Theatres will be told long in advance what plays are objectionable. If the theatre neglects the warning, the Federation will raise no outcry either immediately before or during the period of production. After the show has passed the boycott can be announced, and the theatres can be made to pay for their delinquency. The premonitory warning given early in the season will supply no advertisement comparable with that which rises without any provocation from the reeking brain of the press agent of a pornographic show.

Something must be done and it cannot be done without some publicity. We do not condemn decent citizens anywhere if they are the occasion of some publicity for a vice which they are attempting to extirpate.

Conditions in Cincinnati are not unique. It is a city smaller than some, larger than others in the United States all suffering from the same revolting conditions in their playhouses. The Hamilton County Federation has started a movement which deserves to be followed. If all the associations of decent men and women, Catholic and non-Catholic, the country over would imitate the example set and pledge themselves to the same policy, certain theatrical managers and magnates, owing to their ignorance of art as distinguished from vice, would probably have to go out of business. Certain present-day inventors of lewdness would have to betake themselves to their proper purlieus; certain men and women, who are not actors or actresses, but panderers and prostitutes, would be driven back to the brothels, but men and women who are actors and actresses would be returned to the boards. Playwrights would be encouraged to their work; men of culture and refinement, with a sense of the drama's meaning and work, would find in the direction of our theatres a congenial sphere of activity, while the general public could open the doors of our playhouses and feel sure that they were passing into homes of art and not into dives of vice.

JOHN P. McNICHOLS, S.J.

EDUCATION

Industrial Education—Report of a Committee of the National Manufacturers' Association

The Efficiency Society of New York City recently forwarded to its members a pamphlet on "Industrial Education," which is practically a reprint of the Report of the Committee on Industrial Education submitted to the National Association of Manufacturers at the eighteenth annual convention of this latter body held in Detroit on May 21 of last year. A copy of the pamphlet has been referred to AMERICA with the request that we publish a criticism of the views expressed in its pages. There are many

Catholic teachers interested in the problem of industrial training, as in every other phase of educational work among us, and the scheme endorsed in the pamphlet will no doubt carry some weight with these, considering the source from which comes the plan that is urged.

The National Association of Manufacturers is certainly not an organization that would ordinarily be charged with favoring a quasi-Socialistic system of general training; and when its committee, in order to lay a basis for industrial efficiency in the land, squarely puts that body on record as favoring the demand that attendance of all youths up to the seventeenth or eighteenth year at continuation and part-time schools be made compulsory by State enactment, the position held in the community by the Association naturally lends a certain influence to that demand.

There is in the pamphlet the wonted speciousness of pleading shown by faddists in proclaiming the reasons which impel them to favor their peculiar hobby. "There are said to be," the chairman of the Committee states, "about 2,000,000 boys and girls in the United States between fourteen and sixteen years of age out of school and for the most part at work in gainful occupations. If there is this number, and in any event the number is very great, it marks our common school system as so hopelessly, wickedly inefficient and damaging as to call for instant and tremendous consideration and readjustment. . . . Substantially all our children who go into the industries leave school at fourteen years of age, by the end of the sixth grade, when they have been taught nothing but a little reading, writing and arithmetic, and possibly a little geography, most of which they proceed quickly to forget. Half of the children who enter American schools, so leave them,—uneducated, undisciplined, undirected." What readier cure of the evil can be suggested than the use of the people's millions in ways that connote an educational revolution!

It avails little to point out that the proposed compulsory enactment will be along lines which imply a conception of the social use and meaning of a public school never dreamed of by those who founded the public school system in this country. They were content, we remember, with the aid of public funds to multiply schools so as to put the acquisition of an elementary education within the reach of practically every child in the land. They were well in accord, too, regarding what that elementary education should comprise. The child, said they, who had been thoroughly drilled in the rudiments, in the three R's, as the homely phrase of the olden day put it, and who had learned how to apply his mind, how to study, had received a good elementary training. No attempt was to be made to force his mental growth by compelling his attention to incidental side features of instruction.

But much of the school legislation of the past few years marks a singularly wide departure from this simplicity of aim; as it evinces, as well, a marvelous change in the judgments of innovators concerning the State's legitimate educational activities. The pamphlet before us boldly affirms: "Compulsory attendance from the fourteenth to the sixteenth year (better the seventeenth or eighteenth), is necessary for children in employment, and for that fifty per cent. of the child life of the nation which leaves school by the end of the sixth grade. Anything else is a continued playing and compromising with right and necessity. This education is not a boon or a privilege. On the part of the child, it is a birthright. On the part of the State, it is absolutely necessary for the safety and advancement of society. To leave attendance optional is to substitute for necessity and right, personal preferences, good nature and more or less cheap persuasion. It is to have some employers and some parents do right because they are willing to, and others sacrifice the child life entrusted to them for any one of a thousand cheap excuses." One can scarcely imagine a paragraph more densely packed with false assertions and unfounded demands.

Compulsory attendance, such as the report favors, is *not* necessary for the classes of children therein described, and it is, therefore, false to affirm that any deviation from the policy demanded is "a continual playing and compromising with right and necessity." The industrial training to be attained through such attendance is both a boon and privilege. It is *not* a birthright of the child, and, on the part of the State; it is *not* absolutely necessary either for the safety or for the advancement of society. The whole contention—no one will say it is an argument—of the framers of the report smacks of the absurd view of those who accept the idea of an omnipotent State, the source and fount whence flow all rights, even those essential to the family. There are, thank God, still among us men who do not accede to that view; men who recognize the fact that domestic society with all its inherent and constituent rights and with all the privileges which spring from its essential end, by its very nature is anterior to the civil State; and that, in consequence, the primary object of this latter is not the absorption of these rights and privileges, but rather the protection and safeguarding of them. To concede, however, to the State the right to compel all parents to keep all their children in certain kinds of schools for a certain number of years and for certain specifically defined instruction is to invade the most sacred of parental rights, that, namely, of directly and immediately providing for the educational formation of their little ones in the manner which they themselves approve and which aptly satisfies the obligation their condition in life imposes upon them. Nor does one, affirming this, question the State's authority to compel those parents, who are neglectful of their duty in this respect, to give to their children the opportunity for such essential training as the common good demands. That indirect right the State possesses of its very nature, since its duty to safeguard the well-being of all its members supposes it; but the compulsory authority it thus enjoys is vastly different from what the present report would fain see established. Moreover, while we concede to the State all that fairly pertains to its legitimate educational activity, we must not forget that mental education and material progress that may result therefrom do not constitute the adequate goal of attainment which we have set for our educational policy. It does not fully realize its aim merely by fitting the young to be expert agents in the promotion of prosperity.

Finally, even though we were minded to favor the demand laid down in the present report—the compulsory schooling of all youths up to the seventeenth or eighteenth year in order to lay a basis for industrial training—no one can fail to recognize the serious inconveniences that would result. One need not insist that economic conditions, to say nothing of the contrariness of human nature, are unfavorable to the initiation of such a policy. Were it, despite this, forced upon the community, it were easy to use the same line of argument as that advanced in this pamphlet to uphold the necessity of "compulsory" schooling of everybody through high school and college in order to lay a basis for professional training—a State Socialism too close to Bebel and his kind, we opine, to merit the approval of the National Association of Manufacturers.

We do not mean, when we thus put ourselves on record as opposing the policy advocated in this report, to imply any disregard of the advantages that would accrue from the industrial training of many of the young lads leaving school at an early age. But the State is not a socialistic paternalism endowed with the right to *compel* its members to avail themselves of every social and civic facility that may be helpful. Nor is the public school, as understood among us, the place to make the experiments our reformers would fain introduce into our educational methods. We all admit that the common good to-day legitimizes the insistence of the State that every child shall receive a good elementary training such as we defined above. In view, however, of the common outcry against the inefficiency of the

elementary schools, one is justified, were there no other reason urging it, in mistrusting the prudence of adding to the already crowded public school system the burden of the care of the novelties these experimentalists plan to impose upon the community.

M. J. O'C.

ECONOMICS

Fertilizers

We have been accustomed for so long to look upon our country as more than equal to any physical demand upon it, that we are astounded at hearing of a shortage of food within its borders, and of the necessity of importing food from abroad to which the country, that used to supply foreign nations out of its abundance, has been reduced. The abnormal increase of the town population, producing nothing, yet needing to be clothed and fed, is, as we have seen, the chief cause of this change. There is another, easier to handle, which ought to be considered. The country is big enough, after all deductions have been made for mountain and desert, three million square miles ought to support many more than a hundred million people if it were managed economically. As we are now managing it, it is unequal to the support of even a hundred million. We want unlimited runs for cattle, unlimited runs for sheep, unlimited acres for growing wheat. We have not got them, and consequently we must give up the old methods that supposed land practically unlimited and adopt new methods founded on the actual proportion of our territory to our population. We discussed a fortnight ago the actual situation with regard to cattle; we shall now discuss the grain-growing question. In this our position is that we have an immense acreage under wheat every year, with which the yield is quite incommensurate. In the Dakotas, for instance, thirty years ago thirty, forty, forty-five bushels an acre was a common crop; now the growers reap twelve to fifteen. The reason is that the land has been exhausted. Could we restore it to its original state, the grain-grower might become a farmer; that is to say, he might change his practice of growing wheat only, into that of producing also cattle, dairy products, etc. One with, say, a thousand acres, would be able to get as much wheat from three to five hundred acres as he does now from his thousand, and could therefore practice rotation of crops and fallowing, and so treble the productiveness of his land. Thus the food question would be settled.

The impoverishment of the land means this, that by continuous cropping it has been deprived of the nitrogen, phosphorus, potassium and other compounds absolutely necessary for the growth of wheat. As we said some time ago, the methods we have followed of reaping a crop in the Far West, transporting it to feed the cities means this, that every year we take out of the soil some of its necessary salts to pour them into the sewers, whence they are carried into the sea to be lost irrevocably. Could they be restored to the soil from which they have been taken, the solution of the food question would be accomplished.

Something has been attempted in the way of an economic treatment of sewage by certain European cities. Some of these have sewage farms in the neighborhood which, enriched by the sewage, yield good crops. Others, after the water has flowed off dry the solid remainder, press it into cakes and sell it as a fertilizer. Some manufacturing towns treat the sewage rather with a view of recovering manufacturing waste, as, for instance, Bradford, in England, famous for its cloth, which recovers wool grease every year to the value of \$250,000. These generally allow the farmers of the neighborhood to carry away the solid residuum. But none make any attempt to recover the nitrogen and potassium compounds, most valuable elements of all. The reason is because these are soluble and could only be recovered by evaporating the water containing them, a task impossible under

existing sewage conditions, which include the use of an immense amount of water. In some densely populated countries, such as Belgium and China, the waste matter from houses, except in the cities, is carried directly to the fields, and attempts have been made to do the same in the cities themselves. In this case such matter is not passed into the sewers, but into closed bins, which are removed regularly at night. But the cost of this method is very considerable, and boards of health object to it. In several cities, however, there is a double system of sewers, one for carrying off rain water and other water containing little or no fertilizing matter, and another connected with the houses. This reduces immensely the amount of water to be handled in any method of recovering the valuable salts, and is a step in the right direction.

If the sea receives salts extracted from the land, there is no reason why the sea should not replace them. We mentioned some time ago the giant kelps as a source of potassium salts in which they are very rich. They are easily handled and dried. It is true that in the drying a large part of the salts comes out to the surface and might be lost. But this could be prevented by the use of enclosed drying houses. The dried kelp could be burned in suitable furnaces, and the products of combustion cooled in chambers where the salts would be deposited. The heat of combustion might be used for the drying of the next charge of kelp. In this way the salts would be obtained in a concentrated state that would make transportation an easy matter. Moreover, for the obtaining of such salts we need not be confined to the natural supply of sea-weed. There might be sea farms for its cultivation in suitable places, many of which could be found in the rocky inlets of the Atlantic and the Pacific coast. At least, the experiment is worth trying.

As the replacing of the salts in the soil is so important a part of the true solution of the food problem, it concerns the whole nation, not merely the agricultural part of it. It might, therefore, be made very properly a national work, the Government providing the fertilizer and obliging the cultivator to use it as well as the fertilizing elements that he would have at hand by the practice of mixed farming.

H. W.

PULPIT, PRESS AND PLATFORM

Great Daily Paper to Reach All the Nation a Vain Hope

Addressing the Pulitzer School of Journalism at Columbia University, on February 16, Don C. Seitz, business manager of the *World*, said:

"Every now and then a man comes along who wants to make a great national daily. I wish he might, but how can he? In this day of highly developed press cooperation the country prints practically all the news that one finds in a city paper, and consequently every paper makes its appeal to the reading public on local issues.

"A paper in New York City cannot make any impression on Philadelphia, Washington or Boston, and if it is impossible for one of our big papers to get a circulation in any of these cities, how can we expect a paper printed in New York to make an appeal to Chicago or San Francisco?

"I know that this is true because the *World* has tried more than once to make a showing in some of these cities. I was asked once by a prominent man in Washington why we did not make more of a certain measure that was then before Congress. It was a big issue to the Congressman, and this man thought we should play it up. I asked him how many papers he thought we sold in Washington. He said 2,000, and I told him that we sent only 300 down every day.

"We also tried to create a field for the *World* in Boston, and even went to the expense of hiring a special train at the cost of \$700 a day. We sold exactly 300 copies of the *World*

in Boston each day that that train ran. I might say in passing that Boston has the highest culture and the worst newspapers in the United States."

ECCLESIASTICAL NEWS

There were 218 Catholic ladies present at a luncheon given in the Hotel McAlpin, this city, on February 19, for the purpose of promoting the collection of the fund necessary to build a chapel in honor of the Immaculate Conception, at the Catholic University, Washington, D. C. Mr. A. J. Talley presided, and addresses in favor of the project were made by Dr. James J. Walsh, Rev. S. C. Fay, of the Catholic University, and the Right Rev. Mgr. M. J. Lavelle, V.G. The collections for the fund so far were stated to amount to \$23,000.

Rev. Thomas Murphy, S.J., Superior of the Jesuit Mission Fathers of Ireland, arrived in New York February 24, on his way to preach the Lent in Montreal. He was accompanied by Father Phelan, S.J., who gives the Lenten course at All Saints', New York.

The "Agenda" of the Sacred Congregation of Rites for 1914 states that several processes of canonization are to be discussed early in the year. The Bishop of Orleans is making special efforts to promote the cause of Blessed Joan of Arc, and it is noted that on April 22 a preparatory congregation will be held for the purpose of discussing the miracles which have been adduced for the canonization of the French heroine. On May 16 an ante-preparatory meeting of the Congregation will deliberate on the causes of the Venerable Marie Madeleine Fontaine and Marie Clotilde of St. Francis Borgia, and a companion, Daughters of Charity and Ursulines of Valenciennes. Another ante-preparatory meeting will be held on July 28 to discuss the martyrdom of the Venerable Oliver Plunket, Archbishop of Armagh, and the miracles attributed to him. A session of the same kind will be held on December 22 to consider the miracles attributed to the intercession of Blessed Gabriel, Passionist.

The Congregation of Rites also have been examining a singularly interesting Cause in the life of Father P. Maunoir, S.J., who in the seventeenth century did so much to forward the work of missions and retreats, and was so closely associated with the Ven. Michel Le Nobletz, whose heroicity has just been acknowledged by the ecclesiastical authorities empowered to investigate it.

OBITUARY

The Rev. William P. Brett, S.J., died at Carney Hospital, Boston, on February 15. Born in that city November 26, 1852, he left Boston College in 1871 to enter the novitiate at Frederick, Md. After finishing the usual studies of the Jesuit, Father Brett went abroad for a special course in scholastic philosophy and theology. On his return to this country he was made professor of philosophy and subsequently of theology at Woodstock. After being occupied for some years in the works of the ministry in Philadelphia and Washington, Father Brett was appointed Rector of Loyola College, Baltimore, but was soon transferred from there to succeed Father Burchard Villiger as Rector of the Scholasticate at Woodstock. He held that office for about four years, returning in 1907 to Boston, where he filled until shortly before his death, the chair of philosophy. Falling seriously ill in January, to save his life, it was decided that an operation was necessary. He failed, however, to recover. Father Brett was a man of unusual intellectual gifts and an eloquent speaker.

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CHRONICLE

Home News.—Congress is agitated over the clause in the "Panama Canal Bill" exempting American coastwise vessels from tolls. The President is exerting his influence to have the free toll provision repealed. He has had several conferences with the opponents of a repeal. The result is most gratifying. He is gradually winning over congressmen and senators to his way of thinking. Meantime the people are becoming more and more interested in the vexed problem. The "New York Peace Society" has issued a booklet containing the deliberate judgments of numerous college presidents, superintendents of schools, clergymen, and prominent business men on the subject. All favor the repeal. On the other hand many men of prominence and many papers of ability and probity are opposed to it. Some of these, however, are willing that the matter should be submitted to "The Hague." The present outlook points to a speedy repeal of the clause under dispute. Whether the national honor requires this or not is a question which is at present seriously debated by our public men.

For the last ten years jurists have been clamoring for a codification of our laws. Lawyers who have been called upon to adjudicate hard problems have found their task supremely difficult. Principles are obscured by useless details and scattered through many volumes of statutes, innumerable reports of cases and various textbooks. The American Academy of Jurisprudence has been founded to remedy this evil. Its president is William H. Taft; its vice-president, Alton B. Parker. The

secretary of the Society, James De Witt Andrews, sometime chairman of the "Committee on Classification of Laws of the American Bar Association," explains that the aim of the Academy is a systematic statement of law which will bring into the foreground the great fundamental institutions and principles around which detailed rules are grouped. The Academy is a voluntary association which will be incorporated by Congress. It will be supported by membership fees, though later state and federal aid will be asked. On Friday members of the Academy appeared before the House Committee on the Judiciary to appeal for laws which will abolish the technicalities which impede rather than promote justice. The Academy deserves the support of all interested in social progress.

Last Saturday the United States Senate ratified arbitration treaties with Great Britain, Japan, Spain, Norway, Sweden, Portugal, Switzerland and Italy. All the treaties, except those with the first two nations are quite unimportant. The compacts with Great Britain and Japan met with prolonged and vigorous opposition from some. In both cases the opposition was attributed to race prejudice. Senator Chamberlain offered an amendment which would exempt from arbitration "questions arising out of the immigration of aliens, the admission of aliens to American schools, the Panama toll controversy and issues concerning the Monroe doctrine. The amendment was defeated. Opponents of the treaties find consolation in the fact that no dispute can be arbitrated without the consent of two-thirds of the senators. Moreover, the treaties are phrased in such a way that, unfortunately, there is ample opportunity for evasion. No dispute which affects the vital interests, the independence or honor of,

*The Arbitration
Treaties*

the two contracting States, or the interests of third parties is to be submitted to "The Hague." There is scarcely anything save trifles which cannot be placed in one or the other of these categories. Perhaps the fourteen arbitration treaties to come will mark a more satisfactory advance towards the desired international comity.

The short ballot constitutional amendment has passed the New York Assembly by a large majority. The amendment requires the election of the Governor and Lieutenant-Governor only. The Governor has the power to appoint many State officials who formerly depended on the popular vote of office. He may name the Attorney-General, the Secretary of State, the Comptroller, the Treasurer, the State Engineer and Surveyor. The amendment has the support of the Republicans and the Progressives. It is thought likely that the Democratic Senators will attempt to insert a clause providing for the ratification of the appointments by the Senate. This clause would serve as a check on a weak or scheming Governor. There are many honest and able critics of the amendment who dislike to see so much power centered in one man. This is natural, for abuse of power is easy. On the other hand the short ballot makes it less difficult to fix responsibility.

Five anti-trust bills called "The Five Brothers" are in course of preparation. At this writing all the details of the bills are not known. Two things seem certain, however. The first bill, a pet measure of the President, prohibits "interlocking directorates." It aims to prevent any great amount of concentration of power in the hands of a small number of captains of industry. It is comprehensive in scope and if observed, will abolish many grave abuses. A second bill is a complement of the first. It establishes a Federal Trade Commission with extensive jurisdiction over the business of the larger corporations. The contemplated bills are calling forth vastly different judgments. Democratic statesmen favor them. So, too, do the people at large, who believe that most of their hardships are due to the trusts. Many business men denounce the measures roundly. Prominent members of the New York Chamber of Commerce say that the legislation is tyrannous and ruinous to business. A committee was to go to Washington to protest against the measures. This intention was frustrated by the news that "hearings" were closed. A committee of the Chamber of Commerce of the United States is sitting in Washington with the intention of reporting to the President and Congress findings on inter-state commerce and other problems likely to fall under the scope of the bills. The outcome of the agitation is uncertain. Should the main features of the bills pass into law a readjustment of business interests and methods will be necessary. That this can be accomplished without a crisis is the opinion of the more sanguine statesmen.

Canada.—There is a feeling that before Parliament adjourns it will be asked to give further aid to the Canadian Northern Railway. This the company denies, and to remove the idea that it has received extravagant subsidies, asserts that these do not reach 10 per cent. of its total amount of expenditure in construction. The Province of British Columbia is undertaking to guarantee its bonds for \$10,000 per mile inside the province, which will bring its guarantee up to \$25,000 a mile, or a total of \$125,000,000. Moreover, it has extended the time stipulated for the completion of the road from Yellowhead Pass to Barclay Sound for two years from July 1, 1914.

In issuing the usual regulations for Lent the Archbishop of Montreal takes the opportunity of rebuking the modern fashions in dress, and calls upon Catholic women to show their religion by refusing to sacrifice Christian modesty to the dictates of the world. In this connection he also forbids Catholics absolutely to dance the tango or any other new dance resembling it. Some journals sent reporters to ask ministers what they thought of the prohibition. Most of the out-and-out Protestants praised it, but the Protestant Bishop and his circle naturally took their place on the fence.

The Manitoba Government has opened its agricultural college. The institution is most complete in all its branches and, it is hoped, will do much good in improving the conditions of agriculture in the province. Besides agriculture proper, it deals with stock raising, dairy farming and poultry and kindred industries. The British Columbian legislature has just passed a bill which requires all municipalities seeking loans in the stock market to obtain the approval of the Provisional Government. The new law has been received with great favor, even with gratitude in the London money market.

The prospects of immigration for the coming season can not be called good. There is a great falling off of immigration from the United States; and so few immigrants from Europe are presenting themselves that several steamship sailings have been cancelled. There is no doubt that the greater part of the West has entered a period of reaction, the necessary consequence of the boom of the last few years. This is indicated by the bank clearings, which show a great falling off, especially in those towns which were boomed most vigorously.

France.—After the funeral rites in Nice where M. Déroulède died, which were celebrated with much pomp in presence of the Bishop of Meaux and the Bishop of the diocese, who pronounced the funeral oration, the remains of the famous patriot were transported to his beloved Paris. There his funeral became a popular demonstration. A procession, numbering 10,000

*The Short
Ballot*

*Canadian
Northern Subsidy*

*Social
Abuses*

*Provisions for
Social Betterment*

*"The Five
Brothers"*

Immigration

*Funeral of
Paul Déroulède*

men, contained delegates from a large number of patriotic and Catholic societies and an immense multitude filled the pavement on both sides of the route. This led past the statues of Strasburg and Blessed Jeanne d'Arc. At the latter was a striking demonstration. "Who goes there?" cried two sentinels. "France," was the reply, and every head was bared simultaneously. The Government took no formal part, but the balconies of the Ministry of Marine were filled with spectators. The procession halted for a moment before the statue of Strasburg, and MM. Barrès and Habert, leaving the ranks of the chief mourners, laid a garland at its base. The Requiem was celebrated in the Church of St. Augustine. The Bishop of Angoulême presided and made the funeral address. Mgr. Odelin, Vicar-General, represented Cardinal Amette. The civil discourses were given in the porch of the church.

The Academy held its election for the seats of the late Henri Poincaré, Emile Ollivier and Thureau-Dangin. For the first Léon Bourgeois offered himself and the

Elections to the Academy

Radicals were eager for his election on political grounds. Radicalism is not in the ascendant in the Academy

just at present, and he was defeated by Alfred Capus, a journalist, poet and dramatist, who, if he is not among the worst of the dramatic writers, is certainly not among the best. However, he is not a Radical which was what counted. Bergson, the fashionable philosopher, succeeded Ollivier, defeating a much worthier candidate, Charles de Pomairols. According to François Veuillot, it was his vogue that won the day for Bergson. However, the Academy honored itself and gave Thureau-Dangin a worthy successor in electing Pierre de la Gorce, the author of the "History of the Second Republic" and of that work, magnificent in every way, the "History of the Second Empire."

Vice-Admiral Germinet has passed away in his sixty-eighth year with all the rites of the Church. He is famous for his letter to the newspapers in which he raised the cry of alarm against the weakening of the fleet under Pelletan, Minister of Marine in the Clemenceau cabinet of evil fame. He was in command of the Mediterranean Squadron at the time, and sacrificed his future to his patriotism. He was, of course, deprived of his command and retired. But his words were not without fruit.

Death of Admiral Germinet

Germany.—The recently published memoirs of Admiral Dewey have revived the controversy over the friction between the American commander and the German Admiral von Diederich at Manila Bay. The question had been seriously agitated in the Reichstag, and an explanation of the incident was desired. This has now been given in full. Various causes had led to a slight misunderstanding and tension between the

American and German commanders, but the conflict itself arose at the very time when the German squadron was about to be withdrawn. At this period shots were fired from the American fleet at two German pinnaces. One was held up because the German flag was not showing plainly, the other because it was not promptly identified by night while conveying a message to the Olympia. These actions, it was thought, were prompted by an unfriendly spirit. Later the German Admiral sent his flag lieutenant to make a formal protest when the American commander halted a German cruiser to learn its identity. In return Admiral Dewey announced his intention of sending an officer on board every war ship arriving in Manila Bay. He was "to make inquiry and establish her identity." Such a step was considered by the German Admiral as tantamount to proclaiming the right of cross-examining every German commander. He therefore declared in a conversation with the English Admiral that he would shoot any officer attempting to carry out this order. The correctness of his position, he says, was acknowledged in the final settlement. War ships arriving in the bay were to report to the American commander and afterwards to show their flag. The entire incident closed with a cordial exchange of presents and letters on the part of Admiral Dewey and Admiral von Diederich. It was deeply regretted, therefore, by the German officer that the incident should have been revived. Admiral Dewey's memoirs, he tells us, are filled with inaccuracies.

The Archbishop of Cologne, the Bishops of Trier, Osnabrück, Hildesheim, Paderborn and Münster have issued to their diocesans a joint pastoral upon the labor

An Important Pastoral

union question, which at present is the foremost topic of discussion among Catholics. The Bishops strongly insist

that the social problem is in the first place a moral and religious question. They then stress the duty of the hierarchy to investigate the nature of the societies to which Catholics belong. In the matter of trade union organizations an authoritative decision has been given by Rome in the Encyclical *Singulari* of September 24, 1912. According to this, the Bishops repeat, Catholic labor unions are to be encouraged before all others. Where such organizations can be made economically adequate it would not be permissible for Catholics to join inter-denominational unions. Where such, however, is not the case, the faithful in Germany may enter the existing "Christian Unions." In this latter case they must likewise belong to a Catholic *Arbeiterverein* (Workingmen's Association), and must see to it that their inter-denominational labor unions tolerate no principles in opposition to the laws of the Church and the prescriptions of the spiritual authorities. The letter then insists that no Catholics may belong to any organization which adopts a standard of morality different from that of the Catholic Church. It is the function of the Bishops, as the authorized exponents of the Church's teaching, to decide whether any given organization offends in this regard.

"The loyal spirit," continues the pastoral, "which the Catholic workingmen of our dioceses have so often shown in the most touching and heroic way inspires us with a perfect confidence that they will readily heed our episcopal warnings. They may rest content that, no less than the Holy Father, we too have the fullest understanding of all their needs and hardships, and sympathize with them most heartily." An appeal to Catholics to set aside all their differences and to unite under the guidance of their episcopate, which in turn will ever remain perfectly united in sentiment of the Holy Father, is the final word of this strong and zealous pastoral.

Great Britain.—In Poplar the Liberals retained the seat, but the Unionists increased their vote by 1,122, reducing the Liberal majority of 1,829 in 1910 to a combined Liberal and Labor majority of 1,171. In Bethnal Green, Mr. Masterman, who had accepted office in the Cabinet, was defeated by a small majority, owing to the appearance of a Labor candidate. For the same reason the Unionists won in Leith Burghs. On the other hand, the Liberals reduced the Unionist majority in the Wycomb Division, Bucks, of 2,556 by 225. Unionists pretend that these results show a reaction in their favor, and call on the Government for a general election. But, as a shrewd writer in the *Nineteenth Century* remarks, "to prove their thesis the Unionists are always doing little sums in addition or subtraction: when there is a real reaction no one does sums." According to present appearances a general election would return the victorious party, whichever it might be, in a slight majority, with the Labor Party holding the balance of power; something that will come sooner or later, but is undesirable from the point of view of both parties.

The Umgeni, carrying the labor agitators despatched from South Africa, reached London. Reporters and others, who tried to go aboard while she was in the stream, were repelled. The deported men addressed them from the ship, said that they would not leave it of their own free will until they did so on South African soil. They then sang the "Red Flag" in chorus. On second thoughts, which generally are better than the first, they changed their minds, but issued a manifesto that they went ashore without prejudice to their rights. Though extremists are making a fuss over them, the Unions, as a whole, are not likely to trouble themselves over the affair.

Ireland.—The Postmaster-General's permission to the Cunard Company to violate their mail contract regarding Queenstown has resulted, as forecasted in last week's Chronicle, in uniting all parties against the action. At a meeting of delegates from all the provinces, presided over by the Lord Mayor of Dublin, Mr. W. H. Gamble, the president of the Belfast Chamber of Commerce proposed

the resolution against the "unjust violation of a contract and Postmaster Samuel's arbitrary action in disregarding the wishes of all Ireland." Sir Roger Casement said "the only way to deal with an Englishman who broke his word is to hit back at him," and he carried a resolution pledging the committee "to deal with this wanton breach of faith through Irish-American statesmanship and our widespread kindred in America." He believed it feasible to secure financial support in the United States for independent communication between Ireland and America. Arrangements were made to get all the Irish Members to bring united pressure on the Government.

The anti-Home Rule agitation has been stimulated by Liberal losses in the bye-elections, though in every case the combined vote of the official and Laborite candidates showed a large majority for Home Rule. Mr. Landon, M.P., said the Irish Party would destroy any Bill that excluded any part of Ireland from its powers; and as to the threats of Orange rebellion, "at the call of a single telegram Munster, Leinster, and Connaught would mobilize 200,000 men to stand beside the Ulster Nationalists. If Sir E. Carson and his satellites will not accept the kid glove, they can have the mailed fist." Among many meetings arranged for St. Patrick's Day, that on the Hill of Tara is exciting national interest. Mass will be said on the historic site by Cardinal Logue, and many bishops and other leading Irishmen will attend. His Eminence and Archbishop Healy, in issuing the call, said the ceremony and proceedings, on the eve of self-government, would presage the inauguration of the new Ireland in the spirit of the old.

The Philippines.—The Rt. Rev. M. J. O'Doherty, D.D., Bishop of Zamboanga, P. I., has been obliged to contradict in the pages of the *Mindanao Herald* an assertion made by General Pershing, formerly Governor of the Moro Province. The General asserted that the public schools now existing in his province "are well in advance of the sectarian schools in every particular." By "sectarian," Catholic schools of course are meant. The Bishop maintains, however, that the General's statement is "flatly contradicted by facts," for even in the material line, the "parochial school of Dipolog is the finest in the Province"; "in the intellectual line the parochial schools of Dapitan, Caraga and the girls' school of Tetuan, even in the matter of English, can stand side by side with the best of the public schools; and in the moral line the less that is said the better for the public schools." Indeed, these parochial schools, which the Filipinos maintain at the cost of great sacrifices, are so good that wherever one is opened the neighboring public school notwithstanding its more "competent personnel" and "more modern lines of educational" methods, to quote General Pershing, is at once abandoned by the Filipinos.

Bye-
Elections

National
Events

South African
Deportations

Queenstown
and the Cunard

TOPICS OF INTEREST

The Individual and Society

For many years there has been a constant conflict between man and society, between the individual and the state, and out of this conflict there have grown two distinct and different schools of political thought. One school claims the supremacy of the individual, the other the supremacy of the state.

During the last three centuries individualism has been in the ascendent. The great prophets and teachers of this school were Adam Smith and the philosophers contemporaneous with him. They taught the doctrine that the highest function of the state was to protect property and to safeguard persons from assaults and criminal violence; and that the individual performed his full and only duty to society when he increased his own wealth, thereby adding to the wealth of the nation.

This individualism had its virtues and its faults. It developed trade and commerce; it established our great industrial system; it utilized the inventions of science; it made two blades of grass grow where only one grew before; it built up in part a splendid race of men, captains of industry, merchant princes, leaders of finance, masterful men, builders of states and empires. But the individualism of the past was selfish. As its name implied, it considered only the individual and paid no attention to society. It advanced the interests of the economically strong and paid no attention to the weak. Moreover, it lacked flesh and blood, humanity. It looked upon human labor as a mere commodity and merchandise, something to be bought and sold. It disregarded, or at least, was indifferent to the social, the moral, the physical and intellectual rights of the workers and toilers of the land. In one word, it measured its duty to society and itself by the "pay envelope." Morals, housing, sanitation, pleasure, all these things were nothing. The weekly wage was the one and only thing to be considered.

It failed. It has gone, never to return. The old order has passed.

To-day we are confronted with the possibility of the other extreme, where man is nothing and the state is everything. In this I am not referring to governmental ownership of the ways and means of production and distribution, but to the marked tendency everywhere apparent of the state to usurp the duties, the rights and privileges which belong primarily and ultimately to the man and the family.

The danger in this assumption of the rights of the individual by the state is not so much that of a bureaucratic control, interfering with the daily business of life. The danger lies rather in its effect upon the race. If the state becomes everything and man nothing except a germ in the social organism, a mere cog in the wheel of society, then men of necessity will lose their self-dependence and

self-reliance. As a consequence we shall become a race of weaklings; and the pernicious doctrine that the world owes every man a living, without working for it, will become the settled policy of the state. Manhood, character and individuality will become pauperized.

Under our complex and involved civilization there are many things which the State can do and must do, which would have been unthought of a few years ago; but the present tendency is to go too far, and in the performance of proper state duties to forget the man and the individual. The real gift of leading statesmanship in our day is to keep the balance true between the rights of the individual upon the one hand and the rights of the state on the other.

On one occasion it was asked if it was lawful to heal upon the Sabbath, and the answer is known to all. "Man was not made for the Sabbath, but the Sabbath was made for man." And so man was not made for government, but government was made for man. Society or government is not a "mysterious and reverend abstraction to be worshiped in a state of naked divorce from expediency and convenience." Government has an end, and that end is not its own development. Such a theory results in a pagan conception of society. In other words, the end of society is not its own development, apart from the men whom it is to serve. The poor and the lame and the old are not to be cast into the scrap heap, so that society may become the association of the perfect, the strong and the powerful. Government has for its proper conception, not its own development, but the happiness and elevation and improvement of each individual man within the sphere of its influence. It is fortunate for us that we live under a government of laws, and not under a government of men. What our laws are here in the state and nation, and how they are enforced, depends in the last analysis upon us—upon our conscience and sense of public duty—upon the moral character of the individuals who are citizens of the state.

Wise men tell us that the next conflict between the nations of the world is not to be a conflict of arms, but a conflict of industry, trade, commerce; and that the state or nation will win the victory which best conserves its resources and develops them to the highest state of perfection. Here in the United States, what is our greatest resource or asset? It is human labor. If we can make labor sturdy, efficient, contented, then we have solved the problem, and this problem solved, everything else is easy.

How can we make labor strong, efficient and happy? It is a great problem, too great a problem to be settled in a few words; but briefly we can make labor healthy by insisting that no man shall be permitted to work under conditions which endanger his life, his limbs, his morals, or his health; that no woman or child shall be allowed to work where her moral or her physical or her intellectual strength becomes stunted. We can make labor efficient in many ways, but principally by education; by educating

not merely the head, but the heart and the hand as well; beginning this education in the time of youth and scientifically developing it.

How can labor be made happy? This is another great problem, but I believe that the first essential to make labor contented and happy is to agree upon a sound system of social philosophy and then insistently to teach it. Not the selfish and narrow philosophy of individualism and liberalism, nor the airship philosophy of the near-Socialist, which has neither terminals of arrival or departure, but a sound, practical, commonsense, social philosophy that walks on this common earth with two feet and speaks a language that all can understand. The body of man cannot live without a soul, and the industrial body cannot endure unless inspired and directed by the immortal and indestructible souls of men.

When Christianity began its earthly career it believed not only in the "regeneration of the individual soul, but in the regeneration of the whole world system." Its early teachers, disciples and apostles were one in heart; they felt themselves as one man in all things that belong to the common life. In other words, if we would hope to succeed, God must reign not merely in the world of nature where He directs the rise and the fall of the tides, but in the world of industry where He directs the actions and hopes of men. We can make labor contented, too, by making it certain that in common with all the people it shares in the scheme of distributive justice. For this the doors of our courts must be opened, that there may be not only perfect justice and equality of treatment in the administration of law, but that it may be made certain that the motives which inspire the making of law, whether legislative or judge-made, are motives of justice, fair play and a desire to treat all equally and alike.

All of us owe a duty of service, not by running for office and seeking positions of trust and honor, but by intelligently informing ourselves on the great social questions pressing for a solution; by aiding the state to perform its proper duties, and by holding back the state from its usurpation of the duties which belong to the individual and the family. We need men who, in the language of President Wilson, can think in terms of society and who can act in terms of society. This present existing administration means this above everything—that the duties which men owe to society, financially, industrially, and in all ways, shall be emphasized and enforced. No man can live for himself, he must do his duty for the common good and the general welfare.

Aristotle long ago said that no man who aims at his own individual perfection exclusively can attain to the full stature of his being. We all of us owe something to our fellows, to society, to the state, to the nation; and we can never fully develop the stature of our being until we recognize this fact and try to work out our lives in accordance with it.

JAMES B. CARROLL,

President, Industrial Accident Board of Massachusetts.

The Ideals of the Knights of Columbus

"If I can lend a strong arm to the weak,
Or defend the right against a single envious strain,
My life, though void of much that seemeth dear,
Shall not have been in vain."

The world moves apace, and sages tell us that its motive power throughout the years has been the stuff of which dreams are made. Sometimes we call the man behind the dream an idealist and sometimes a plain dreamer, but whatever the term employed, we are all agreed that had there been no dreamers or idealists to rise above the material and the present to point the way to higher and nobler things this old world of ours would be drearily unprogressive and barren of much of its present attractiveness. Back of every great movement throughout the ages to the dawn of recorded time has been a dream, an ideal inspiring him and urging him upward and onward and ever onward.

Less than a third of a century ago in a New England town a few men of lofty ideals dreamed into a living actuality the germ of the great organization, 300,000 strong, the Knights of Columbus, which to-day boasts the proud title of the most patriotic, the most militant, the most numerous, the most aggressively Catholic of all lay fraternities that pay their tribute of filial allegiance to the old Church of the ages.

From a mere handful banded together for self-preservation in the first instance, and for the diffusion in their immediate environment of the principles of Charity, Unity, Fraternity and Patriotism, this society of Catholic manhood has gone on its way multiplying and gathering strength beyond the fondest dreams of its founders, spreading north, south, east and west, from the rugged soil of the Pilgrims to the land hallowed by the labors of the Spanish padres on the shores of the tranquil Pacific, long years before the advent of the Mayflower on the rock-ribbed coast of New England.

Its original purpose contemplated nothing more than a system of insurance among its members, and an effort to offset the influence of Masonry, which latter, if for no other reason than the secrecy with which its ceremonials were hedged around, was an ever threatening allurements. As the Order grew by leaps and bounds, however, so did the scope of its activities which became varied and co-extensive with its membership, until to-day its purposes range from the endeavor to answer affirmatively the world-old query of Cain: "Am I my brother's keeper?" and give practical expression to the "Good will to men" carol of the first Christmas morn—to the endowment of graduate scholarships at Washington in such princely fashion as carries the mind back to the ages of Faith, to find a parallel in the building by the Merchant Gilds of those wonderful cathedrals whose architectural beauties still remain to challenge the cynicism of a self-complacent generation.

The keynote of the Order is fraternity, as is evidenced by the Hospital Bed Funds, Death Benefit Associations and Employment Bureaus which it maintains throughout the land in addition to the countless individual benevolences enjoined by its ritual, and flowing spontaneously from every membership therein. Instances of these in every walk in life might be piled high as Etna itself. Over and above the recognition of the Brotherhood of Man, as behooves an organization whose proudest boast is to be considered the handmaiden of the Church, it is ever mindful of the Fatherhood of God. It is a society of Catholic men rather than a church society, and because of this its scope covers fields which the latter could not well encompass. Throughout the country it has reared edifices which are centres of Catholic life, and in which in addition to its other manifold activities an endeavor is made, as far as consistent with its somewhat limited resources, to guard the Catholic boy from the propagandism of the Young Men's Christian Association.

As befits an organization affiliated with the old Church that has ever been the zealous custodian of the learning of the ages, its most notable achievements have been along educational lines, and its contribution of \$50,000 to endow a Chair of American History in the Catholic University at Washington, and its more recent gift of \$500,000 to the same institution of learning, entitles the members of the Order to rank among the world's greatest benefactors, if education be, as it surely is, a supreme social benefaction.

For the rest, its membership collectively and individually have no higher hope, no deeper purpose, no firmer resolve than to prove worthy of that commendation recently bestowed on them by His Eminence, Cardinal Gibbons, of Baltimore: "They are our joy and our crown. They are the glory of Jerusalem. They are the joy of Israel. They are the honor of our people. Wherever calumny raises its foul head they are ever ready like true knights to smite the enemy. Whenever an appeal is made in the cause of religion or charity they are ever foremost in lending a helping hand."

WILLIAM P. LARKIN.

The Deaf and Dumb

Would that some psychologist amongst the staff of this constant friend AMERICA would analyze the mental attitude of mankind towards the deaf members of the race and show how it happens that, while other bodily afflictions are regarded with compassion, deafness is considered something shameful and draws down cruelty and ridicule on the head of the victim. Why, for instance, will the small boy piously lead a blind man or "somebody's mother" safely across the highway and then turn and heave a stone at the "dummy." Doubtless the exposure would serve to diminish this crying inhumanity. It is a hoary grievance, too, and there must have been a

reason for that admonition in Holy Writ, antedating the Decalogue, which says: "Thou shalt not curse the deaf."

In pagan times the deaf mute infant was regarded as a monster, a disgrace to the family, an irksome burden on the state, and hence was quietly dropped in the river or left to the beasts in the wilderness. Christianity mitigated the pitiless attitude in some measure, for when our divine Saviour came to do all things well He drew the deaf mute to Himself, dispelled the infamy flung round him, placed him fairly within view of the multitude, and laid His blessed hand on him as a lesson to His disciples for all time. The fact is clear, then, and should be taken to heart, that the care of the deaf and dumb is of divine commission.

The lesson, however, was slowly learned and the commission grudgingly fulfilled. The silence of the centuries continued down the ages and the deaf mute, bearing his sore burden, an outcast from society, pelted with malignant cruelty, went down to death like some fearful thing after a guilty existence. In 1750, Dr. Johnson, surveying the social conditions of the time, declared deafness to be one of the most desperate of human calamities. Only at that late era the long silence was broken, and at the hands of the Church, through the ingenuity of the Abbé de l'Epée, the afflicted received the boon of language, the key to the treasures of human society. Then only the dark and pitiless past was closed and the deaf mute began to come forth from his cruel isolation, not in rage, but with a sob of gratitude for his deliverance, a joyous hope for a brighter life and an eager response to every kindly eye and helping hand.

How woefully the capabilities and powers of these neglected souls had been ignored or crushed may be gathered from a comparison of the old and new conditions and the development resultant from even a meagre encouragement. After a few decades of opportunity we find deaf mutes rising in the social scale and becoming editors, teachers, bankers, inventors, lawyers, and in fine, succeeding in all the multifarious industries wherein hearing is unnecessary. Eighty industries are listed in the schools for the deaf; the United States Civil Service Bureau, which but a few years ago classed the deaf with imbeciles, has now acknowledged their eligibility to as many as eighty-five different occupations amongst those at the disposal of the government.

This versatility is only natural, for it should be observed that deafness in itself does not cause mental deficiency. Statistics show that from 85 to 87 per cent. of the deaf are mentally normal. Mental deficiencies in the deaf are due to various common causes, and are often traceable to parental neglect of the child in its early years. Nor do the other senses lose any of their efficiency through deafness; on the contrary, they are rendered more keen, for the deprivation of the important sense of hearing necessitates a sharper development and reliance on the other senses. Sight and touch especially

are developed to a remarkable degree. The success of the deaf in artistic fields as painters, engravers and sculptors is proof of these facts. The signatory rings of Cardinals Farley and O'Connell; the magnificent statue of Rochambeau in Washington, the gift of France to this nation; the statue of Venerable Father Junipero Serra in California are all the work of deaf mutes.

Human consideration and training, then, have in a marked degree developed the talents of these children of silence and raised them from misery to respectability, although, of course, the success attained by some amongst them of rare intelligence and enterprise should not be held as the measure of the capacity of the ordinary deaf mute.

In general the methods of teaching the deaf mutes are two—the oral method, or speech and speech-reading exclusively; and the combined method, which uses not only the oral, but any other methods that are found of assistance in particular cases. The adherents of these two methods are at present bitterly opposed to each other, but it is devoutly to be desired that the contesting parties find a common ground on which they may unite their forces for the progress of the children under their care. Mrs. Macey, who was the renowned Miss Annie Sullivan before her marriage, has acknowledged the sign language as the natural language of the deaf, and states that it was the sign language which she used to enlighten the darkened mind of Helen Keller.

The religious condition of the greater number of the deaf mutes is far from gratifying—what gulfs between them and the seraphim!—and indeed it is a cause of grief and bitterness from the Catholic standpoint. During this last generation we have been so busy building hospitals and asylums for the sick and needy, schools and colleges for the normal children and youth, and that, too, with our slender resources, that we have overlooked the deaf and dumb on the plea that they were so few and scattered as to be practically negligible; and so the most afflicted and neediest of the family of the faith have been denied their rightful share of the good things. The sheep lift up their heads and are not fed. But is the number negligible? Reckoning from the Census, there are at least 90,000 virtually deaf in the United States, and of these 50,000 are practically deaf and dumb. There are 18,000 Catholic deaf mutes in the land, a number which exceeds the Catholic population of nine different dioceses, and of these fully 5,000 are of school age, though there are not that many at school, since only fourteen states have laws compelling the school attendance of deaf mute children. According to the latest *American Annals of the Deaf*, issued in January, there are 149 schools for the deaf in the United States, giving instruction to 13,391 pupils, and of these only thirteen are Catholic schools with less than ten per cent., or, to be exact, 1,278 pupils. In all the vast region south of the Ohio there is but one Catholic school, and that with only 39 pupils, and in the vaster territory west of the

Mississippi only one Catholic school, and that with but 24 pupils.

With these scant and far separated opportunities, and since as a rule parents are incompetent to train their afflicted offspring, it is clear that the mass of our deaf mute children are deprived of the life-giving faith. The question naturally arises, where are they trained and how? In reply it must be admitted that the vast majority of our little ones are brought up in institutions, which in nearly every instance are under the powerful influence of those who are not in sympathy with our faith, and consequently after years of deadly instillation of lectures, sermons and copious literature unfriendly to our Church, the children are beguiled of the priceless heritage of the faith and return home oftentimes with a contempt for the religion of their parents, and furthermore—a heart-breaking fact—the brighter minds amongst them are sometimes led to devote their trained maturity to destroying the faith and propagating heresy amongst others of their class. The superintendents claim that the law against religious training does not apply to schools for the deaf, the Sabbath class is the rule and attendance compulsory; they are doing for the deaf, as they maintain, what the Catholics are either unable or unwilling to accomplish. Meanwhile, the Catholic deaf mute pupil is placed in soul-trying quandary. On one side the rich resources, the offers of employment and social station, of apparent friends on the other, the actual indifference and neglect of his own. Can we expect from that feeble soul the heroic renunciation that comes from sterner training; and if he yields to the overwhelming advantages, who is to blame, he or those who should have come to his aid? To the objection that the deaf mutes are too widely scattered to be within practical help, there is the lesson of the parable of the Ninety and Nine, and there is also the example of the tireless enterprises of the enemy. *Haec cogitate.*

MICHAEL R. MCCARTHY, S.J.,

Pastor of the Deaf.

The Catholic Missionary Union

In 1893 the Paulists started missions to non-Catholics as a regular and systematic work. Of course, they had given them before, beginning with Father Hecker, whose divine vocation was straight in that direction. But in the early nineties the Community was in a position to place their apostolate to non-Catholics upon a well established basis. By God's blessing it was soon made a success, as far as the Community was concerned. But the end in view was far wider than that, namely, a country-wide propaganda of our holy faith. One small society is plainly wholly inadequate for that. Therefore, with the ready approval of the bishops, the Fathers immediately introduced the non-Catholic missions among the Church's ordinary clergy. Numbers of diocesan priests responded to the call, zealous and competent in all respects except training. The Paulists on their part

undertook to train them, and, when necessary, to provide for their expenses while engaged in convert-making work.

A few years after this commencement, in order to benefit by the Church's best criticism and the more surely to earn her approval, the Paulists obtained the consent of certain members of the hierarchy to join with them in forming a missionary corporation—the Catholic Missionary Union. The Board of Directors numbers seven, three of whom are Paulists, including the Superior General. The other four are bishops and representative secular priests, the Cardinal Archbishop of New York being chairman ex-officio. This good work is thus rooted in the heart of the Catholic Church in this country, and, needless to say, has at every step received the hearty approval of the Sovereign Pontiff.

After various experiments in forming diocesan missionaries, and when the work had expanded notably, it was decided to open a normal school for training priests for the missionary career. The Catholic University generously gave a leasehold of property on its grounds in Washington, and the present building, the Apostolic Mission House, was built. It was opened in 1904. This institution has provided competent missionaries ever since, and is now in a flourishing state of prosperity. Two hundred and seven young priests have enjoyed the missionary studies and the practice afforded by the Mission House. Not all of them have devoted themselves to the American Apostolate, but many of them have done so, and all have given lectures and preached sermons expressly prepared for making converts. At the present moment bands of missionaries thus formed are at work in seventeen dioceses, and other dioceses are preparing to start this apostolate. Most of these missionaries give missions to Catholics, as well as non-Catholics; but all feel that their highest vocation is making converts, especially by missions directly to non-Catholics. Not a few members of the religious communities also have taken the course at the Mission House, and are now active in this Catholic propaganda. It has also been our privilege to aid in forming the apostolic mission band now so successfully at work in England, under Dr. Herbert Vaughan.

For printing and distributing literature provision is made first, by a monthly magazine, the *Missionary*. Its circulation is now very extensive. It is a stimulant to zeal for making converts, printing as it does interesting accounts of individual conversions, the results of missions to non-Catholics, and articles bearing upon the opportunities, helps and difficulties of the American apostolate. Meantime, an immense number of books, booklets and tracts, all of them of approved usefulness, have been given away, both to individuals and to bands of missionaries. The Mission House is always ready to furnish such essential aids to men and women engaged in spreading our holy faith.

As to the success of missions to non-Catholics it may truly be said that they *always* meet with some success.

If the members of non-Catholics who attend is small, the fact that the mission is given is itself the beginning of wide-spread inquiry about the Catholic claims. But usually the attendance is excellent. And the local press is always used most advantageously. At every mission Catholic books are placed in the hands of non-Catholics, and nearly always at least a few converts are brought into the Church. It often happens that during the months, and even the years following a mission, converts are received who trace their conversion directly to its lectures and its literature.

Provision is made by the Catholic Missionary Union for paying the expenses of many non-Catholic missions. In needy places an adequate stipend is paid to both the priests of religious orders and to members of diocesan bands. Moreover, offers of this aid are constantly made to those likely to engage in such missions. Present indications promise a large increase in the number of zealous missionaries to non-Catholics entirely supported by the Catholic Missionary Union.

The *Missionary* magazine is the principal means of raising funds. Comparatively few contributions of large amounts have been received, but innumerable small ones keep coming in, until now a small endowment has been accumulated. The current outlay for missions to non-Catholics in poor places has been thus provided, and the cost of free literature has been met.

As to the difficulties encountered, the greatest of all is lack of priests who can be spared for this work. In most dioceses the merest and most essential spiritual needs of the faithful are not yet fully provided for. But this condition cannot last, and it is gradually yielding to the zeal of the bishops and priests, a fact shown by the increasing number of vocations. The constantly renewed offer of the training of young priests for missionary work at the Mission House is being better and better appreciated and availed of.

Meanwhile, the religious orders are, of course, exerting their best energies—hampered as they are themselves by lack of priests for their stated and ordinary labors—to place missionaries in this most attractive field.

Of course, the question of raising money is a serious one, and our Catholic people should realize that the more money they give to this holy cause the more missions to non-Catholics will be given.

The prospects of the Missionary Union are bright, Providence has plainly favored its efforts. The hierarchy and the religious orders unanimously approve its purposes and its methods, the Catholic people are enthusiastic in their zeal for making converts, and the most consoling encouragement has been received from our Holy Father the Pope. The letter of Pius X to Cardinal Gibbons in the summer of 1908, emphatically sanctioning and recommending the formation of diocesan missionary bands and the training of them at the Apostolic Mission House, has been of the greatest assistance, and has been hailed as the plainest token of the divine favor.

It is a mighty work, that of converting America, and it calls for the whole force of love and light of American Catholics to be energized with unstinted devotedness. What has so far been done, taken in itself, is little enough. But it is a token of a future era of conversion of marvelous fruitfulness, ending in the entire and sweeping triumph of our Redeemer over error and vice in the New World. The Paulists and the Catholic Missionary Union are glad to have ever so little a share in this movement.

WALTER ELLIOTT, C.S.P.,
Rector, Apostolic Mission House.

The Spanish Basque Land

Every school-boy knows that the Basques are one of the most distinctive peoples in Europe. At all times a mere handful compared with the nations—even now, in their four provinces in Spain, they number rather less than a million—yet they are a handful who have kept their race, their speech, and their fixed abode practically intact for twenty-five centuries or more. Spain, and the oldest people in Spain—there is the glamour of romance in the very words! Well, the history of the Basques is romantic enough beyond doubt; but the living Basques are a great deal too busy to go in much for romances, except it be the modern romance of business success.

Their dress is not in the least spectacular; they do not even wear bells, except in their dances. One must go to Aragón, Andalusia, or León, for picturesque costumes. There are only two distinguishing things in the garb of the Basque: the *boina*, a sort of golfing cap without a visor, and cleanliness. And the chief of their quaint customs are purity of life and respect for their parents. For the most part, they are simple farmers, more interested in plough-oxen than in bull fights. They are not sprightly or gay, as the Andalusians, much less proudly reserved and severe as the Castilians. They are the Irish of the South, with the Irish humor and warmheartedness and loyalty—but without the Irish wit; a sturdy, frank, free people, clean-built and muscular, with the swing of the mountaineer in their stride, and the breeziness of the mountains in their speech, and in their hearts a love of liberty almost savage in its intensity.

They have been beaten hundreds of times in their turbulent history, but they have never been conquered. To-day, though they occupy provinces of Spain situated in a little pocket in the North, between the Pyrenees, the Cantabrians, and the Bay of Biscay, they enjoy a greater share of independence than any other part of the peninsula. There was only one way to keep them quiet, and that was to give them their ancient laws and the almost complete control of their domestic affairs—a sort of Home Rule. Each province levies and collects its own taxes, and after paying the Government of Madrid a stipulated percentage, disburses the revenue so gained in works for the benefit of the tax-payers. That is one of the reasons why the Basque provinces, Navarre,

Alaba, Guipúzcoa and Biscaya, are head and shoulders above the rest of Spain in material prosperity.

A stranger coming from Castile into the Basque country knows at once that he has passed a frontier, for he has come from a desert to a garden. The Basque land is much the poorer of the two, in fact, one of the poorest soils in Spain; but the Basques know how to use phosphates, to "rotate" crops, and so on, and they reap excellent harvests. Their fields are a delight to look upon, clean, perfectly drained, tended with intelligent care. They have the best roads in Spain; indeed, there are no better in Europe. They have utilized their mountain streams with remarkable engineering skill to generate an astounding amount of electric power. They have twice as many miles of railroads, relatively, as the rest of the country. They have electric lights everywhere, even in villages of fifty houses. They have the only provincial telephone in Spain, with splendid service. In Guipúzcoa there is hardly a farm-house without its telephone, and from anywhere in the province one may call up San Sebastian, the capital, for the price of five cents. They have well-established savings banks, and an effective system of agricultural syndicalism. They have the best-worked mines in Spain, and in manufactures they are second only to Cataluña. Their percentage of literacy is the highest, and of criminalism the lowest in the entire country. In a word, the Basques are not merely the most ancient, they are also the most modern people in Spain.

Yet in one sense they refuse to be modernized. Just as they have fought off the attempts of Spain to rob them of their ancient language and force Castilian upon them instead, so they have thus far at least, fought off the thousand evils that modern progress brings in its train. They have taken profit of every advance in civilization; but much as a castled baron, aloof and self-reliant, might take tribute of passing travelers. And for the benefit of those who incline to link Catholicism in Spain with the material and intellectual backwardness of the country, let it be noted that the Basque provinces are easily the most Catholic section of Spain, with a priest for every two hundred inhabitants, with over 2,500 churches and chapels, with 366 religious houses and nearly 6,000 religious men and women. There are factories in Guipúzcoa where masters stand amidst their employees at work and lead in saying the Rosary and singing hymns. There are towns and villages where one out of every six or seven persons is a daily communicant, where one-third of the population approaches the Sacraments weekly, where the men and women on their way to and from work recite prayers in common. It is just possible that if all Spain were as Catholic as the Basque provinces, if all her priests took as intelligent and active interest in their people as do the priests of Navarre, all Spain might reach their level of material advancement. Meanwhile, when you are pitying Spain, dear reader, kindly omit the Basque provinces. They really do not need it.

W. T. KANE, S.J.

A French Patriot

Paul Déroulède, who died recently at Nice, and whose funeral in Paris on February 3 was a national demonstration, had a strong hold upon the affection of his countrymen. He was a convinced Republican, and he was, at the same time, a practical Catholic. His last act before leaving Paris, stricken as he was by a mortal disease, was to have himself carried to Notre Dame, where he received Holy Communion. Paul Déroulède, a soldier during the Franco-German war, a poet and, above all, a patriot, was thoroughly sincere in his convictions. He was an eloquent speaker, somewhat theatrical, according to Anglo-Saxon ideas, but his countrymen understood and approved his demonstrativeness; he exercised undoubted influence over them. Patriotism was his passion, but, although a strong Republican, he was clear-sighted enough to disapprove of the methods of MM. Waldeck-Rousseau, Combes, and other rabid Anticlericals. In his youth he had been an enthusiastic admirer of Gambetta, but as he grew older and more experienced his views differed more and more from those of the man who first uttered the fatal sentence: "*le cléricalisme c'est l'ennemi*." Gambetta's eloquence had appealed to his youthful enthusiasm; his mature years honored other ideals. He dreamed vainly, alas! of a Republic that should be governed by the laws of justice, honor, patriotism and religion. In his own devotion to the cause that he loved he gave a bright example of disinterested service; indeed, all his private fortune was expended in promoting the *Ligue des patriotes*, that he had founded and whose meetings he assiduously attended.

Déroulède's funeral, a magnificent sight as far as mere external show was concerned, had a significative meaning for those who follow, from within, the reawakening of France. All the national *Ligues*, associations, federations, etc., were represented, the Catholic *Patronages*, the *Association de la jeunesse Catholique* mustered strong; only the Freemasons and Freethinkers, together with the members of the Government, were absent. It was curious to notice how this display of patriotic associations, with the religious note well to the front, appealed to the people of Paris. The civil funerals of M. Berthauld and General Picquart, the late Minister of War, were regarded with indifference and contempt, even by the man in the street who is not a practical Catholic. Déroulède's funeral, headed by the cross, swelled by all the groups that represent the energy, ardor and patriotism of the nation, roused the Parisians to a pitch of enthusiasm that would have delighted the dead patriot.

A more vigorous and healthier feeling is growing up in the country and there is no doubt that Anticlericalism no longer appeals, as it did once, to the masses. The young especially are learning to judge on which side is to be found real generosity and true devotion to public in-

terests: is it among the Anticlericals or among their adversaries? Paul Déroulède's strong personality, untiring activity and absolute disinterestedness did much to enlighten his countrymen. Here was a man who professed himself a Republican, whose time, health and fortune were expended to serve the interests of France, yet this man was a believing Catholic and his religious convictions were no secret. In the speeches made on the occasion of his funeral by M. Maurice Barrès, Deputy for Paris; by M. Marcel Habert, the joint leader of the *Ligue des patriotes*, and others, his attitude as a Catholic was spoken of as the fitting completion of his noble career; the mainspring of what was best in him. The eagerness with which these speeches were listened to and the subsequent comments of the papers proved that the speakers had touched the right note. On occasions like these the real soul of France stands revealed; a soul that is by degrees freeing itself from the trammels cast around it by the godless rulers, whose object is to un-Christianize the nation.

The Bishop of Meaux, whose ministrations soothed Déroulède's death-bed, speaking of the patriot poet's strong religious convictions, attributed their development in a great measure to the happy influence of his sister, Mlle. Jeanne Déroulède, a noble Catholic woman, whose life was devoted to her brother.

This is but one instance of the strong power exercised within their home sphere by the women of France. There is, perhaps, no other country where woman's influence is more potent over her surroundings.

Paul Déroulède was a brave man and he possessed what always appeals to his countrymen, a sense of humor that danger cannot quench. He was fighting with the regular troops in the streets of Paris during the bloody days of May, 1871, when suddenly the troops that he commanded found their progress stopped by a barricade, behind which the Communists had opened fire. The soldiers hesitated, Déroulède stepped forward alone. A woman who had mounted the barricade fired at him and missed him, Déroulède continued to advance, she fired a second time and again missed him; Déroulède went on, quietly climbed the barricade and bowing to the amazed petroleuse: "Madame," he said, "I regret to say that I really cannot congratulate you upon your skill."

Déroulède's fine poem, *Je crois en Dieu*, has, on the occasion of his death, been published in many newspapers, where it carries on the lesson taught to his countrymen by the Christian attitude of one who was the idol and the leader of a large section of Frenchmen.

B. DE COURSON.

The Society of the Atonement

As a straw upon the surface of the waters, though so small a thing, will, nevertheless, indicate the way the tide is running, so the corporate action of the Society of the Atonement four years ago last October, in passing from

Anglicanism into the Catholic Church, marked a new stage in that remarkable Romeward movement which has asserted itself so persistently in the Church of England, and her branch communions during the last two generations.

The movement began, as all the world knows, at Oxford in 1833, exactly three hundred years after the setting up of the royal supremacy in England and the rejection by King and Parliament of the Papal authority. Newman, who was the corypheus of the movement, revealed its providential, as well as logical *terminus ad quem*, by becoming a Catholic. Many followed his example and the stream of individual conversions gradually has swollen from Newman's day to this; yet the movement within the Anglican body has suffered no reaction on that account and it has steadily progressed, both doctrinally and numerically. The Catholic leaven is ever more and more permeating the Anglican lump.

That a Religious Institute, comprising a community of Friars, another of Sisters, and a small band of secular tertiaries could have existed for ten years in the Episcopal Church, and all this time holding the Catholic Faith in its entirety, inclusive of the Immaculate Conception of the Blessed Virgin Mary, and of Papal infallibility, was astonishing to many. Yet this was done by the Society of the Atonement, not in secret but openly, and with a monthly magazine boldly proclaiming the fact to the world. This was simply one of the psychological phenomena in connection with the Romeward trend in the Anglican Church. That it was not a bit of mere individual eccentricity has been demonstrated since by the reception into the Catholic Church, a year ago, of two much larger communities in England, viz., the Benedictine Monks of Caldey and the Benedictine Nuns of Milford Haven, South Wales. A new pro-Roman party now exists in the Church of England; and the present agitation over the Kikuyu affair is likely to bring the fact into ever-increasing prominence.

The home of the Society of the Atonement is Graymoor, in the Highlands of the Hudson, three miles back from Garrison, a town on the east bank of the river and connected by ferry with West Point. At the summit of the Mount of the Atonement, having an elevation of 700 feet, and commanding a stretch of magnificent river and highland scenery, stand clustered together the community buildings of the Friars of the Atonement—St. Paul's Friary, erected in 1900; St. Francis Church, which was dedicated on the Feast of St. Peter's Chair, January 18, 1912; and St. John's House of Studies, completed in the summer of 1913, and now rapidly filling with young students who are eager to qualify as members of the Congregation.

On the southern slope of the mountain, hardly more than a stone's throw from the Friary, there lies almost hidden among the trees a poor log cabin, which has afforded shelter to many thousands of homeless men in the five years of its existence. It bears the name of St.

Christopher's Inn, not alone because of its dedication to the patron saint of travelers, but because the wayfaring men, commonly styled tramps, are called at Graymoor, Brothers Christopher (Christbearers). To make a frank confession, I would blush to have any of our fine friends visit this hostelry of our penniless guests—it is so desperately poor and rough. In fact, it was originally intended for a chicken house; and it was a photograph of the log cabin in which Lincoln was born that inspired the idea of converting it into a St. Christopher's Inn.

Down in the beautiful Graymoor Valley, just at the foot of the Mount of the Atonement, and a half-mile distant from St. Paul's Friary, are the grounds—ten acres in extent—of the Sisters of the Atonement, and all has been acquired since the Society became Catholic, except the original three-quarters of an acre on which stand St. John's mission church, erected about 1875, by Dr. Gray, the Episcopal rector at Garrison, and St. Francis' House, the Sisters' convent, which was built in 1899. Soon after the coming of the Sisters this tiny bit of ground acquired the name of the Graymoor Portiuncula, after the famous Portiuncula of St. Francis at Assisi, and no doubt the name will cling to it always.

Submission to Rome has meant growth and expansion to the second, as well as to the first, Congregation of the Society; and this is evidenced by the enlargement of St. Francis' House to twice its former size—a work that began last September and which will not be completed until May or June. In its Anglican days the Sisters' convent chapel was ample to accommodate the few people from the neighborhood who occasionally came to worship or to hear a sermon, and the larger building, St. John's mission church, was seldom used. Now the church is filled at Mass on Sundays, even in the winter, and in summer it is so crowded that its enlargement, too, will doubtless soon become a pressing necessity.

The motto of the Society is *Omnia pro Christo et Salute Hominum* (All things for Christ and the Salvation of Men), and it voices the missionary purpose of its existence. When His Holiness Pope Pius X was humbly besought to take the Institute under his sovereign care as Shepherd of Christ's Sheep, the three-fold mission of the Society of the Atonement was defined to be: First, to labor for the reconciliation of sinners unto God, through the Precious Blood of the Atonement. Second, to pray and work for the return of Anglicans and other non-Catholics, to the unity of the Catholic Church. Third, the conversion of the heathen.

It is too early in the life of this young Society to show much work actually accomplished on these lines. It has taken the past four years to lay foundations, which is always slow and tedious work and one that requires great patience and even greater wisdom. But anyone who takes the trouble to scan from month to month the "Graymoor Annals" as these are published in the *Lamp*, the organ of the Society, cannot fail to see the hall-mark of

progress clearly inscribed upon every department of its work. As for the writer, I have always believed that the Society of the Atonement from its infancy has been of God; and certainly this faith has not been lessened by the spiritual and temporal favors showered upon the Institute during the last five years of its flourishing existence.

PAUL JAMES FRANCIS, S.A.,
Founder, Society of Atonement.

Bible Reading in New York's Public Schools

On February 17 in the Assembly of New York there was introduced, read once and referred to the Committee on Public Education an act to amend the education law, in relation to the reading of the Scripture in schools. The proposed change adds this new section to article twenty of the school law of 1910:

§568. Scripture reading required. At least ten verses from the Holy Bible shall be read or caused to be read without comment at the opening of every public school upon every school day by the teacher in charge; provided, however, that where a teacher has other teachers under and subject to his or her direction, that the teacher in charge may cause such Bible to be read by another as herein directed. If any school teacher, whose duty it shall be to read the Holy Bible or cause it to be read as directed in this section, shall fail or omit so to do, such teacher shall upon charges preferred for such failure or omission and proof of the same before the governing board of the school district, be discharged from his or her position as teacher.

The act is to take effect immediately upon its passage, but we believe it will never pass. In December, 1909, Dr. A. S. Draper, then State Commissioner of Education of New York, in a communication to a delegation representing the Board of Education of Freeport, Long Island, which had appealed to him on some disciplinary matter connected with the reading of Scripture in public schools, made this explicit statement: "The State does not upon its own initiative object to the reading of the Bible in the public schools. It does prohibit such reading when patrons of a school object, on the ground that all citizens have common rights in the schools, and there must be nothing in the procedure of the schools to which any one may object on conscientious grounds." Among us the public school system stands essentially for absolute "unsectarianism," and nothing that savors of compulsory religious instruction or compulsory joining in religious law. The subject has been thrashed out again and again; probably the clearest summing up of the principles involved in the question of the reading of the Bible in the public schools is found in an opinion handed down, June 29, 1910, by Mr. Justice Dunn of the Supreme Court of the State of Illinois.

Certain public school teachers in Scott County, in that State, had introduced the practice of reading to their pupils, every day the school was in session, portions

selected from the King James version of the Bible. The parents of some of these pupils objected to the reading as forbidden by the constitution and laws of the State and, when their protest was rejected by the Judge sitting in the Circuit Court of the County, had carried an appeal up to the Supreme Court. That body declared, by a vote of 5 to 2, that the religious liberty guarantees of the Illinois Constitution forbid the legislature to authorize reading the Bible in the public schools.

The opinion filed by Mr. Justice Dunn, speaking for the majority of the Court, is published in the *Illinois Official Reporter* for July 20, 1910, and this lucid summary of the learned Justice's paper heads that document:

"(1) CONSTITUTIONAL LAW—*Free enjoyment of religious worship includes freedom not to worship.* Section 2 of article 3 of the constitution, guaranteeing 'the free exercise and enjoyment of religious profession and worship, without discrimination,' includes freedom from being compelled to join in any religious worship.

"(2) SAME—*Children attending public school cannot be compelled to join in religious worship.* The reading of the Bible in the public schools, the singing of hymns and the repeating of the Lord's prayer in concert, during which time the pupils are required to rise, bow their heads and fold their hands, constitutes worship within meaning of the constitution, and pupils cannot be compelled to join therein against their own or parents' wishes.

"(3) SAME—*The constitution forbids the giving of sectarian instruction in public schools.* The provision of section 3 of article 8 of the constitution forbidding the use of public school funds in aid of any sectarian purpose is a prohibition of the giving of sectarian instruction in the public schools.

"(4) SAME—*Reading of the Bible in public schools constitutes sectarian instruction.* The reading of the Bible in the public schools constitutes the giving of sectarian instruction within the meaning of section 3 of article 8 of the constitution."

There is, we believe, no difference of opinion among constitutional authorities concerning the broad application of constitutional principles,—what is conceded to be good fundamental law in one State is good fundamental law in every State, and Dr. Draper's view, expressed above, shows that New York is quite in line with Illinois regarding reading the Bible in public schools. Therefore, we said, there is little likelihood that the bill recently introduced in our State Assembly will pass. It is scarcely necessary to add that we regret the existence of conditions which make for this unlikelihood. Any feature of school training that will properly aid in the religious and moral training of school children always will be favored by AMERICA, but the first principles of our American public school system as it exists to-day imperatively exclude such elements of formation from the curriculum. Make the religious training of our little ones possible,—give them opportunities for it such as they may conscientiously accept and use, and we shall be glad to welcome an innovation that will work unto untold good.

M. J. O'CONNOR, S.J.

A M E R I C A

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Father Campbell

The Rev. Thomas J. Campbell, S.J., who for the past three years or more has guided the fortunes of AMERICA, has retired from the editorship of the paper and will now devote himself to historical work. Those who have been associated with Father Campbell in the management of AMERICA wish to take this opportunity of acknowledging publicly their deep appreciation of the noble service he has rendered Catholic journalism in general and this review in particular. He came to the editor's desk with more than forty years of a Jesuit's varied experience as educator, religious superior, lecturer, preacher and writer and without reserve devoted his fine abilities to making AMERICA a representative Catholic review.

A tireless worker, Father Campbell never spared himself any of the literary drudgery, if that is not too harsh an expression, nor avoided any of the tedious duties inseparable from the efficient editorship of a journal like AMERICA. Whatever influence this paper has exerted during the past four years in moulding, reflecting or conserving Catholic opinion is due to Father Campbell's editorial acumen, and whatever literary excellence AMERICA has achieved in the character of its articles is likewise due to his exacting taste. The editor-in-chief rarely put his name or initials to the wealth of matter which his ready and versatile pen was constantly producing for nearly every department of the paper, but discerning readers could often recognize Father Campbell's writing by his clear, incisive style.

Though Father Campbell is now retiring from the editorship of this paper, our subscribers will no doubt be gratified to learn that he will not cease to be keenly interested in the success of AMERICA and has promised to be an occasional contributor to its columns. Until after Easter, however, he will be mainly occupied in completing a fourth volume he has begun about the heroes of the Canadian Mission. The book will be called "Pioneer Laymen" and will contain vivid sketches of the

achievements of such intrepid explorers as Champlain, Iberville and La Salle.

Father Campbell's successor as editor-in-chief of AMERICA is the Rev. Richard H. Tierney, S.J., who has been for the past five years professor of philosophy at Woodstock College, and whose educational and philosophical articles have been appearing from time to time in these pages.

"La Furlana"

The "Chalif Normal School of Dancing," 7 West 42nd Street, New York, is bound to make itself known even at the cost of the respect due to our Holy Father, the Pope and millions of his spiritual children. This school is sending through the mails a circular in which is repeated the false and, to Catholic minds, indecent story that the Holy Father caused the tango to be danced in his august presence and then suggested that "La Furlana" be substituted in its stead. There is no excuse for this. The story is untrue. It has been contradicted by many estimable papers. The *Observatore Romano*, a quasi-official Vatican organ, contradicted it. *Rome* contradicted it. The Associated Press contradicted it. Yet "The Chalif Normal School of Dancing" prints the tale offensive to loyal Catholics in every item, and sends it into Catholic homes and institutions. This is a monstrous outrage. Trade, filthy lucre is put before the dignity of our Pontiff. Trade, filthy lucre is esteemed higher than the convictions and feelings of respectable Catholic folk.

The "Chalif Normal School of Dancing" must be known. The Pope and his people count for nothing. Trade is better than they. The "Chalif Normal School of Dancing" must prosper. Come, Catholics, patronize it. The school wants your trade. It insults you to get it. Come, Catholics, patronize the "Chalif Normal School of Dancing." Come, sell your respect for our august Pontiff. Come, sell your self-respect. Come, patronize the school—the "Chalif Normal School of Dancing." Sell your principles, cast them under the sordid feet of a dancing master.

The Problem of the Unemployed

The usual winter cry of distress is heard once again in our land. It is arising from the streets of many of our great cities. An army of men is petitioning for a chance to earn a pittance with which to keep body and soul together. How many of these unfortunate people there are, no one can tell. Some three weeks since, 250,000 were reported in New York alone. In San Francisco there are 10,000. The total number throughout the whole country has been put at 2,000,000 by one aggrieved agitator. Though this is grossly exaggerated, yet the fact remains that there is a large number of unemployed men, willing to work. To the credit of our public officers, be it said that strenuous efforts have been made to help

these unfortunate people. "Municipal Labor Exchanges" have been formed and have found work for many. Such a remedy, however, is at best a temporary expedient. It leaves the root of the difficulty untouched. The problem is too serious and complicated for such a solution. The difficulty is not lack of work to be done. Opportunities for work are numerous enough. The trouble is not here. It lies rather in the thronging of men in places where the labor market is already supplied. Our Eastern cities, where the stress is felt most, are over-peopled with unskilled laborers, agriculturists in great part.

The country on the other hand is but sparsely settled, and throughout the length of the land there are millions of acres of virgin soil and 40,000,000 acres of deserted farms. Men who might make a fair living on a farm are starving in cities. Every year hordes of immigrants are dumped into our industrial centre and left to shift for themselves. Were these people distributed wisely, the yearly cry of distress would neither be as loud nor as insistent as at present. This distribution is perfectly feasible. Intelligent organization and money can accomplish it. The brains of our statesmen and sociologists have solved sterner problems. The money is at hand. In a recent year the United States collected \$3,655,513 in head taxes from aliens. Of this sum \$2,574,792 were expended in immigration and naturalization service. The rest went into the treasury. Here is the money. This \$1,080,721 could not be spent better than in the establishment of agricultural immigrants on farms in such a way that a living would be assured them. A yearly tax on their farm products would soon repay the money expended, if indeed a return of the sum should be required. After all the peace and happiness and success of the people who come to our shores in search of life and light are more precious to the country than paltry sums of money obtained from the immigrants themselves. It is to be hoped that in the near future men of large heads and hearts will devise a satisfactory means of accomplishing so great a boon. They will be real benefactors of their native land.

Christian and Socialist Unions

While the unhappy controversy between Catholic workmen concerning their respective labor unions is carried on in Germany, Socialists are trying to confuse the minds of American trade unionists regarding the attitude of the Church itself towards trade unionism. The Christian trade unions in particular, the majority of whose membership is Catholic, are made the centre of attack. The object is to discredit the Church among American workingmen.

We remember how at the Atlanta Convention of the American Federation of Labor in 1911, Mr. Duncan, fraternal delegate to the preceding international trade union convention, repeated inadvertently all the Socialist errors concerning the Christian unions. He had fallen

into the hands of the comrades, and through misplaced confidence had taken all their fables for truth and gave them currency in our own country. Mr. Giesberts' crushing reply at once gave the lie direct to the misrepresentations thrust by Socialists upon the American delegate. Recently a similar attack was made by the Socialist parliamentary representative, Dr. Erdmann, in his pamphlet written exclusively for American workingmen, "The Church and Trade Unions in Germany." Shortly before its appearance another Socialist member of the German Reichstag had been engaged to lecture to American workingmen upon trade unionism, and even toured the country under the auspices of the American Federation of Labor. The same slanderous campaign was likewise carried on by him.

It is evident that German Socialists are anxious to obtain a hearing in America. Their falsehoods regarding the Christian trade unions have often been successfully circulated even by means of the labor press. Catholic workingmen should, therefore, understand the answer to these accusations. They will find them briefly given in the two-penny pamphlet, "An Attack and a Rejoinder," issued by the Central Bureau of the Central Verein at St. Louis, and written by Mr. Brauer, the General Secretary of the Christian Unions. The most offensive and gratuitous charge brought by Socialists against the Christian unionists is that they are little more than a body of strike-breakers. The reference is mainly to the senseless and suicidal strike called by the Socialists in the Ruhr district, without any regard for union regulations. The good of the laborers was disregarded in order to promote the cause of Socialism. For the Christian unionists to have joined in this strike would have been nothing less than an act of hara-kiri. It would doubtlessly have greatly delighted the reds. It is evident that they themselves were the sole offenders in the case.

The fact is, that no matter how just a strike may be, instances are apparently not wanting to show that strike-breaking is theoretically justified by the German Socialist Unions, provided it is carried on against the Christian laborers. "The Free (*i. e.*, Socialist) Unions," writes Mr. Brauer in his excellent analysis of the question, "frequently express the belief that they alone have the right of inaugurating movements for wage increase or strikes. This belief was expressed unequivocally at the meeting of the Federation of Carpenters held on March 31, 1903, when the question of strike-breaking was under consideration. The following resolution was taken: 'The Commission is of opinion that strike-breaking can occur *only* when a strike rightly exists under *our* statutes and regulations of the modern (*i. e.*, Socialistic) trade unions.' According to this resolution the 'free' carpenters can legitimately take the place of the 'Christian' unionists wherever the latter have declared a strike, without becoming strike-breakers." This is typical Socialistic reasoning. Of course, Socialists, as the author remarks, would not allow the tables to be turned.

We have here a slight indication of all the confusion Socialism has brought into the labor movement. It is striving to introduce the same conditions into our own country. Catholic labor unionists have a bitter struggle even now in trying to preserve their American unions from this plague. In not a few locals the tyranny of Socialism has already gone so far as to impose upon the members joint subscriptions to Socialist journals, which are as dangerous to Faith as they are insidious in their constant attempt to discredit the sincerity of the priest and to estrange the laborer from his Church.

The Burnett Bill

Is an Immigration Bill that excludes from the United States "all aliens over sixteen years of age, physically capable of reading, who cannot read the English language, or some other language or dialect, including Hebrew or Yiddish," likely to prove a just and effective solution of the problem? Senator Burnett, of Alabama, believes it will, and so do a majority of the House of Representatives. It now remains for the Senate and the President to pass judgment on the wisdom of the measure. Broadly speaking, the shiftless, the diseased and the depraved are the three classes of immigrants that should not be admitted into the country. Of industrious, able-bodied and virtuous Europeans we cannot welcome too many. But we are only too well supplied already with immigrants whose criminal tendencies have been developed by dangerous reading. Yet this is the class that the Burnett Bill would admit without difficulty.

With regard to the educational test itself, we wonder if the Senator from Alabama is aware just what proportion of the so-called "native born Americans of pure Anglo-Saxon stock" who live south of Mason and Dixon's line could meet the requirements of his Bill? Judging by the reports and statistics we have been reading during the past few years about the ignorance and illiteracy that prevail in large sections of the Southern States many a "poor white" should thank his stars that Senator Burnett's Bill is designed to affect only the immigrants of the future.

Europeans are now pouring into the country in such vast numbers that restrictive and controlling measures are certainly required; no one doubts that. But as the *Outlook* wisely observes: "What we need is not so much new tests as, first, a more effective method of applying the tests now in existence; second, a more effective method of applying those tests to individuals rather than to classes; and, third, a better method of distributing aliens after they have arrived."

Particularly the last. As conditions are now, thousands of families dwelling in the rural districts of Italy, Poland, Hungary, and other countries are being persuaded by the agents of steamship companies to set out at once for America, where city streets are paved

with gold and fabulous fortunes can be made in a day. So the credulous immigrants sell their possessions to obtain passage money and hurry in throngs to the nearest port. But instead of being obliged, before the ship sails, to prove that they are the kind of immigrants we want, they are pushed aboard, landed like cattle some days later on Ellis Island, where overworked officials determine, after a necessarily brief and imperfect examination, who shall enter El Dorado, and who shall be excluded. It is not a new "illiteracy test" that is needed, but only a more careful application of the tests we already have, and the finding of some effective way of bringing the "jobless man to the manless job."

Enforcing Monogamy

The United States Government considers bigamy a crime. The laws have it so, and when it is proved against a man he is put in jail; when it is proved against a territory or state, deprivation of civic rights or other drastic punishment is administered. Utah is an object lesson in the fixed determination of our Government that monogamy shall be the law of the land. The grant and continuance of statehood was made conditional on its acceptance and enforcement of that law, and a United States Senator of leading influence had to prove that his marital relations conformed with it in order to escape disqualification for his senatorial seat.

And yet it would appear that our Government and laws do not consider bigamy, or even polygamy, a crime. They afford innumerable opportunities to men and women to have duplicate, triplicate, quadruplicate wives and husbands, providing only that the plural partnerships be not simultaneous. As far as most of our state laws are concerned, a man may have any conceivable number of living wives, and remain a perfectly qualified citizen; and so frequent is such "mating" that it has become stale as a newspaper joke. It is true that the breaking of one contract must precede the making of another; but for the state's purpose, the difference between this and Mormonism is little more than a verbal distinction. In fact, the disruption and discord such marriages involve, the lack or rarity or positive prevention of children, and, when children come, the absence of parental care and affection and the filial reverence essential to their proper up-bringing and the substitution therefor of hate and rancor and mutual contempt—not to speak of the resultant instability or chaos in business and legal relations—give weight to the Utah contention that the Mormon system would be less dangerous to the state than the legislation of this graded polygamy throughout the nation. It was the realization of this danger that prompted Senator Ransdell to introduce an amendment to the Constitution that would avert it. His proposal reads:

1. Absolute divorce with a right to remarry shall not be permitted in the United States or in any place within

their jurisdiction. Uniform laws in regard to marriage and to separation from bed and board without permission to remarry shall be enacted for the United States and all places subject to them. 2. Congress shall have power to enforce this article by appropriate legislation.

The portentous array of figures he had at hand made it impossible for Senators to deem his action quixotic or erratic. The number of divorces have more than trebled in a few decades, and at the present rate of increase there will soon be one divorce for every five marriages. More than twice as many divorces are granted yearly in the United States than in all the rest of Christendom combined, and among all the nations we are second to Japan alone in this bad eminence. Easy divorce and race suicide were coincident in the decadence of pagan Rome. They are coincident in France to-day, and are so here, and unless they are stopped national decadence is inevitable. Senator Ransdell's proposal, if adopted and executed, would postpone or prevent this. In making marriage a binding contract and not a plaything, it would tend to bring the performance of its moral duties in consonance with its legal obligations, to fill our empty and emptying homes, and to increase respect for authority in so far as the intent of our Government would not be contradicted by its practice. But however desirable, the amendment is not likely to be enacted, nor would its enactment be enforced, until the moral force of the individual conscience is behind it. We know that there is no such force outside of the Catholic Church.

Catholicity abolished paganism and divorce together; Luther in permitting bigamy to the Prince of Hesse, and Henry VIII in starting a church to secure a bigamy and polygamy of his own, made divorce an appendage of Protestantism and a path backward to paganism. Some inheritors of Luther's and Henry's creations pass resolutions against divorce, and then make them nugatory by qualifying the prohibition of Christ, and permitting ministers and members to violate them with impunity. In accepting the indissolubility of marriage, like all the other teachings of Christ, unconditionally, Catholics are arresting the decadence which divorce is threatening to precipitate and creating the atmosphere that will bring home the necessity of the Ransdell amendment to the conscience of the nation. The example of their fidelity to the natural and supernatural obligations of marriage will be the chief contributory force to its acceptance.

A Former Socialist Party Member

In a letter to the *Nation*, a well-known Socialist writer, Reginald Wright Kauffman, a "former member" of the party, gives the reasons for its enormous loss of membership during the months from March, 1912, to June, 1913. The causes he assigns were at the time fully discussed in *AMERICA*. "The Socialist party in the United States," he says, "is composed of two factors: reformers and revolutionists. The majority of the former left

because the platform of the Progressive party promised them everything they desired. The majority of the latter could not conscientiously remain in the Socialist party after that party inserted in its constitution the clause known as 'section 6,' which denounced as non-Socialist all persons for any reason advocating 'crime, sabotage, and violence.'"

The rejection of "crime, sabotage, and violence," which revolutionary Socialists could not "conscientiously" sanction, was founded upon no moral principles, as we have sufficiently made plain. It was solely a question of expediency. Since privately owned productive property represents legalized robbery, according to the first principle to which every Socialist subscribes, and since the only rightful owner of it is the workingman from whom it has been stolen, it is evident to the Socialist that the laborer may do with his own property as he likes. No Socialist, therefore, whether reformer or revolutionist, can deny the right of destroying privately owned productive property. The reformers within the party, however, believe that such destruction would be harmful to the cause, dangerous to the workingman, and foolish in itself. The laborer would be destroying his own goods of which he should rather strive to obtain possession. To bring this about the reformist within the party suggests political means; the revolutionist, direct means. The reformists are no less revolutionary than the professed revolutionists. They do not differ in regard to the end, but only in regard to the means. Since, however, the principle alone is of consequence there is no choice for a believing Christian between Socialist and Socialist. There is only a question of greater or less intensity of red. That many party members passed over to the Progressives we do not believe. It is true, however, that not a few workingmen who might have drifted into Socialism were contented with Progressivism.

LITERATURE

Spanish Anthologies Old and New

Like all the Oxford books of poetry, Mr. Fitzmaurice-Kelly's "Oxford Book of Spanish Verse" (Oxford University Press) is a gratification to the eye and touch; it has the clear print and handy form that gives this series of foreign anthologies a vogue ominous, perhaps, for the poets unrepresented in its lists. The gentleman who is responsible for this selection of what purports to be the quintessence of Spanish poetry has approached his task with very solid qualifications as a historian of the earlier literature of the Peninsula; hence we find his "Oxford Book of Spanish Verse" showing, in treating the formative ages, an authority and judgment that we miss when he undertakes to display the poets of the Renaissance and modern times. The Spain of Mr. Kelly is a heroic land where Christian and Moor have never ceased their struggles for supremacy; the imperial age of Carlos V and Philip II he seems hardly to realize at all. This is unfortunate; for the great literature of Spain belongs to the period when the Latin tradition asserted itself under the almost world-encircling standards of Spain, as it had first followed the labarum of the ancient Cæsars.

It is the profound sense of the imperial traditions of Spanish literature that is at the bottom of the great critical structure of Menéndez y Pelayo, the late master-mind of her letters; and it is the lack of this understanding that leaves a touch of insufficiency in much of Mr. Kelly's writing, that in restricting his horizon leaves something lacking in his treatment of the later periods of Spanish poetry. Mr. Kelly is not alone among British Hispanophiles in showing a sort of disinclination to turn from the intricate data of primitive Iberia to the empire of Carlos upon which "the sun never set"; and, perhaps, it has been the greater readiness to acknowledge the international importance of Spanish history and letters that has given unique value to the work of such American authors as Irving, Ticknor, and Prescott.

In "The Spanish Anthology" by Dr. J. D. M. Ford we have had another striking proof that American scholarship in Spanish letters has lost nothing of its vigor since the days of Ticknor, while Professor Hugo Rennert's researches in the history of the Spanish stage constitute an achievement that is brilliant and unique. It may serve some purpose to compare, in a cursory way, Dr. Ford's "Spanish Anthology" and the definitive collection of "Las Cien Mayores Poesías de la Lengua Castellana"—The Hundred Best Poems in Spanish—by Menéndez y Pelayo, with the collection embodied in Mr. Kelly's "Oxford Book."

Both Dr. Ford and Mr. Kelly give us practically the same poets, who are represented for the most part by the same selections from their works. Thanks must be given the latter for including Talavera and his interesting "Dezir," which contains remarkable coincidences with the stanzas of Jorge Mandique "On the Death of His Father Don Rodrigo," who was known in Spanish annals as "the second Cid." Mr. Kelly declares this latter poem "an almost matchless masterpiece which retains an undiminished popularity after more than four centuries." To omit all the verses of Gómez Manrique and indulge in scornful words regarding his want of inspiration is not in accord with the later views of Spanish critics regarding the merit of this poet and battle-lord.

Garcilasso de la Vega meets a better fate in the "Oxford Book"; and the ten selections from Fray Luis de León quoted by Mr. Kelly, against the five given by Dr. Ford compare interestingly with the eight to which Menéndez y Pelayo assigns a place in his "Hundred Best Poems of Spain." It is curious to note that not any of these anthologists have thought it well to include the finest poem of Fray Luis, the lines "A Juan Grial."

With the noble sonnet "A Sevilla" and the *cancion* "Al Sueño," Dr. Ford gives a better selection from the poems of Herrera than the "Oxford Book" contains with its more pretentious odes. In quoting as anonymous the sonnet "No me mueve, mi Dios," ascribed variously to St. Ignatius Loyola, St. Teresa and St. Francis Xavier, Mr. Kelly avoids dangerous ground, but in ascribing the "Cancion á Cristo Crucificado" to the little-known Miguel Sanchez, he fails to indicate that for a long time it was included among the poems of Fray Luis de León.

The Spanish "Mystics" are represented by St. Teresa's "Vivo sin vivir" and by the "En una noche oscura," the "Cancion entre el Alma y el Esposo," and the "Llama de Amor Viva" of St. John of the Cross. The religious poets of later days are represented by the Portuguese Sister Violante Do Ceo, and Sister Ines de la Cruz, the Mexican, whose "Hombres Necios" proves her to have been among the foremost in the battle for "woman's rights." We miss, however, the exquisite poems of Sister Gregoria of Seville, whose "Celos me da un Pajarillo" is greatly superior to much that is included in the "Oxford Book." Fray Diego Gonzalez is

quoted for his "Murciélego Alevoso," but, while the fabulists-Samaniego and Iriarte are not overlooked, there is no mention of the unique "Fabulas Ascéticas" of their compeer Don Cayetano Fernández.

The two Moratins, Quintana, Espronceda, Campoamor, Nuñez de Arce, and Becquer are also in their niches in the "Oxford Book," together with the great ones we have named or passed over. Latin America is credited with Sister Ines, of Mexico. Cuba boasts of the elder Heredia, Gertrudis Gómez de Avelaneda and Ramon Domingo Perés. Boboga is represented only partially by José Asuncion Silva; one looks in vain for a mention of Olmedo, the inspired friend of Bolívar and the first of the poets of the Latin Republics; the fine Colombian lyricist Riccardo Carrasquilla is also omitted, as well as Gutiérrez González, who sang so nobly the praises of the natural beauty of his New Granada. Mr. Kelly has overlooked two other remarkable poets of Argentina, José Marmol and Olegario Andrade. He includes Rubén Darío, of Nicaragua, but permits the extraordinary omission of Andrés Bello, of Venezuela.

In quoting the living poets of Spain Mr. Kelly chooses Manuel and Antonio Machado, Francisco Villaespesa and Juan Ramon Jiménez, but he errs in his silence regarding the brilliant brothers, Serafín and Joaquín Alvarez Quintero, Luis Montoto, the poet of "Toros en Sevilla, Toros," and gives a strange exhibition of literary ingratitude in passing over Menéndez y Pelayo, a poet as well as critic of the finest order.

The making of anthologies is very much like the making of dictionaries; one is built up upon another, and the poet who happens to get in comfortably is rarely dislodged. We are glad of the new anthology Mr. Kelly has chosen for us. Its excellence proves that there is no reason why, given cleaner types and better paper, the old poets of Spain should not be very popular, as one hopes they may be in the pleasant pages of the "Oxford Book of Spanish Verse."

THOMAS WALSH.

REVIEWS

Letters of Mary Aikenhead. With Preface by Rev. P. M. MACSWEENEY, Maynooth. Dublin: Gill & Sons. 10s. 6d.

Sarah Atkinson's charming life of the writer of the many and varied letters that fill this portly volume shows that Mary Aikenhead was one of that numerous band of strikingly original personages who were ready made to be heroines or heroes of a thrilling novel or the life of a saint. For the vast majority the romance presentation has yet to be made, though "Fabiola," "San Celestino," "Lycadon," "Come Rack, Come Rope" and not a few others have shown us how it should be done. Mary Aikenhead's story affords rich material for such form, and the present publication of the natural outpourings of her mind on the subjects that were nearest to her heart should greatly facilitate it.

Her life was indeed romance, a poem of human as of holy interest. Born in the dark period of the Irish penal laws, of a Protestant father and Catholic mother, she witnessed in her twelfth year "the glorious pride and sorrow" of 1798. That she was reared a Protestant was a part of the sorrows of the period, but her father's reception into the Church a few years later was a sign that the light of Faith shone bright amid the darkness; and in her fifteenth year Mary Aikenhead followed it, and thereafter never faltered in her ascent of the lofty heights to which it led her. Her knowledge and love of the suffering poor in her native Cork inspired her to devote her life to their service, and Archbishop Murray's knowledge of her own character led him to select her as the Founder of the Sisters of Charity in Ireland. Her numerous foundations from 1815 to her death in 1858 of hospitals, orphanages, refuges and schools, in Ireland, England

and Australia, mark a varied story of manifold benevolence that the world's renowned philanthropists cannot parallel.

The difference between her work and theirs was in the spirit that informed it, and that spirit is beautifully revealed in the letters she wrote to her daughters and co-laborers, directing, inciting, consoling, sweetly correcting, breathing joy and hope from her bed of pain, and fusing her whole sisterhood into a holy mechanism for spiritual and corporal well-doing. Through their pages "we are ushered into the workshop where the great ship of Charity is being built; its every feature skilfully thought out by an ever-watchful mind; its every bolt and bar tempered in the fire of prayer and riveted in the bonds of obedience, till at last it is ready to sail upon the troubled waters, urged by Charity and piloted by Faith, bringing help and comfort to the outcast and afflicted."

These letters reveal the heart of a great Irishwoman, as human as she was spiritual, as wise as she was zealous and holy, a true daughter of St. Brigid. They are rich in direction and stimulus for all sisterhoods and religious and spiritual superiors, and should interest all who like to witness the inner workings of a great heart and noble mind. M. K.

History of Dogmas. Vol. II. By J. TIXERONT. Translated by H. L. B. St. Louis: B. Herder. \$1.50.

The second volume of Abbé Tixeront's "History of Dogmas," done into excellent English by H. L. B., is now off the press. The book is not only learned to an amazing degree; it is also intensely interesting. It analyzes the theological opinions of the major part of the fourth and a portion of the fifth century. This was a period of the great controversies. Though there had been theological discussions and heresies long before this time, yet none of them except Gnosticism disturbed the calm of the Church for a very protracted period. Now, however, a change took place. The peace of Constantine brought relief from many persecutions. Men gave themselves with renewed vigor and courage to study, and they gave much thought to the expression of dogma in the concepts and language of philosophy.

This labor was not slight. The danger of mistakes was not small. Mistakes were made. Heresies arose. The Church opposed them not only by the authority of her ordinary *magisterium* but by special Councils also. The result was a series of clear, decisive, accurate statements of many most important dogmas. These circumstances rendered Abbé Tixeront's task both easy and difficult: easy, because of the wealth of matter presented; hard, because the matter is subtle and readily misunderstood. The author, however, measures up to his task safely and fully. His book is witness of this. He traces the great heresies from Arianism to Pelagianism, shows their origin, their progress and final overthrow in clear, terse language. He is no less skilful in setting before his readers the orthodox doctrine for which the Church contended so valiantly. And though at times he has to deal with slight vagaries of individual Fathers, he always does so with the utmost reverence. His treatment of St. Augustine's view on absolute predestination *ante previsa merita* is an excellent example of the author's calm, critical, yet reverent method. He exposes both sides of the question, sets Petau against Franzelin, and then gives his own valuable opinion in a most modest way. The book is the product of a learned and devout soul and can be read with profit by priest and educated layman alike. R. H. T.

The Oxford Book of Canadian Verse. Chosen by WILFRED CAMPBELL. New York: Oxford University Press. \$2.00.

The compiler of this anthology found himself perplexed at the outset as to who should be considered Canadian writers. Are they those born and bred in Canada, those who have lived

for a time in Canada, or those who have dwelt in other countries, but written about Canada? Mr. Campbell is inclined to confine his selections chiefly to the first class, though he admits writers like the Duke of Argyll who was Governor-General for five years, and Bliss Carman, whose best work has been done in the United States. The book contains nothing but British-Canadian verse, composed since the fall of Quebec. As most of the matter in the volume is not of great poetical value, possibly the world could have worried along for a century longer without this anthology. Poems with the movement of Bliss Carman's "The Gravedigger," which begins:

"Oh, the shambling sea is a sexton old,
And well his work is done;
With an equal grave for lord and knave,
He buries them, every one"

or with the fidelity of William H. Drummonds' "The Wreck of the 'Julie Plante,'" a piece in dialect beginning:

"On wan dark night on Lac St. Pierre
De win' she blow, blow, blow,
An' de crew of de wood-scow *Julie Plante*
Got scar't an' run below,"

are not at all common in this anthology. The reader will observe that Mr. Campbell has devoted twenty-four pages to selections from his own writings. W. D.

Kikuyu; or, A House Divided. By Father BERNARD VAUGHAN, S.J. London: Burns & Oates, Ltd. 1 penny.

In our issue of February 14 we mentioned Father Bernard Vaughan's sermon in the Church of the Holy Name, Manchester, which had caused no little excitement in England, and of which extracts had been cabled to this country. It has now been published by Burns & Oates, and when we last heard from London three editions had been called for. It is in Father Vaughan's best style. It shows how Bishop Weston's appeal, reasonable and just as it would be, were he a Catholic bishop calling upon the Supreme Pontiff to judge between him and his adversaries, is most unreasonable in an Anglican calling upon the Primate of the Established Church of England. For the Establishment is dumb. If it pretends to speak it does so, not with the voice of the Catholic Church, but by permission of the State. "The Established Church is, as the *Saturday Review* reminds us, a 'human' institution, a 'national' institution as the *Spectator* describes her. She is, I may add, a parliamentary institution like the Education Department, and nearly as badly managed." Should she attempt to declare herself she could do so only as she has "for three hundred years been declaring herself that hers is the open door, and that on her benches and in her pulpits and at her communion-rails must be found room for all shades of belief."

The Anglican press does not approve of Father Vaughan, as our readers know. In its number of February 6 the *Guardian* speaks of his sledge-hammer style. Some thirty lines lower down it defends Maeterlinck, and tells its readers that "the Index is the silly business of silly old men." Father Vaughan has a sledge-hammer style. But he uses it to smash false systems; he does not descend to personalities. No doubt he has many opportunities. But we cannot conceive him speaking, say, of Convocation, as the *Guardian* speaks of the Sacred Congregation of the Index. And yet there are many who pretend that the Church of England has a monopoly of the amenities! H. W.

What Men Live By. By RICHARD C. CABOT, M.D. Boston: Houghton, Mifflin Co. \$1.50.

This book by a distinguished professor of medicine deals

with topics of vital interest to all men. The topics are work, play, love and worship. In discussing them the author, as a rule, displays rare good sense and says many things which are both consoling and illuminating. His chapters on work contain advice which even the wisest can take to heart with profit.

He is equally happy in many of his remarks about worship. It is consoling indeed to find a man of his profession speaking so frankly and earnestly about prayer. He should remember two things, however. Firstly, worship is not only a privilege. It is an inexorable duty. Secondly, the only answer to prayer is not, as he seems to imply, forgiveness of sin. If he examines his own life, he will probably come to the conclusion that there are other answers.

In speaking of marriage the author is not on safe ground. Though he personally believes in monogamy, yet he makes generous allowance for those who do not. He finds no final justification for it in that it is enjoined by Christianity. His reason for this lies in a fundamental misconception of the nature of Christian doctrine. Like a good "Modernist," he feels that "current interpretations of religion are subject to change, and may be modified by the conscience of a later generation." He proceeds to say that exclusiveness in marriage is contrary to the general trend of the times, and he thinks that "if every one willingly agreed to polygamous and polyandrous relations there might be no bitterness or jealousy," and it seems at least possible, he says, that any arrangement which suited parents might be made to suit children. They might not object to being brought up by the State according to the Platonic principle. This is dealing with the natural and positive divine law in a careless fashion indeed. Such statements are altogether out of keeping with the general trend of Dr. Cabot's thought. Moreover, if the conditions which he seems willing to tolerate ever obtain, Christian civilization, and probably every other civilization, are in that instant doomed to destruction. The author should ponder this, pray over it, repent of his words, and denounce the "trend of the times" which is opposed to monogamy. He would thereby confer a much-needed boon on American civilization.

R. H. T.

BOOKS AND AUTHORS

Kenedy is soon to publish a new volume of devotional papers by the Rev. Francis P. Donnelly, S.J., entitled "Watching an Hour, a Book for the Blessed Sacrament;" and Longmans, a volume of essays by Wilfrid Ward called "Men and Matters."

"The Heart of the Moor," a recent book by Beatrice Chase, a new Catholic author, is not, as the hasty reader might infer, a psychological study of Othello, but a novel the reviewers are praising. "It creates," an English correspondent writes us, "an epoch in Dartmoor novels, for we have, hitherto, been in the hands of Eden Phillpots and Company, who write coarse and even obscene stories which are vastly annoying to those of us who live here and who really know the Moor and the people. 'The Heart of the Moor' is also an attempt to carry the ideals of noble love, pure marriage and the sanctity of motherhood, together with the existence of God as love, among those who do not read a religious novel or one by a professedly Catholic writer."

"Das Cölner Wirtschaftsgebiet," by von Dr. Otto Hommer, is the tenth volume in a series of "Social Study Trips." In place of introducing the reader to the marvels of architecture and art, or to scenes famous for their historic associations, the authors of these booklets acquaint the student with all the economic, social and industrial features of the cities or

districts with which they deal. Thus in the present number we are familiarized with the social work carried on in Cologne and its industrial surroundings. Particular stress is placed upon the relation of certain natural facilities with the consequent economic developments. The price of the volume is one mark. It is published by the Sekretariat Sozialer Studentenarbeit in M. Gladbach.

Canon Augustus Jessopp and Sir John Tenniel died recently in England. The former was an Anglican clergyman whose "Coming of the Friars" and "One Generation of a Norfolk House" are two books that won commendations from the Catholic reviews. The latter was for fifty years the chief cartoonist of *Punch*. When that paper's attitude toward the "Papal aggression" insanity of 1850 forced Richard Doyle, who was a Catholic, to resign his position as cartoonist, Tenniel proved his fitness for the post by drawing a picture entitled "Lord Jack the Giant Killer," showing Lord John Russell armed with the sword of truth and justice attacking Cardinal Wiseman who was defending himself with his crozier. Sir John Tenniel will be more pleasantly remembered, however, for illustrating so admirably those immortal nonsense books, "Alice in Wonderland" and "Through the Looking Glass."

"Love's Lantern" is the title of the following verses which Mr. Joyce Kilmer contributes to the *March Century*:

"Because the road was steep and long
And through a dark and lonely land,
God set upon my lips a song
And put a lantern in my hand.

"Through miles on weary miles of night
That stretch relentless in my way,
My lantern burns serene and white,
An unexhausted cup of day.

"Oh, golden lights and lights like wine,
How dim your boasted splendors are!
Behold this little lamp of mine;
It is more star-like than a star!"

Catholics who are aware of the important step Mr. Kilmer has recently taken may discern in the foregoing lines a mystical beauty that will escape the careless reader.

The London *Times' Literary Supplement* has these words of praise for Mgr. Robert H. Benson's latest novel: "'Initiation' is at once a sermon and an interesting study of men and women. He has a way of making his point without distorting his evidence—which is a feat not always achieved by the writers of thesis books and plays. The point of 'Initiation' is that suffering, inevitable in human life, cannot be seen as good and turned to good either by defiance or by cowardly submission. It must be accepted as part of the order of the world—an order which for Monsignor Benson means, of course, the will of a beneficent Providence. He shows us a very attractive young man, Sir Nevill Fanning, a pagan at heart although born a Catholic, passing by various stages from hatred of the thought of suffering to a strong acceptance of the more than common measure of it that fell to his share. The sins of his father had doomed him to an early and terrible death; but first he must endure the shattering of his earthly ideal in the girl he loved. The boy himself, though not of a very subtle nature, is a consistent and individual character. Finer work is shown in the handling of the frantic egotist whom he wanted to marry—a woman whom we do not remember to have met in a novel before, though she is not as rare as she should be in real life; and finer

still in the 'psychology' of Nevill Fanning's aunt, whose beautiful nature shines in every chapter of the book. Monsignor Benson has written nothing profounder and more sensitive than his description of Aunt Anna's conquest over her jealousy of the God to whom Nevill turned, rather than to herself, for his support in the last dreadful months of his life. We must add to the list, too, one of the most lifelike small boys ever drawn. Nothing, in fact, is twisted, either in character or incident, for the sake of the moral; and though Monsignor Benson has certain little tricks of writing that lose their effect with familiarity, the book has all the intensity and the intimacy of his best work." "Initiation" has just been published in this country by Dodd, Mead & Co.

Many of our readers will be interested to learn that the Catholic University of America and the Catholic University of Louvain, having jointly undertaken, two years ago, the publication of the "Corpus Scriptorum Christianorum Orientalium," are pushing on steadily with this vast work. The enterprise was begun in 1903 by Dr. Chabot, of Paris, who determined with the cooperation of various scholars to do for all the scattered documents extant in Syriac, Coptic, Ethiopic, Arabic and Armenian what Migne did for Greek and Latin Patrology. More than seventy volumes of the "Corpus," either texts or translations, have already been published, but so numerous are the Oriental texts stored away in the world's great libraries that more than 900 volumes will be printed, it is estimated, before the work nears completion. The prominent part that the Eastern Churches took in the theological disputes of the early ages of Christianity, the primitive elements they have preserved in their liturgies, and the value of their commentaries on the Scriptures make the "Corpus" indispensable to all who have first-hand investigations to carry on in those fields. The collection will be a noble monument to Catholic scholarship. Dr. R. Butin, S.M., of the Catholic University, Washington, will give enquirers full information about the work.

BOOKS RECEIVED

M. H. Gill & Son., Dublin:

Letters of Mary Aikenhead. 10s. 6d.

G. P. Putnam's Sons, New York:

Horace Blake. By Mrs. Wilfrid Ward. \$1.35.

Longmans, Green & Co., New York:

Vices in Virtues and Other Vagaries. \$1.20.

Henry Holt & Co., New York:

When Ghost Meets Ghost. By William De Morgan. \$1.60.

Macmillan Co., New York:

The Treasure. By Kathleen Norris. \$1.00.

Houghton, Mifflin Co., Boston:

The Wolf of Gubbio. A Comedy in Three Acts. By Josephine Preston Peabody. \$1.10.

Oxford University Press, New York:

A Century of Parody and Imitation. Edited by Walter Jerrold and R. M. Leonard.

Chas. Scribner's Sons, New York:

The Religion of Israel, an Historical Study. By Henry Preserved Smith. \$2.50; Hebrew and Babylonian Traditions. By Morris Jastrow, Jr., Ph.D. \$2.50; Moral Leadership and Other Sermons. By Leighton Parks.

Latin Publication:

B. Herder, S. Ludovici:

Compendium Theologiae Dogmaticae Auctore Christiano Pesch, S.J. Tomus IV. De Sacramentis. \$1.60.

Pamphlets:

Fr. Pustet & Co., New York:

The Relation of the Catholic Church to Education, Arts and Sciences. By Rev. Dr. Raphael M. Huber.

Catholic University Bulletin, Washington:

The Seventh Centenary of Roger Bacon, 1214-1914. By Fr. Paschal Robinson, O.F.M.

Joseph Berning, Cincinnati:

The Monk's Pardon. A Dramatization of Raoul de Navary's Novel of that Name. In Four Acts. By J. Herman Thuman; The Robbers of Mt. Kulm. or The Power of Faith. In Five Acts. Translated by Anthony Dittrich.

EDUCATION

Catholic Teachers for Catholic Schools

Going over, with an associate, the recent discussion in Washington and elsewhere of the impudent representations made to President Wilson by the editor of the *Protestant Magazine*, because the former happened to have a Catholic Private Secretary, the conversation by some whimsical chance led to a phase of educational policy sometimes little heeded by Catholics. Briefly, the development of our chat led to these considerations:

In this day and generation when the question of Catholic education has been so persistently agitated, and the duty which devolves upon parents of sending their sons and daughters to Catholic colleges has been so repeatedly pointed out to them, it is to be deplored that some of these institutions, while catering for Catholic students, are considerably wanting in the spirit that should characterize a Catholic school. Besides fidelity to the highest ideal and staunchness in the faith this spirit connotes *zeal*; such zeal as will exercise a vigilance over even so subtle and intangible a thing as atmosphere, by which young people are as substantially affected as by companions or books. There are many things that militate against the quality of atmosphere. That which comes most readily to mind, perhaps because it is the most conspicuous and the easiest to remedy, is the employing of Protestant, or at least, non-Catholic professors, a practice not nearly so infrequent as its inconsistency with Catholic purposes would lead one to suppose.

Until the last Protestant teacher leaves the last Catholic institution that harbors him, it will always be a cause of wonder to loyal Catholics that such a state of things exists. When one considers that in many "non-sectarian" schools, it is only necessary for a candidate for the teaching profession to hear a name that marks him or her for a "Papist" to insure that candidate's rejection, the wonder grows that we still have Protestant professors instructing Catholic youth in Catholic colleges, while Catholic teachers are either without appointments, or are holding positions inferior to their qualifications.

It is to be feared that a mistaken idea obtains, that it is well for us to be broad, even in matters where broadness is near kin to laxity. A Protestant professor of mathematics or penmanship is a hindrance to the growth of Catholic atmosphere, but there is no position in which he is so out of place as in a history course. It were not rash to say that, next to philosophy, there is no subject in the college curriculum of such vital importance as history. It is during those years, rather than earlier, that it is so strong a factor, making for sound judgment and power; when those potent weapons, facts, and the reasons for things are being stored away for future use. In no subject is there so great an opportunity to distort the truth concerning the Church in her many and varied relations in every period of world history. It must be patent to anyone who thinks that a study of European history, medieval and modern, from a manifestly Protestant text-book expounded by a Protestant professor, is in grave danger of being defective. We do not blame the professor. He labors according to his lights. But why try to kindle a Catholic fire with a Protestant torch? With the best intentions in the world, he, after all, can view the Church only as an extern. The action of the Church in national affairs, the relations between the Papacy and monarchs, are merely so many political intrigues, of no more importance to him than Napoleon's continental maneuvers. Such teachers and teachings constitute one of the grave reasons for condemning secular schools, yet we have known them to flourish in professedly Catholic institutions.

It is said that these professors say nothing that could be offensive to Catholics; but this is not the whole of the matter. Often the fault lies not in what is said, but in what is left

unsaid, both in the text and by the professor. An author is careful to balance every virtue of Voltaire's that he can muster against the smallest number of vices he can consistently name. But mere bald statements are made about the Church, the Jesuits, the Popes, with seldom if ever any explanatory or justifying circumstance.

Young students who have never covered the ground before, and who have, at best, only vague notions about the Church in the middle ages, or in modern ages either for that matter, are not in a position to take a man's measure in regard to his attitude of mind in such subjects as these. They pronounce him "broad" or "fair," through ignorance. Besides, the necessity for so judging places a student in a false position. He or she is constantly in a defensive attitude of mind, which, however commendable in debate, is out of place in the class-room.

We hear such remarks as this: "It is good for the student to hear the other side," or "to hear both sides." We find it difficult to determine what is meant by the "other side," unless it be the side whose energies are chiefly expended in maligning the Church, or at best ignoring her. It seems a strange, if not blasphemous, anomaly that there should be Catholic institutions which afford an additional opportunity to that occupied by press, literature and text-book, to expound to Catholic students this anti-Catholic view of history and life.

Knights of Columbus Scholarships

AMERICA has received from Monsignor Shahan, the Right Reverend Rector of the Catholic University, Washington, the following copy of the call for applications on the Knights of Columbus Graduate Scholarships at the University. We publish the call to do our share in bringing the knowledge of this munificent foundation to every part of the Catholic Church in the country:

The fifty graduate scholarships founded in the Catholic University of America by the Knights of Columbus are now open, where practical, to competitive examination.

I. Only young laymen who have obtained the degree Bachelor of Arts, Bachelor of Science, or a corresponding degree are eligible to these scholarships. Bachelors of Law must have previously obtained the A. B. degree.

II. Applicants must be, by preference, Knights of Columbus, or sons of members of the Order, and must contemplate going on for the Master's or Doctor's degree in the schools of philosophy, sciences, letters, or law.

III. These scholarships furnish board, lodging and tuition during the time prescribed for the aforesaid degrees. All other expenses, laboratory fees, etc., are at the charge of the student.

IV. Forms of application may be obtained from Right Reverend Thomas J. Shahan, D.D., Rector of the Catholic University. These forms call for the full name of the applicant and correct address; place and date of birth; accurate record of primary school, high school and collegiate education. The candidate should also state the principal study which he desires to take up.

V. The candidate must present three certificates: (a) From the Grand Knight of his Council attesting his right to compete; (b) from his parish priest attesting good moral conduct; (c) from the president or secretary of his college attesting the graduate degree received.

VI. Applications will be received by the Rector of the University until April 1, after which date the exact time, place and conditions of the examination will be communicated to all eligible applicants.

VII. Graduate students of the current year may take the examination, but must have obtained the requisite degree before entering the University.

VIII. The successful candidates must present themselves at the University on the opening day of the scholastic year, September 29, 1914.

SOCIOLOGY

Parents, Children and the True Religion

A number of clergymen, meeting somewhere in Illinois, passed a resolution to the effect that every American child has the inalienable right to be taught the religion of its parents. They had an end in view; the resolution seemed a means to the end, and so they passed it. Yet had there been one among them with a knowledge of elementary ethics, he could have pointed out the many errors it contains. In the first place a child has no formal rights but radical rights only, which become formal as the child, growing up to maturity, becomes able to understand their titles, and to have a reasonable will, based upon that understanding, to enforce them. This is so universally understood as to form part of the law in every land, which fixes the age for one to pass from the condition of pupillage, wherein his rights are still but partially recognized, into the full use of them. Moreover, if the child has the right in question, he must be able to enforce it; for a right that can not be enforced is, at best, a suspended right, and may become practically no right at all. On the other hand, the supposed right to be taught the religion of one's parents is necessarily active at the earliest dawn of reason. Against whom will the child of five or six years enforce his right? Evidently against his parents, summoning, if necessary, the civil power to assist him. The idea is absurd. Again we are told the right is inalienable. If so, it comes into the same category as the right to life and the means of preserving it. The enforcing of it would become obligatory, unless it came into collision with some higher right, or could be subordinate to some higher good, conditions inconceivable if religion be rightly understood. But suppose one parent to be an Episcopalian and the other a Presbyterian, the child would be obliged to enforce its right to be taught both religions, to be taught contradictions, which is also absurd. It is the American child that has this inalienable right. This may mean that the right is a consequence of the child's Americanism. But this is not inalienable. One may renounce it and become a Mexican citizen, for instance. How then can it be the foundation of an inalienable right? Besides, as an American the child is under a constitution that abstracts from all religions. Hence, so far is its Americanism from giving it an inalienable right, that it does not even give it a constitutional right in the matter. Besides, the resolution is absolutely general. Accordingly, the American child has an inalienable right to be taught Confucianism, Buddhism, Judaism, Mohammedanism, Spiritualism, Christian Science, Mormonism, Positivism, Agnosticism, Methodism, Episcopalianism, Ethical Culture, or any other according to the opinions of its parents; and, if after its birth, they should change, say, from Episcopalianism to Mormonism, it would lose its inalienable right to be taught the former, and acquire an inalienable right to be taught the latter—a contradiction in terms. Indeed, an inalienable right of which the matter depends upon chance, accident, or the whim of another is as clear a contradiction in terms to those who will pause to weigh their words and clarify their ideas.

Though the child is incapable of actual rights, it is not therefore unprotected. The obligation of parents to teach their children the true religion as far as they can, like all their other parental obligations, arises out of the natural law. It receives its perfection from supernatural revelation and binds them in the sight of God, to Whom they will have to render an account of their discharge of it. It is, moreover, chief among those obligations. The child is born into this world with a supernatural destiny to be attained only in heaven. It has, therefore, the radical obligation of using the means to attain that destiny, namely, the practice of religion. This obligation develops as the child's intellectual life develops; and parents are, therefore, strictly bound to see that its knowledge of the

obligation and its familiarity with the means of discharging it grow together with that development. Hence we can see that, besides their obligation to know and practice the true religion in order to attain the end of their creation, parents, as such, have an additional obligation in the matter, since God has put into their hands, in no small measure, the eternal fate of their children. In a very real sense we may say that their obligation as parents is graver than their obligation as individuals. If, as individuals, they chose to be ignorant of the true religion, or to refuse to practise it, they alone will have to bear the penalty; if, as parents, they do so, they involve, as far as they can, their children in their ruin.

We say that parents are obliged to teach their children the true religion as far as they can. Every parent must teach the child those truths that are certain to all, either because they are perceived by the simplest exercise of reason, or because they have the authority of the consent of all mankind from the beginning. Such are the existence of God the Creator, and our obligation as creatures to serve Him and the reward or the punishment that await us in a future life according as we discharge our obligation or ignore it. Christians are bound to teach their children the great truths of Christianity, the Fall of Man, the Redemption by Christ, the Incarnation, the Trinity, Baptismal Regeneration. Catholics are bound to teach the whole revealed religion received from Christ through the infallible Church. Protestants are not bound to teach their own forms of Christianity; because no Protestant, Methodist, Baptist, Episcopalian, can say that the specific differences that distinguish his religion from others, are truths; consequently, he can not claim that they belong to the service of God. But he ought to reflect that, from his obligation to teach the true religion, may be deduced the great probability, to say the least, that God has not left the world without the means of discovering that true religion; and should set to work seriously to study the question. To guide him in the matter we may lay down this self-evident principle, that God does not go backward in revealing Himself to man; hence the true religion is not to be found by dropping all matters in dispute among the many sects. This would throw the world back on merely natural religion; while all admit that Christianity, as a revealed religion, was a great advance on natural religion. Indeed, one who examines the matter carefully sees that for the human race there never has been a religion purely natural. One way or another, the primal revelation of God and of the Redeemer who should reconcile man to Him, has permeated the errors of fallen man. Hence the true religion and the definite Christian religion, practical, not speculative, authoritative for every individual, not a matter of choice, are identical. With this to guide him, no parent, anxious to teach the children the true religion, need remain long in doubt as to where it is to be found.

H. W.

NOTES AND COMMENTS

Those responsible for what is printed in the *American Economist*, a review that is published weekly by the American Protective Tariff League, doubtless have no desire to wound the religious susceptibilities of any of the paper's readers. Therefore we need but call to the attention of the League's officers and managers a very objectionable cartoon that appeared in the *American Economist* for February 20. The drawing represents the "American Farmer" tied to the cross of "Free Trade." As the picture for obvious reasons must be highly offensive to whole classes of the review's subscribers, we are confident that suitable apologies will now be made by the publishers of the *American Economist*, and that a more watchful eye will be kept in future on the cartoonist's pencil.

Just at present a number of good people are disturbed by an item in a daily paper to the effect that "The Imitation of Christ"

is on the "Index." There is no need of alarm. Kempis is not, never was and never will be on the "Index." The book which is banned is "The Imitation of Christ" as interpreted by Castellio. The interpretation is bad and for that reason alone the book is prohibited. If a man were to issue a Bible with the sense perverted to such evil purposes, the volume would be placed on the "Index." No one would therefore say that the authentic Bible was or is prohibited to Catholics. Here is the case in a nutshell. Apply this to Castellio's interpretation of Kempis. But why will intelligent people persist in indulging in hysterics over newspaper items concerning Catholic doctrine and polity? Fallible in all things, secular papers are doubly fallible in regard to the Church. Fitter mediums of enlightenment on Catholic matters are easily found.

The fad and fancies of "Feminists" are growing apace. These progressive ladies are now refusing to adopt the names of their husbands. To do so would weaken their personality, and that must be preserved at all costs. Recently a newly-married "Feminist" summed up the judgment of her class by saying: "To take another name would be forcing my friends to think of me in an entirely new set of symbols. This would weaken personality by confusing the visualizations which result from the pronunciation of names." The names of the children are a matter of small importance. Some may bear the father's name, others the mother's name. "Feminists" will take heart from the attitude of the Anglican bishops who, according to press despatches, look with favor on the elimination of the word "obey" from the marriage service. The inspired St. Paul has little authority in certain circles. Another long stride toward the disintegration of the unity of the family has been taken. Moral anarchy is nearer at hand. Women will be the chief sufferers.

The Guarantee Trust Company of New York has announced an arrangement with the Life Extension Institute by which its 450 employees will receive from that company life extension services. This means that health examinations with a view to prevention of illness, and educational service to guard the health of the employees, will be provided free of cost. The news item has the addition that "this is the first business institution to adopt the new life-saving service, organized by the Life Extension Institute, with which ex-President Taft is associated in an advisory capacity." This may be true of the United States, but the practice has been long in vogue among the St. Vincent de Paul societies and Catholic social institutes of Belgium and Italy. It was, moreover, common among the guilds of the Middle Ages—those ages that are still so "dark" to modern enlightenment.

The Census Bulletin takes note of the mother tongues as well as the nationalities of immigrants. In 1910 New York's people of foreign birth or parentage formed 70 per cent. of its population. The bulletin divided these into four groups: Italians 12 per cent., Germans 18, Yiddish and Hebrew 19 and "English and Celtic" 21. We wonder where the Slavs are, and who the "English and Celtic" are. We presume that at least twenty out of the twenty-one in the "English and Celtic" group could be correctly set down as Celtic, although English is the language in which they express it. It is estimated that New York to-day has 1,142,000 of the "English-Celtic" group, 1,013,000 Hebrews, 989,000 Germans and 646,000 Italians. Where are the old Americans, the sons and daughters of the Revolution? They are vanishing, because, while the immigrants propagate families, they, as a rule, do not.

It is noteworthy that French immigrants give no trouble to our law-makers. They do not come. France has none to spare.

She has not citizens enough for her own needs. Makers of our immigration laws should note this, for we should be in the same position except for immigrants. Nearly two million French families, or about one-sixth of the whole, have no children. There are three millions that have but one child, one and a half millions with two, one million with four, and half a million with five. Births did not fill the gaps of death, and the births in wedlock were lower than the general percentage, a fact of sinister significance. But in Brittany and other districts where the Faith is vigorous the rate was normal or higher. Dechristianization in the schools has reacted on the fundamental virtues in the way that was to be expected. It is destroying the life as well as the morals of the nation. Christian teaching and practice are the counterbalance. Here, as in France, like causes produce like effects.

The South Carolina House of Representatives, on demand of the Governor who has been so violently rocking the ship of State, has passed a law prohibiting white teachers for colored schools. The *Charleston News and Courier*, the *Columbia State*, and the best papers and people in the community are opposed to such unjust and injurious legislation. It appears that even a majority of the representatives share this view, but are afraid of the cry that the Governor knows how to raise in their constituencies. For the same reason they will probably pass two other bills which are before them, one limiting the acreage that negro farmers can acquire, and another prohibiting the employment of negroes in factories, except in menial positions that whites refuse. Negro farmers have been rapidly acquiring ownership of lands on which they work, while the whites have been losing or leaving them. Hence the legislation to protect white laziness and punish negro industry. It is clear that such laws are not only flagrantly unjust, but a menace to the industrial progress of the State. They are also an admission of the whites' industrial inferiority. As long as this lasts, special privileges and unjust discrimination may promote political dominance, but not superiority.

There has been a little storm at Pennsylvania University. Some of the professors had been teaching wild doctrines, subversions of all morality and law, as professors are wont to do in such institutions. When the authorities mildly disapproved the professors grew indignant. They would submit to no curtailment of their academic freedom. Repression of free speech, no matter how shocking, was destructive of originality. Apparently, the more they shocked, the more original they were. The "Alumni Register," on the part of the Trustees, submitted that they should stand for sound thought and a guarded education, and if professors could not do what they were paid for, they should resign. The undergraduates, however, championed "academic freedom," for the fine educational reason that the more revolutionary the doctrines the more interest they evoked. The revolutionaries were neither repressed nor silenced. They continue to teach as subversively as they please; and the "storm" only increased their audience. Catholics who frequent such institutions or think of entering them had better take notice of this. They can get just as good a law and medicine course at Georgetown or Fordham, without intermixtures of educational anarchy.

The New Home of St. Peter's Club, Jersey City, which Bishop O'Connor dedicated recently in presence of 7,000 men, is considered the finest club-house in New Jersey. The club was organized for the Holy Name Societies by Father Mulry, S.J., rector of St. Peter's Church and College, and the building of this fine gymnasium and club-house was the result. Fitted with every variety of recreative appliances, mental and physical, it eliminates excuse or necessity for Catholic young men to fre-

quent the Y. M. C. A. or other sectarian institutions. The complete club-house is more than a safeguard. It can be made a nursery of varied Christian activities, and our Catholic societies everywhere, whether the Holy Name Society, the Knights of Columbus, the Hibernians or others, could not do better for themselves and their purposes than imitate St. Peter's Club, and make the erection of such a building their immediate objective. With little qualification it may be said: After Church and School comes the club-house.

On February 22 the Archbishop of San Francisco laid the cornerstone of the Young Men's Institute and Donohue Library Building. A good many years ago Mrs. Peter Donohue left in her will a sum of \$100,000 to provide a Catholic library for San Francisco. It was soon perceived that the amount was insufficient for a building and equipment worthy of the name and for an endowment for maintenance, and so the capital was allowed to accumulate its interest. Shortly before the great fire of 1906 the matter was taken up afresh, but that calamity put a stop to the project. The diocese was too busily engaged in restoring what it had lost to enter upon a new undertaking.

For years too the Young Men's Institute of San Francisco had in mind the erection of a hall worthy of this excellent organization. Their plans too were changed by the fire. A couple of years ago it occurred to the Archbishop that the two ideas should be united and that he would find in the Institute a body of responsible men to carry out and perpetuate Mrs. Donohue's designs. The Institute fell in with his views and raised funds by means of stock issued to its members. An excellent site was obtained on Oak Street near Van Ness Avenue, close to the new Civic Centre, and Mr. William Shea prepared the plans of a handsome Ionic building which will accommodate the Donohue Library of 30,000 volumes on the ground floor, the Institute headquarters, reading rooms an athletic department, swimming pool, the headquarters of the Young Ladies' Institute, a sister society, council halls with all the offices desirable for the management of such a building and the comfort of its occupants. The building will be ready for opening early in the Autumn.

The New York Diocese has just lost a noble priest by the death of Rev. Malick Cunnion, rector of St. Raphael's Church. Born in 1855, he was graduated from Manhattan College in 1874, and ordained to the priesthood in 1879. During the thirty-five years of his priesthood Father Cunnion was a conspicuous figure amongst the clergy of the city. Civic and religious movements for the betterment of the poor and unfortunate had his consistent sympathy and support. He leaves behind him the record of a life well spent in a holy cause.

The Rev. Jeremias F. X. Coleman, S.J., died at St. Ignatius' rectory, New York, on February 24. Born in Brooklyn, August 20, 1851, he entered the novitiate on the completion of his education. From the very beginning of his training he displayed earnest piety and unbounded zeal. As a youth he determined to devote himself to the Indian missions; but his superiors felt that for a time at least, his field of activity was nearer home. Soon after his ordination he began his career as a parish priest. All who were brought into contact with him pay tribute to his loftiness of purpose and unstinted devotion to his labors. Poor and rich alike were the objects of his pious solicitude. He was no respecter of persons. His zeal reached out to all. His single aim was to save souls. Boston, Troy, White Marsh, Frederick and distant Jamaica bear witness to the truth of this. For the last seven or eight years Father Coleman had been a patient sufferer. His death was like his life, full of faith and confidence in God.

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CHRONICLE

Home News.—The President has completed the first year of his administration. His achievements in domestic concerns, though not entirely satisfactory to all, are compelling the admiration of the great mass of the people. He is directly responsible for eleven important constructive enactments. This is a record unequaled by any Executive dealing with similar problems. True, for the past five years the people have been prepared for two of the most important laws: the tariff and the currency legislations. Nevertheless, the credit for their passage is due to the tact and persistence of the President. His foreign policy is still on trial. It is not meeting with entire favor from statesmen. Judgment on it seems to be premature. Little is known of his plans. The test in this matter is to come. The Mexican problem, the Japanese immigration question, the question of the restriction of immigrants, the Panama tolls difficulty, all of international character, are yet to be solved. The President's attitude on these matters will furnish a real test of his ability. At home he faces problems almost as serious as any already settled. The anti-trust program, the relation of the Interstate Commerce Commission to railroad securities, the Rural Credits Bill, are of the utmost importance. The President is still on trial. So far he has passed through the ordeal well enough to retain the respect and confidence of the people.

The program of the Federal Industrial Relations Commission has just been outlined. Sitzings will be held in the principal industrial centres with the view of obtaining information useful for Congress. Inquiries will be made concerning irregularity of employment and the

A Federal Probe

means of ending such irregularity. Ways of increasing production through scientific management and through the activities of trade unions and employers' associations will also be discussed. Particular attention will be given to the consideration of methods for the maintenance of harmony between employers and employees. The Commission can accomplish great good by furnishing facts which will prevent the framing of useless or vicious bills. To ensure both efficiency and good favor its members should resist all appeals to act as mediator in disputes. Once the Commission is drawn into controversies national or local, it will bring on itself suspicion and distrust with the consequence that laws made in accordance with its findings will not meet with whole-souled acceptance.

The Panama tolls problem has entered upon a new phase. On Thursday the President appeared before Congress in joint session, and pleaded for the repeal of the provision which grants exemption from tolls to American coastwise vessels. He argued that the exemption was a mistaken economic policy, in plain contradiction of the treaty with Great Britain and asked for the repeal in support of his foreign policy. This attitude has aroused vigorous though not extensive, opposition. The opponents of the repeal remind the President of his pre-election pledge and accuse him of inaccuracy in stating that outside the United States our policy is universally pronounced a violation of treaty. The latter criticism seems just. Some eminent English jurists defend our position and recently the Chief Justice of Canada said:

The Tolls Problem

I was present at the Canadian Club, Ottawa, when a distinguished member of the American Bar was the speaker. He chose for his subject the Panama Canal Tolls; and let me assure you that when he had finished his calm, logical exposition

of that question, there was not a man present who did not feel satisfied that there were two sides to it.

Despite the opposition it is felt that the repeal measure will be carried. No doubt the effect will be good, especially in England. Maybe England will be led to reconsider her refusal to participate in the Panama-Pacific Exposition.

The death of Benton, a British subject at Juarez, is still occupying public attention. The British Foreign Office acting with admirable patience and restraint, requested our Government to make an investigation. A committee was appointed for this purpose; but Carranza re-

The Benton Case

fused to allow it to act. He has promised to look into the matter himself and report the result. An air of mystery hangs round the whole case. One report has it that Benton who was unarmed, was shot down in Villa's office. Villa himself claims that Benton was tried by court martial, convicted and shot in accordance with the custom of war. This report is not given entire credence. Some statements made in connection with it do not appear to square with the known facts. Meantime there is much indignation over the hanging of one American citizen by Mexicans and much alarm over the mysterious disappearance of others. The situation, never very bright, is growing more sinister. England has made a request for the protection of a subject in Chihuahua and arms have been shipped to the American embassy. The outcome is hard to foresee. Some advocate intervention. All classes of Mexicans are opposed to this. Those Americans who will be called upon to bear the hardships of war, stand firm with the President in his policy of "watchful waiting." Evidently some action must be taken. The United States has large interests in Mexico. At the close of the Diaz administration there were 30,000 American citizens resident in the republic and 100,000,000 American dollars were invested there. Whatever else the future may bring, it is to be hoped that war will not eventuate.

The Governor of New York is using "the thunder" of the national conference on unemployment to good advantage. On March 1 the conference suggested a government labor bureau under the Department of Labor, with exchanges throughout the country.

A Wise Measure

Governor Glynn has embodied this suggestion in a special message to the State legislature. The message advocates the addition of a Bureau of Employment to the State Department of Labor. The director who will be chosen by examination, is to be a man of "recognized executive and managerial ability and technical and scientific knowledge upon the subject of unemployment." There is to be an advisory committee composed of prominent employers and representatives of labor, appointed by the Commissioner. Public bureaus presided over by a superintendent are to be established in various places designated by the aforesaid person. Each bureau is to have

a department for men and another for women and children. Despite a few minor drawbacks in this plan, its effect will be beneficial. Help will be administered to the unemployed scientifically and continuously. Thus deserving men will have a chance of earning a living.

Austria-Hungary.—The aged Austrian Cardinal Johann Baptist Katschthaler, Prince Archbishop of Salzburg, died in that city on March 3. Born May 29, 1832,

Death of Cardinal Katschthaler at Hippach in the Zillerthal, he was ordained to the priesthood in 1865.

In 1862 he became a member of the theological faculty at Salzburg, and twelve years later taught at the University of Innsbruck. Thence he was transferred to the Salzburg cathedral chapter and received likewise the directorate of the seminary. He was consecrated titular Bishop of Kybistra in 1891 and the following year was made provost of the cathedral chapter. In 1900 he was raised to the dignity of Prince Archbishop of Salzburg, and three years later was honored with the cardinal's hat. To his activity as a theological and homiletic author we are indebted for a work on dogmatic theology in four volumes, and for a series of printed sermons and addresses.

The trial which had been in process since December 29 at Marmaros-Sziget against fifty-five Ruthenians accused of trying to stir up rebellion against Austria-

Trial of Ruthenians Hungary has resulted in the condemnation of thirty-two of the accused.

The heaviest sentence was passed against the orthodox Greek monk of Mount Athos. Under pretence of proselytizing the Ruthenian farmers and bringing them into the orthodox Greek church, he sought, it is said, to incite them against Austria-Hungary and bring them over to Russia. He was condemned to four and a half years' imprisonment. The remaining prisoners received sentences ranging from six months to two years and a half.

China.—In a letter written to the *Catholic Times* Father Kennelly tells how Father Rich, a Jesuit missionary of the Shanghai district was murdered by brigands

The Murder of Father Rich on January 25, in the city of Lungan-chow. While Father Rich and three other priests were making their annual retreat at the mission house, a large band of robbers under "White Wolf" invaded the city, attacked the mission, pillaged, and set it on fire. Three of the priests were taken prisoners and treated cruelly, but Father Rich was allowed to remain on the mission property. He was shot dead, however, by two of the bandits as he came out of the church. The "White Wolf" subsequently set free his three captives and expressed his regret at the murder of Father Rich. As all the mission buildings except the church were burned to the ground the work of the Lungan-chow Fathers will be badly crippled for some time. So even to-day the Catholic missionary in China can successfully aspire to martyrdom.

Canada.—The death is announced of the Hon. Charles R. Devlin, Minister of Colonization, Mines and Fisheries in the Quebec Provincial Government. He belonged to the Liberal party and sat in the Dominion Parliament from 1891 to 1897. He was a valiant champion of

*Death of Hon.
Chas. R. Devlin*

the French Canadian; and when Sir Wilfrid Laurier sacrificed their rights in Manitoba to political convenience, voted against his leader. In 1897 he went to Ireland as Canadian Commissioner, and in 1903 entered the Imperial Parliament as Nationalist member for Galway City, holding the seat till 1906, and at the same time was Secretary of the United Irish League. In 1906 he reentered the Dominion Parliament, and the following year passed to the Quebec legislature and the Gouin Cabinet, where he remained till his death. His eulogy is summed up in these few words: He loved justice and hated iniquity. He put his religion before his politics. He died poorer than when he entered public life. Shortly before his death he said that what gave him greatest satisfaction in his career was his vote against the Manitoba betrayal. Five thousand people, including many of the chief personages of Canadian public life, flocked to his funeral in the little town of Aylmer, his native place.

Ill health has compelled the Hon. F. D. Monk to resign his seat in Parliament and retire from public life. Though of the opposite party, he holds the same views as did Mr. Devlin regarding the rights of the French Canadians and the Manitoba schools, of which he has been the earnest advocate. Gradually he drew near the Nationalists, and with Henri Bourassa led the Nationalist campaign in 1911 in favor of the Conservatives, in view of Mr. Borden's promise to submit his naval policy to the people. After the victory he entered the Borden Cabinet, but withdrew when Mr. Borden used the plea of urgency to attempt to pass the Naval Bill absolutely, without regard to his pledge. The *Star* remarks that curiously enough the Liberal Senate threw out the Bill on the same grounds. One would rather have thought it curious that a violated pledge did not unite all who had accepted it, whether Nationalists or Liberals, against the violators. But not all the so-called Nationalists were such as F. D. Monk.

France.—Lately the *Temps* announced a new Catholic political party, fathering it upon Colonel Keller and some others. It told how the Pope informed their envoy that

*New Catholic
Party:
A Canard*

he could approve of it only if it had the support of the whole hierarchy, and the promoters had therefore

asked the bishops to meet them in Paris personally or by proxy. The paragraph was designed to stir up against Catholics ill feeling to be augmented by the suggestion that Catholic politics are controlled from the Vatican. However, there have been denials all round. Colonel Keller denies that any envoy went to the Vatican. The

Vatican denies the coming of any envoy, and several bishops deny the fact of the invitation. That, in view of the coming elections the chiefs of the Catholic associations should get together to make plans, that they should inform the bishops of it and should be ready to receive their advice, is according to the ordinary course, and calls for no special newspaper notice.

The Minister of Finance proposes to borrow from England the graduated income and super-tax as developed under the present Government. The classes to be taxed

*Income Tax and
Super-Tax*

do not like it, and the Senate has expressed its disapproval by a small majority. In the Chamber the Cabinet was accused of neglecting immediate duties to curry favor with the voters. The proposal will, no doubt, play an important part in the elections next month. How far it will help the ministry is another question. The French voter differs from the English in his way of viewing things.

There still exist 351 Congregations, chiefly diocesan, with 1,560 establishments, giving the Government an opportunity to be zealous for liberty. These applied for authorization long ago, but no action was taken. The Cabinet is now said to be selecting those to which authorization shall be refused—news welcomed by official liquidators. A lawsuit has arisen from the scandalous liquidation of the *Grande Chartreuse*. One Cusenier bought the trade-mark for a large sum, which he refuses to pay. Decisions in foreign tribunals may have something to do with it, which, however, would hardly be a good plea in a French court. He claims, nevertheless, that the value has deteriorated. The liquidator answers that Cusenier has brought this about deliberately by making an inferior article with common trade alcohol. Whether this means denatured alcohol is not clear.

*Religious
Congregations*

Germany.—On March 4, Cardinal Georg von Kopp, died at Troppan in Austrian Silesia. As Prince Bishop of Breslau he had been head of one of the largest dioceses in the world, numbering over three million souls. The termination of the *Kulturkampf* was largely due to his efforts and diplomacy. Bismarck himself relied upon his assistance for the draughting of the peace laws of May 1886, and April 1887. Cardinal Kopp was born at Duderstadt in Hanover, July 25, 1837. He was ordained to the priesthood in 1862 and was consecrated Bishop of Fulda in 1881. His career as a statesman began with his election to the Staatsrath in 1884. Two years later we find him active in the Herrenhaus striving to bring about the long-desired peace between the State and the Church. He was made Prince Bishop of Breslau in 1887 and created Cardinal in 1893. From the humblest ranks of the people he had risen to the position of a recognized leader in the German episcopate. He was greatly esteemed both in Germany and in Austria, and

*Death of
Cardinal Kopp*

honored by the monarchs of both empires. Emperor Wilhelm II summoned him to participate in the labor protective conference of 1890 and in the conference for the reform of higher education in 1891, and conferred on him the order of the Black Eagle. In Austria he received special political honors even from the evangelical section of the population, while Emperor Franz Josef bestowed on him the highest reward of merit, the Great Cross of the Order of St. Stephen. Remarkable was the fact that his distinguished services were appreciated by all classes even outside the fold of the Church. At the time of his death papers representing the most conflicting interests united in giving him their common tributes of warmest eulogy. The German Emperor at once expressed his intention of personally attending the funeral; but circumstances rendered this impossible. Telegrams of condolence were received from the Emperors of Germany and Austria, and from many other crowned heads. In Cardinal Kopp German Catholics possessed a great and worthy representative, a Prince of the Church who stood in honor with men of all ranks and all creeds. The death of Cardinal Kopp has left the Sacred College of Cardinals without a single German representative.

Great Britain.—The Indemnity Bill, approving the action of the Government during the late labor troubles, has passed the South African Parliament. In England

*The Deported
Labor Leaders*

the Labor Party began by making much of the men deported. It entertained them officially at the House of Commons, and Major Archer Shee, the well-known Unionist, got into some trouble in Parliament through calling them "desperadoes." A great public meeting of welcome was arranged for them, and at it the division of sentiment became apparent. One of the deported attacked the Labor party and immediately the house was in an uproar, the extremists sympathizing with their guests, howled down the parliamentary leaders. The following day a monster meeting was held in Hyde Park. The procession was seven miles long and half a million are said to have been present. There the deported threw off all reserve and came out in their true character. It was resolved that Tom Mann, Larkin, Ben Tillett and others of the same stamp should go out to South Africa and take up the unfinished work. General Botha, however, has introduced a Peace Preservation Bill authorizing the Government to deal with labor troubles in future in much the same way as it did on its own authority. The Trades Unionists declare that should it become law, strikes will be impossible. If so, they have only themselves to blame.

The belief grows that after the final passage of the Home Rule Bill there will be a general election. It is not easy to see on what it is founded. The Unionists'

*Possible General
Election*

pretence that the late elections show that the Government has lost the confidence of the country is untenable,

as the votes given to the Liberal and Labor candidates together show a large majority in favor of its policy. Moreover, Mr. Asquith has promised to settle definitely the status of the Upper House during this Parliament. However, it is possible that differences of opinion in the Cabinet may bring the election about, and then it is to be seen whether the Prime Minister will adopt Lloyd George's radical policy, or a less advanced one. Anyhow, as we said last week, a General Election is likely to result in giving the balance of power to the Labor Party, or, at least, in increasing greatly its influence.

Ireland.—The Irish bishops have issued jointly a remarkable letter on the lessons of the Dublin labor troubles. Recalling the Church's traditional championship of

*The Bishops' Joint
Letter on Labor*

workingmen's rights and Leo XIII's statement of its attitude, they point out that "masters and men have a common interest in industry," and that Ireland particularly needs "to put fresh life into existing industries, establish new ones, attract the use of capital and not frighten it away." Labor's program should be to have as much employment as possible and see that its conditions are fair to the workers. Strikes and lockouts, even when morally defensible, are always injurious. Irish workers should have trade unions of their own, based on Christian principle, and distinctively Irish in character and control. Arbitration boards should also be set up to settle all disputes and thus preclude the interference of Englishmen, who recently "were in such impatient haste to back in Ireland, about which they knew little, methods of action which they soon found would not answer in their own country, for whose interests they were becomingly solicitous." They recommended the development of industrial education under Christian auspices and the fostering care of native government, and with justice and equity, the exercise of Christian charity by masters and men.

The Hamburg-Amerika Company have stated officially that their delay in establishing service between Hamburg, Queenstown and Boston was due to the opposition of

*English Opposition
To Irish Commerce*

the Cunard and White Star Lines, which have abandoned Queenstown, and intimate that other influences were brought to bear on them. It is believed that the Government besides supporting the Cunard's violation of contract is putting obstacles in the way of the German line and thus effectively boycotting Ireland. This is felt most in Belfast, whose commercial interests are hardest hit by the new arrangement. Sir Roger Casement is promoting an Irish-German-American combine, and an Irish member stated in Parliament that the restrictions against Irish cattle as well as mail service are part of a concerted plot against Irish commerce, which must be fought by concerted action in and outside of Ireland, so that the Home Rule Parliament may not be hampered at the start in promoting industrial revival.

TOPICS OF INTEREST

Ethics of the I. W. W.

As a revolutionary organization the Industrial Workers of the World aim to use any and all tactics that will get the results sought with the least expenditure of time and energy. The tactics used are determined solely by the power of the organization to make good in their use. The question of "right" and "wrong" does not concern us. (*Vincent St. John, The I. W. W.* p. 17.)

Recent events have again brought to the forefront of public attention the revolutionary organization known as the I. W. W. or the Industrial Workers of the World. The brief summary of their ethical code and their methods of industrial warfare which we have prefixed to this article may be considered as practically an official statement. It is taken from a pamphlet issued by their press and offered as an accepted exposition of their doctrines.

"The creed of force," as the new morality has been called by one of their most prominent leaders, is a logical development of the Historic Materialism taught by Marx and Engels and made the foundation of modern Socialism. All social institutions and relations, according to this theory, are the result of economic conditions. Religion and morality alter with every change in the methods of production. Not only do the conceptions of "right" and "wrong" vary with successive ages, but they necessarily differ for different classes during the same period. Capitalist morality cannot be working class morality. The respective economic conditions of the two classes call for entirely opposite ethical standards. There is consequently no possibility of any common morality or common conception of "right" and "wrong" until all classes have been abolished and labor alone exists. This is the fundamental doctrine of Socialism upon which the theory of the I. W. W., or American Syndicalism, is likewise based.

The second principle upon which exponents of Socialism and the leaders of the I. W. W. agree is the abstract proposition that in the present state of society everything is right which can be successfully used to destroy the existing order, and everything is wrong which will tend to perpetuate or prolong it. This doctrine is clearly expressed by Kautsky in his "Ethics and the Materialist Conception of History"—a work proclaimed by the leading Socialist organ, the *Call*, as the text book of Socialist morality. (p. 199.) Upon the same point Giovannitti, the I. W. W. poet, editor and agitator, thus expresses himself in the *Independent*:

Under this aspect (that all social morality of to-day is class morality) the question of right and wrong *does* concern us because we believe that everything which tends to preserve the existing economic system, based on inequality, is *wrong*, and whatever works to overthrow and supplant it with a new one, based on economic and social equity, is *right*. (*Oct. 30, 1913.*)

So far, therefore, as principles are concerned, Socialism

and Syndicalism are in perfect accord. They differ only as to the question of expediency. The same man may pass from "conservative" Socialism to the extreme wing of revolutionary Syndicalism without sacrificing a fundamental tenet of his philosophy. Thus Spargo was successively an ardent preacher of Sabotage and a leader in the ultra political Socialist camp. Yet his principle remained the same. "If the class to which I belong," he writes to-day, "could be set free from exploitation by violation of the laws made by the master class, by open rebellion, by seizing the property of the rich, by setting the torch to a few buildings, or by the summary execution of a few members of the possessing class, I hope that the courage to share in the work should be mine." (*Syndicalism, Industrial Unionism and Socialism*, p. 172.)

The difference, therefore, between the Socialist and the I. W. W. agitator in the present stage of the conflict is one of tactics. Both quote Marx as their authority. Both find texts to suit their purpose. Syndicalism rests squarely upon the clear Marxian axiom, triumphantly cited by Giovannitti: "Between two irreconcilable conflicting interests (which engender two opposite rights), the only arbiter that can decide is force."

Force, therefore, is to take the place of the ballot, though the latter is not necessarily to be entirely discountenanced. Force, the American Syndicalist tells us, was used by the employing classes to establish their "rights" and their laws. Force will be used to dispossess them wherever it is required, and no explanation or apology is needed. "We are going to do what we need and intend to do, simply because we have the power to do it."

Applying the Syndicalist philosophy we may ask the question: "Was then the master class likewise right in applying force—as it doubtless did where Liberalism held control—in sweating the laborer, starving him, bleeding him and dispossessing him?" Adapting these accusations not to individual offenders but to the entire class of employers, Giovannitti answers with a brutal frankness:

It was perfectly right, simply because you were defending your interests, and privileges, because you had the power to do it, because you were the stronger, and because it is the law of the jungle, from which neither you nor we have graduated. But whether it is right or not, we are going to do the same because you have taught us that these tactics are the only ones that bring results. You will call this a fearsome creed, a sinister philosophy of force. So it is. Our ethics are the ethics of power, those of the absolute social and economic dictatorship of the proletariat, exactly as yours are those of the supreme mastery of plutocracy, or of the exclusive dominion of middle class cowardice and imbecility.

We have nothing in common with you. We do not recognize the 'public,' the 'nation,' Christendom or humanity—we know only the working class, and rigidly maintain that outside of the working class there is not, nor shall there be any hope of salvation in the great social hereafter. (*The Independent*, Oct. 30, 1913.)

Thus the paganism of the rich, as taught by Liberalism, has at last found its perfect counterpart in the paganism

of the poor, as taught by Syndicalism. The logical sequence in the course of development is perfectly clear. The Reformation led to Liberalism; Liberalism to Socialism; Socialism to Syndicalism, and the ethics of the I. W. W., with their familiar motto, "No God—No Master!" The solution, therefore, of the problem is simple as a child's riddle. Retrogression from the Catholic Church meant deterioration, a return to her will be for the nations the only possible salvation, the renewal of all things in Christ.

JOSEPH HUSSLEIN, S.J.

The Happiness of Catholicism

It is one of the promises of the Gospel that they who accept it and live up to it shall find their reward not only in the Life Everlasting but "now in this present time," and a hundredfold.

Now it is obvious that this promise is not one of merely material possessions: it is not a fact that a man who embraces Catholicism finds his wealth necessarily on the increase; it is not a fact that Catholic countries are more materially prosperous than Protestant: in fact the apparent opposite of this is actually advanced as an argument against the truth of the Catholic religion, as if we still lived under the Old Dispensation when flocks and herds and milk and honey were the most evident signs of God's favor, and not under the New Dispensation in which the persecuted and the sorrowful and the poor are pronounced particularly blessed! Yet it is simply beyond question that the Catholic, soul for soul, is incalculably happier than the Protestant, and thus actually inherits Christ's promises—so far happier that a number of phrases—such a "living in a fool's paradise"; "deserving to be deceived"; "the luxury of an infallible authority"—have had to be coined, in order to discount this undeniable fact. Whence does this happiness proceed?

Primarily, it would appear, Catholic joy is a direct result of the Gift of Faith. "Faith," says St. Paul, "is the substance of things hoped for, the conviction of things that appear not." It is, in a sense, an actual possession, though not through the medium of the senses; it foreruns Hope; it apprehends those things towards which Love strives. "You *are* come to Mount Sion, and the city of the living God," says the same Apostle in the same letter. To those who possess Faith Jerusalem is not a shadowy city glimmering through the clouds; it is a commonwealth come down from God out of Heaven, of which they are already citizens. Compare with this the faith, such as it is, of the most sincere Protestant. To him Jerusalem is yet to come; and its earthly counterpart is all in ruins, or rather it is yet more lamentable than any ordinary ruin, since it has never yet been unified or coherent; never yet has Christ's promise been fulfilled of the coming of that Church against which the gates of Hell should not prevail, of that House founded upon a Rock against which the storms shall beat in vain. Is it

any wonder then that, as such a man contemplates what he believes to be Christendom, he should be despairing rather than hopeful, depressed rather than serene?

Flowing from this source of faith, there come, for the Catholic, a hundred further streams of joy. Since the Jerusalem of which he is a citizen is "at unity with itself," he finds an assurance of confidence such as the Protestant can only hope for in heaven. The Catholic finds his faith ratified and secured by the extraordinary chorus of harmony in which he takes his part; he finds his faith redoubled by the sight of the unanimity with which, throughout the world, souls of the most diverse temperament and circumstance, proclaim their adherence to that creed which he also professes. To the Protestant, all is in confusion; to the Protestant, on his theory of Christianity, the amazing discordance of voices seems to spoil all the music; the disunion of his companions offers to him the most compelling argument against the divinity of his religion. Is it any wonder that his heart should sometimes fail for fear; that his deepest convictions should continually shake upon their foundations; and that the joy of the Faith—or rather of such parts of it as he possesses—should be shadowed again and again by the awful doubt that all may be no more than a dream? How can Christ be risen? How can the rays of the Spirit shed such twilight? In what sense has Christ conquered death and Satan, if, in Christ's own kingdom there still reign in such triumph the very doubts and disunions from which He came to deliver man?

Again, contrast the Catholic religion with the Protestant in another aspect. Man consists of both body and soul. Though he is a spiritual being, yet his joy is not full, in this world (nor indeed even in the next) until the rightful claims of the body are satisfied. Christ, Our Lord, therefore, designed the sacramental system of the Church expressly to meet this need of man, and by throwing grace, so to speak, into material form, and supremely, by offering the highest form of union with Himself under material veils, approaches man's double nature along channels which he can apprehend. Compare with this the Protestant belief: That the body is scarcely more than a clog upon the soul's progress; that the sacraments are memorials of a past, rather than an earnest of the present; that, even, in extreme cases, the beauty of mortal sounds and colors can be nothing else than a distraction to a soul seeking her Creator. Is it any wonder that the Catholic is satisfied already with God's "likeness" to which the Protestant can only aspire far off?

Lastly, in the Communion of Saints, as understood by the Catholic, there is presented to him, as never to the Protestant, the satisfaction of that which perhaps, next to the soul's need of God, is the deepest desire of his nature—the need of an open and authorized approach to the spirits of the blest. To the Catholic death is a separation on our side only, never on the side of the saints. To the Catholic believer Mary looks down with her motherly

eyes upon even the most miserable of the children of Eve; sinners, who by penitence have risen to sanctity, themselves help us sinners by their prayers and their sympathy; holy virgins intercede for the defiled, and martyrs for those who suffer. Indeed God gives to the Catholic for every joy he renounces a thousandfold more; for every darkness a hundred dawns; for every human relationship that is sacrificed for Christ's sake a heavenly, instead; for "lands and houses" the whole earth which is His foot-stool; for every cross a crown. And all this a hundredfold, now in this present time, as well as Life Everlasting in that time which is eternal.

ROBERT HUGH BENSON.

"The Italian Helper"

The readers of AMERICA will recall the fine series of papers, contributed to its pages by Mr. Andrew J. Shipman in December, 1910, concerning the policy of the missionaries of the Presbyterian Church in reaching out for foreign immigrants through the medium of pretended priests and pretended celebrations of the Mass. In the course of one of these papers, in view of the notably small membership of a formerly prominent Presbyterian congregation in this city made apparent through certain real estate and building operations undertaken by them, Mr. Shipman wrote: "It seems that with so little membership and so much money, the Presbyterian denomination might well confine its efforts for the spread of its membership to those who have fallen away, and to those of Protestant indifferentism who need its ministrations badly, rather than to poor immigrants of the Catholic and Orthodox churches by playing upon their beliefs and practices."

A similar stricture may with reason be applied to the gentlemen interested in the propaganda carried on from the Home Mission Rooms, 23 East 26th Street, New York City, by the American Baptist Home Mission Society. Our attention was recently called to a little volume, "The Italian Helper for Christian Workers" by Rev. Angelo Di Domenica, B.D., greatly favored by this body. The book is issued by the Griffith and Rowland Press of Philadelphia, Boston, Chicago, St. Louis and Toronto, Can., and we learn that the American Baptist Society is zealously pushing its sale just now in the Middle West and other sections of the country. There is no concealment of the motives that impel to this zeal. In a "foreword" prepared by Rev. Charles L. White, Associate Corresponding Secretary of the Home Mission Society, the booklet is affirmed "to meet a recognized need" felt in many American communities, by "pastors, missionaries, and other Christian workers profoundly interested in the Italian people who have come to reside among them."

A careful study of the pages of "The Italian Helper," we are informed, "will be the master key to open the door of sympathetic interest into numerous Italian homes

which have hitherto been beyond the reach of our Protestant churches." And the definite purpose of those who are urged to use the key is set forth with undisguised candor. "It should be remembered," continues the foreword, "that many of the Italian people who have settled in the United States have lost touch with the Roman Catholic Church, in whose communion they have been nurtured, and are in danger of following the most aggressive of their neighbors and friends into atheism."

This danger is to be set aside by craftily leading simple souls who "have lost touch" with the Church of their early training but who are Catholics, if Christians at all, away from their ancient moorings and into the safe harbor of Baptist doctrine, pure and undefiled! In doing this the greatest difficulty in the way of an American worker is, of course, his ignorance of the Italian language. To meet this difficulty the Rev. Mr. Di Domenica—may we presume that he is one of those already saved?—has written the little manual which will familiarize the worker with the Italians and their language.

The book contains three parts, of which the first and third especially reflect the policy that characterizes this latest phase of proselytism. The former contains ten brief "conversations" which the worker is to learn and use when he visits Italian homes. These are skilfully compiled to enable him easily to lead up to "the erroneous ideas which most of the Italians have on religious questions, though they may never put their feet into a Roman Catholic Church." To be sure the "erroneous" ideas are those which the poor immigrant has been trained at home to revere as essential parts of his heritage of Catholic Faith, and concern such cardinal matters of Catholic doctrine as the Mass, Devotion to the Blessed Virgin and the Saints, the Sacraments and the Primacy of Peter. The author remarks that his suggestions will enable Americans to get the point of view of the Italians, and "learn how to meet the situation." He does not add, though he implies it, "and snap the tie that binds them to the one Christian Church to which an Italian will ever yield honest allegiance."

The third part of the book contains the liturgy for marriages, funerals, etc. The Reverend author tells us that "it is the Waldensian liturgy, slightly modified for our needs in this country." It might be better described to be a hodge-podge in which a sufficient semblance of the Catholic ritual is retained to beguile the simple souls, for whose "help" it is intended, into the belief that their "new friends" are quite as close to Catholic practice as those whose ministrations they had known at home. In this semblance the crucial differences are deftly glossed over, even though one of these be the pointed declaration: "Matrimony is not a sacrament."

The entire scheme is quite up to the pattern set by certain Presbyterian missionaries in their pretended Masses and should be denounced by worthy members of the Baptist community in the same honorable spirit as the Newark missions were denounced by the Presbyterian

body. The end sought surely cannot justify the deceitful and dishonest means the booklet makes easy for the use of Baptist missionaries. Meantime it is not inopportune to remind Catholics that their charity for their own, as well as their jealous and zealous care for the household of God, should find little need of such lesson as the "Italian Helpers" forces upon our attention.

M. J. O'CONNOR. S.J.

Successful Extension Courses

The Young Men's Catholic Association has grown up, about and with Boston College. Founded by one of the first presidents of that institution, it has advanced and developed step by step with the College itself. Membership in the Association, however, is open to all Catholics. Within the last five years the remarkable development of the College has been reflected in the Association by increased activity, and the formation and advancement of night classes. From its very inception the Association has kept well in the foreground the ideal which inspired its formation, the welfare, spiritual and intellectual, of Catholic young men. This idea of night classes was logical, then, and for the last twenty years the directors have toyed with the prospect of furnishing the members with means of intellectual improvement similar to those given by the Young Men's Christian Association.

No definite outcome resulted until the fall of 1910. At that time five practical courses were started with a total registration of sixty-five. From this lowly beginning, the work has developed with such startling rapidity and phenomenal results as to forcibly evidence that a long felt and imperative need had been met. In 1911 and 1912, the registration was 550; in 1912 and 1913, 1,098; whilst in the present year 1,743 men and women are attending a number of courses, cultural and practical. If figures could moralize what a story these figures would tell!

Significant as are these facts, they are not more so than the steady development in the efficient business management of the undertaking. This forms an interesting and perhaps the most important chapter in the new work of the Association. Business efficiency and businesslike management are a fundamental and indispensable necessity in work like this. With them permanence and success are assured. Without them failure is inevitable. There were only five courses in 1910, taught by volunteer instructors. The work is carried on to-day by a corps of some twenty instructors, all of whom receive compensation for their services. The result has been the acquisition of high-grade teachers, eminent in their special branches. The present faculty is drawn from fourteen approved schools and colleges. Excellence in the teaching staff, and perseverance in the work, could hardly be uniformly expected under the old volunteer plan. Both have been adequately obtained by putting the whole work on a sound financial and business basis.

The variety of the courses offered in what might be called the very infancy of the project is truly remarkable. Thirty courses are open to the students, including such widely divergent subjects as accounting, advertising, algebra, bookkeeping, Catholic philosophy, civil service, commercial arithmetic, commercial English, commercial geography, commercial law, concrete construction, economics, elocution, English composition and literature, French, German, Italian, Spanish, commercial Spanish, typewriting, penmanship, salesmanship, structural engineering, social service and Greek. The popular courses are those in philosophy, civil service and social service. Of these philosophy claims 148, civil service 520; and social service 300.

Without efficiency numbers, would signify nothing. Efficiency, therefore, has been the motto from the start. Judged by this touchstone, the results would satisfy judgments the most critical and exacting. Take for example the civil service course: Thirty candidates were entered last year in the local civil service examinations. These thirty candidates competed with 3,000 students from other schools of the district. The Association's candidates took first place on the women's list and second place on the men's list. Out of the original thirty, eight were numbered amongst the first fifty successful competitors; thirteen amongst the first 100. This is a fair test of the efficiency requirement, and an eloquent testimony of the splendid opportunities offered to Catholic men and women of bettering their positions in life.

Too much emphasis cannot be laid on the work being done in Catholic philosophy. This course stands alone in importance. In view of the medley of crazy, grotesque and faddist philosophies, foisted upon the unsuspecting minds of modern men, how supremely paramount it is that the leaders of Catholic thought and action should be thoroughly imbued with the Catholic philosophy of thought and action! Catholic leaders of thought and action are those the philosophy class aims to reach and does reach. Those who follow the Catholic philosophy class usually occupy the higher positions in life, those positions which by their very nature seem to promise a more far-reaching and powerful influence for good. Forty-eight men follow the Monday night class in Catholic ethics. Of these seven are doctors; four lawyers; nine head-masters of schools; twelve sub-masters of schools; ten business men; one a trust company president and one a certified accountant. In a similar class last year, two Protestants were in attendance, graduates of a well-known university. In connection with the night philosophy work, it seems proper to mention the post-graduate course carried on by the Boston College proper for those who having already obtained their A. B., are aiming at the Master's Degree.

Judging from the past the extension courses are destined to exercise tremendous influence for good not only in Boston proper, but also in the far outlying districts. The registration by districts shows a large attendance

from localities separated more than twenty miles from greater Boston.

The classes of the Young Men's Catholic Association seem to be, at least in New England, the first uniformly successful attempt to give Catholics on a large scale the opportunities hitherto necessarily sought at the Young Men's Christian Association. In the highly complex conditions of modern life, technical and specialized knowledge is the inevitable road to increased efficiency and greater wage-earning capacity. The time seems ripe for Catholic Societies throughout the land to follow along the path which has been blazed by the Young Men's Catholic Association of Boston.

I. W. Cox, S.J.

Vivisection

Vivisection is the performing of surgical operations upon living and healthy animals in order to increase surgical knowledge and skill for the benefit of mankind. If the animal be sick, so that the operation benefits it in any way, we have vivisection no longer. For vivisection, then, it is essential that no advantage, but rather a great disadvantage, comes to the subject animal. Against this practice there is at present a strong movement.

It is quite certain that the tendency to-day is to grant animals more than is becoming, rather than less. A serious magazine has just given considerable space to a discussion of the rights of birds. We read in the newspapers letters from people anxious about the condition of the squirrels in the park, or of the horses in the street. Animal hospitals appeal for subscriptions as charities. We have not forgotten the dog dinner parties of last winter. We read not long ago of a legacy of one hundred dollars a month bequeathed to a dog, and of a lady setting out at a moment's notice for the Riviera, because her dog was too delicate for the winter climate of New York. If, then, the Vivisectionists fail with regard to animals by defect, it is clear that their opponents are likely to run into the opposite extreme of exaggeration. We shall, therefore, lay down the principles upon which the matter is to be decided.

In the first place, animals have no rights. A right is the moral power of exacting something from another. It supposes an obligation in the other recognized by him who exercises the right. Hence rights suppose intelligence, and are found only in man. Before attaining the use of reason a man has no formal rights, but radical rights only, rooted in the fact that he has a rational nature tending towards its full development. Animals, therefore, have not even radical rights, and consequently can suffer no injury in the strict sense of the term. Any argument against vivisection based on the animal's rights or wrongs is utterly fallacious.

Secondly, animals belong to man, not only by natural law, but also by divine positive law. They are given him for his services. We know that human slavery, in the

abstract, is not against natural justice: for a man may acquire justly the right to the labor of his fellow-man. Christianity nevertheless got rid of slavery because of its abuse practically inevitable. Men were not content with owning the labor of their fellows under just conditions; they wanted to own it unjustly. Moreover, they went further and pretended to own their persons, to own them body and soul. They ignored, even trampled on their most sacred personal rights, treated them as inferior beings excluded from the common destiny of men, which is to attain the possession of God by serving Him as rational beings elevated by grace to the supernatural order. In a word, they pretended to own men and women as they owned cattle. What was a grievous wrong as regards human beings endowed with intelligence and free will, and therefore with natural rights, redeemed by Christ, and therefore possessing supernatural rights, is the normal condition of the animal that has none of those gifts. These, then, are owned entirely. If I possess a horse, or a cow, or a dog, its every drop of blood, its every sinew is mine, so that should any one harm it wantonly, he injures me, violating my right in my possession, but he does no injustice to the animal.

If that be so, one may say, the case is clear in favor of the vivisectionist. May I not do what I like with my own? If God be excluded, and it is the fashion to exclude God to-day, there is no answer to the claim. Whenever men have forgotten God, or put Him out of their social system, they have sunk into depths of depravity and cruelty; because, making themselves irresponsible lords and masters of whatever they could subject to themselves, they have acted on the principle that they may do what they like with their own. Give God His due place and everything is changed. Every thing in this world is God's creature. He is the supreme Lord. He has created man and given him all the lower creatures, of which man could not create the least, as means to enable him to work out his destiny, which is to praise, reverence and serve God, and thus to save his soul. Man is not absolute in his dominion over creatures. He can not use a dog or a cat to gratify his inordinate inclinations, any more than he can so use food or drink. Should he fall into gluttony or drunkenness, however, he does not violate any right of food or drink: he violates God's right who gives him food or drink for a definite purpose. So, also, if he indulges cruelty with regard to the lower animals, he does them no wrong, but he does God a very great wrong indeed. Let us go back to the nursery, where we find very often sounder opinions than in the more sophisticated world. "Don't tease the cat," the mother tells the child. "It is wrong to do so. Stroke it now and make it happy." Yet the mother is not troubling herself very much about the cat. It is the child that matters chiefly. Its cruelty is a violation of God's order, not only because it is the indulgence of a base passion that must be checked, but also because it is an abuse of His gift.

We must note here that God is the fountain of perfect

order. Hence, the higher a creature is in the scale of being, the more serious is the abuse of it considered in itself. Gluttony is a serious disorder; but its chief offence is almost entirely in the indulgence of the inordinate appetite. The creature, food, is abused, it is true, but this is relatively insignificant. Let us come back to the nursery philosophy. The mother who reproves her child for gluttony, or waste, will dwell upon the abuse of food, but she will bring this home chiefly in an indirect way "Think of the poor people who could have satisfied their hunger with the food you have abused." But when it comes to the abuse of a sensitive creature she dwells upon the wrong done to God in the suffering inflicted on His creature, who so loves all that not a sparrow falls to the ground without His providence.

On the other hand, we must avoid the exaggeration of measuring the sufferings of animals by our own. In the first place, there is no reason to suppose that their nervous organization is as delicate as ours. Indeed, one could draw from God's providence reasons favoring this view. Hurt animals must get their food and have to be cured by nature of injuries that would send us to bed to be waited on by others. Moreover, observation seems to confirm this; for animals that have been severely wounded show but little evidence of pain after the first shock. However all this may be, it is certain that they have not what is most intense in our pain, the mental anguish. They suffer in the direct order only. An animal can not reflect upon itself as the subject of suffering, nor can it anticipate the sufferings of hours or days to come, nor recall the sufferings past as such.

We therefore draw the following conclusions:

1. Animals are given to man for his use without limit. This use therefore involves constantly more or less suffering.

2. This use of animals must be orderly; there must be due proportion between the use and the end to be obtained, which must always be good in itself. I suppose that if the tenderest-hearted Antivivisectionist were critically ill, he or she would not think it wrong to flog a pair of horses along for twenty or thirty miles to fetch a doctor.

3. Vivisection that really adds to the means of preserving human life, or of relieving human pain, is lawful.

4. Vivisection that merely gratifies curiosity and treats animals just as chemicals are treated in a laboratory, is not lawful.

5. Even in lawful vivisection the operator should guard himself and the lookers on from callousness, and still more from cruelty, both of which are moral disorders.

That these rules may be observed, it is necessary that vivisectioners be God-fearing men. Unfortunately we know too well that in the operating room the grossest materialism is the rule rather than the exception. Nor do we see how the practice is to be controlled, since God has so small a place in the administration of public affairs today. It is one of the many good things that are abused

by a world without God, and the only remedy is to bring back God into our public life. As for those who clamor against it, we would remind them that one who perverts the natural affections given by God to be bestowed upon children, to lavish them on a brute beast, is vastly more guilty in His sight than the worst vivisectioner.

HENRY WOODS, S.J.

The Catholic Colonization Society

Among the many and various activities of the Church in America, the work of the Catholic Colonization Society is certainly one of paramount importance. According to the most accurate statistics obtainable, about 50,000 Catholic families yearly succumb to the lure of the country and move thither from crowded industrial centres. This is exclusive of the many farmers who leave one state for another. It is exclusive, too, of the thousands of prosperous rustics who hail from Belgium, Holland, France, Germany, and Switzerland, to seek a home on the vast tracts of land which are continually thrown on the market by rich land syndicates or by the railroad companies. It is a well known fact that one of the main causes of leakage among Catholics in the past is attributable to the fact that they settle in places far removed from Catholic influences. To help the prospective settler locate in distinctly Catholic colonies, so that he and his family may receive all the ministrations of the Church, is, then, the principal and fundamental aim of Catholic colonization.

The Society was founded in 1890 by a band of priests who were desirous of helping immigrants to find suitable homes. It received the encouragement of the hierarchy and before the end of a year it was reorganized under the direction of several bishops and formally approved by the Archbishops of the country. Since July 1911, the Catholic Colonization Society has been a properly chartered corporation under the laws of the State of Illinois. It is truly a national organization, both in its memberships and in the field of its operations. Its membership comprises men from all parts of the country and representative of different races or nationalities, Belgian, Bohemian, German, Irish, Italian and Polish. All the members are American citizens. The field of the Society's operations can be judged from the fact that it has settled colonies in Florida, Texas, Alabama, Montana and Washington. In the near future colonies will be placed in the East.

"This work," in the words of His Grace, Archbishop Messmer, "is but another manifestation of the great missionary spirit that has, in our days, been wonderfully awakened in the Catholic Church of the United States." Since the Society is a Catholic organization established for the protection and promotion of Catholic interests, it is naturally subject to the rules and laws of the Catholic Church and in all its dealings and undertakings always seeks the advice of those prelates of the hierarchy who

are interested or concerned in the work of colonization. It does not approve of any land company's holdings, however meritorious, unless the company binds itself to build a modest church, parsonage and school, and pledges itself moreover, to support a priest for three years, as soon as a group of fifteen families are settled on the territory.

The church property must be deeded to the Ordinary of the respective diocese, who appoints the pastor for the place and assumes the complete management of the colony, without the least interference on the part of the Society.

The secondary object of the Society tends to safeguard the material interests of Catholic land seekers. There are thousands of land companies operating all over the country, that advertise extensively in the daily papers and magazines. Many of them are no doubt managed by men of the highest integrity but still there is a sufficiently large number of them conducted by people who can be characterized by the word "shark." Upon application of the land companies for the endorsement of the Society, a thorough investigation of the property in question is at once commenced by the legal and agricultural experts of the organization. The nature of the soil and water is the easiest thing to ascertain, as the government is ready to analyze any soil and water sent to its laboratories. The weather conditions are of vital importance. On them depend the growth of crops and the comfort of men and animals. It is necessary to know when the first and last killing frost occurs; what dangers there are of hailstorms and insect pests; what the rainfall is, and whether there are alternating periods of good and bad crops. The marketing conditions must also be looked into, and when there is question of perishable crops, it must be ascertained that commission men will come and buy. The transportation rates must be examined so as to know what crops bring good profits. Local markets are of great advantage; and if industries and factories can be established they add great value to the produce.

The Society is just now contemplating the establishment of a colony fifty miles north of Mobile, Alabama, and the following are some of the conditions it is imposing on the land company: (a) that no more land be sold to any individual than he can easily work; (b) that the company be sure, before closing contract, that the buyer after making first payment on his land, has enough money to tide him over difficulties for a year; (c) that a cannery be established by the company within one year, to take care of perishable products such as figs, etc.; (d) that a man be appointed to help the farmer dispose of his produce advantageously and thus save him from exploitation; (e) that a first-class agricultural expert be put in charge of the company's demonstration farm to teach the colonists the kind of crops they should plant and the proper time to plant them.

If everything is found satisfactory, the Society then gives its endorsement and sanctions a descriptive report of the property, which the land company or owner is at

liberty to make public. The endorsement alone, bearing as it does the names of the most prominent American prelates, is a great asset, in the possession of a good company with a first-class selling agency. Besides, the Society will, from time to time, keep the endorsed colony before the eyes of the public by articles in the colonization department of *Our Sunday Visitor*, a very popular Catholic weekly, national in character, having a circulation of nearly 300,000.

In all these ways does the Society work, thus bringing safety and comfort to thousands of immigrants who would otherwise settle in places where the practice of their religion is impossible or else drift aimlessly from place to place to the detriment of their spiritual and temporal well being.

JOHN DE VILLE, A.M.

Secretary, Colonization Society.

"Laymen's Retreats" Movement

It is almost exactly five years since the first steps were taken to organize the work of "Laymen's Retreats" in America. Early in 1909, at the request of a small band of men, Father Terence J. Shealy, S.J., was put in general charge of the work by his Provincial. The idea then was to find a suitable house near New York City and open it as a House of Retreats exclusively for laymen.

Pending the discovery of "a suitable place," "week-end" retreats were given at Fordham University in the summer vacation and at Keyser Island during the fall months of 1909. Ten retreats were given, attended by 179 men, during that year. The same plan was followed in 1910, the number of retreats being nineteen and that of retreatants 300. Early in 1911 the "House of Retreats," now known as Mount Manresa, was founded at Fort Wadsworth, Staten Island. It was purchased, equipped and opened on September 8, 1911, in presence of Father Provincial, with nearly forty retreatants for the first "week-end." The total number of retreats given in 1911 was twenty and the number of retreatants was 430. In 1912 twenty-five retreats were given with 561 retreatants. In 1913 thirty-two retreats were given with no less than 944 retreatants, four of these retreats being given at places other than Mount Manresa for the convenience of the respective bands. To summarize, in five years, one hundred and six retreats have been given with 2,414 retreatants—a record that, I think, will match that of any other "House of Retreats" in its first five years.

Moreover, for the present year no less than twenty-nine retreats are arranged for, promoters having already selected their dates. The capacity of Mount Manresa has been materially increased by bringing into use a cottage and bungalow on the grounds, and at least forty men can be comfortably accommodated at one time. The house and grounds have been greatly improved and beautified. The retreatants this year will unquestionably far outnumber those of 1913, and yet there is plenty of room for more.

Leaving for the moment the matter of retreats proper, it is necessary to note another very important and valuable work which has been carried on at the same time. At the end of 1910 the "Laymen's League for Retreats and Social Studies" was founded to give permanent form to the organization which up to that time had pushed the retreat work. In October, 1911, the League opened its "School of Social Studies," for the purpose of training a corps of lecturers to combat Socialism. Classes were held twice a week in the rooms of the Fordham Law School, 140 Nassau Street, and a full course of lectures, covering the entire subject of Socialism, was given by Father Shealy, Professor John A. Ryan, Mr. Stuart P. West, and Condé B. Pallen, Ph.D. The classes were well and regularly attended, and as a result of the first year's work (1911-1912), over a hundred public lectures were given in 1912-1913. The second year's work of the School (1912-1913), saw a large increase in the class, and the curriculum was considerably widened. The present year (1913-1914), shows a still further increase in attendance and interest; and the School, which now holds its sessions in St. Francis Xavier's College, 30 West 16th Street, has become a permanent and most active centre of Catholic activity in Social reform, and a splendid recruiting ground for the anti-Socialist campaign. A large library of economic books has been accumulated by the School for the use of its students.

An important offshoot of the Laymen's League for Retreats and Social Studies is the Social Reform League, founded about two years ago to conduct an aggressive anti-Socialistic weekly newspaper, the *Live Issue*, which has made a definite place for itself and already has a large circulation all over the country. This paper is of its kind unique in the United States and has always enjoyed the compliment of considerable angry attention from "our friends the enemy" by reason of its excellent services to the common cause. The *Live Issue* should be much more largely circulated even than it is, for it is a most useful publication and can be had in quantities at very low rates. Moreover, it is well to look ahead a little to the desirable goal of a daily publication; this should be well within the compass of the *Live Issue* if larger support is forthcoming.

Such are the bald facts concerning the Laymen's Retreats Movement in America, and I venture to think that they contribute a record of achievement of which Catholics may fairly be proud. But, good as it is, it is only a beginning; and, important as are the social reform activities of the Laymen's League, it is the retreats that are the heart of the work. The number of retreats should be greatly increased in the near future, despite the difficulties surrounding the work in conditions such as those created by business in a city like New York. The sacrifice of time involved is small—from 5.30 p. m. on Friday until 8 a. m. on Monday—and the expense trifling. An annual retreat should be an integral part of the life of every Catholic man who can possibly manage it. Re-

treats are held every "week-end" from March to Christmas. All that one has to do is to write to C. J. A. Fitzsimmons, Corresponding Secretary, Room 2527, 21 Park Row, New York City, and full information will at once be sent the intending retreatant.

THOMAS F. WOODLOCK.

The Russian Advance

No more striking change in the trend of international politics has taken place within the last decade than the tacit acceptance of Russian expansion and Russian predominance by the English-speaking world. The stride of the mighty colossus, once viewed with such alarm, is to-day a matter for resignation instead of emulation, and the statesmen in charge of the British Empire seem happy if they can arrange a *modus vivendi* with a rival impossible to resist. Turn whither we will the spectacle of Russia creeping forward confronts us, materially in Asia, and politically in Europe.

Northern Persia may be reckoned as almost a Russian settlement, so continuous is the stream of emigration through Turkestan. The formal annexation of the province of Azerbaijan is awaited by the settlers as a certainty in the near future; and the Persian khans, coaxed or threatened to yield up their lands, have ceased to hope that England would interfere to control the extent or method of Russia's determined appropriation. The co-Protectorate of 1907 has been all to the advantage of Russia, the role of Sir Edward Grey being that of a complacent second to Russian aspirations. The susceptibilities of Eastern peoples are carefully considered by Russian officials, and the "protection" to be soon converted to "possession" is exercised in truly diplomatic fashion. Nevertheless it came as a shock when the Tsar's name-day was observed in Teheran with more pomp and ceremony than had ever been connected with native rulers of Persia.

The Regent, Nasr-ul-Mulk, and all dignitaries and officials, waited in person at the Russian Legation to tender obeisance, and the ambassador held a kind of levee as if he were vicariously receiving the homage due to his imperial master in St. Petersburg. Not only Persian finances, Persian railways, Persian parliamentary elections are directed and regulated by Russian influence, but appointment to civil and administrative posts is subject to the approbation of the local Russian consul! In view of the supine policy of England, and the cowed condition of a population of one and a half million in the province of Azerbaijan, one would not discover adequate reasons for Russia's surreptitious increase of her army in Northern Persia, if Germany's watchfulness were not borne in mind, and also the proximity of Turkish Mesopotamia, Russia's next objective in the march towards the Persian gulf. Incidents such as the closing of the Ashkabad caravan route to non-Russian merchandise show that Russia can be arbitrary with impunity in the

land she has taken under her "protection." Persia's disintegration in favor of Russia (with the share she is willing to concede to England, and forced to concede to Germany) is a contingency of the future. Friends of liberty and tolerance the world over will hope that it be deferred until the great Moscovite Empire has reached a higher grade in her cultural evolution.

Armenia, with its splendid heritage of Christianity, and its record of intense nationality preserved through centuries of atrocious persecution, is in danger of exchanging Turkish for Russian rule. It was natural, considering the decline of French prestige, that the nearest Christian Power should arrogate to itself the right of furthering Armenia's demand for reforms. Russia's attempts, however, to get any restriction put upon the authority of the Kurds, have not been successful up to the present. Meantime she is ready to assist the Turkish administration, if she be allowed, by putting her trained forces at the disposition of an international committee of Réform similar to that which failed in Macedonia. We are not concerned here with Russia's sincerity in her proposals for the welfare of Armenia, but with the fact that she poses as protectress of Armenian Christians while refusing to differentiate between her own co-religionists and the Catholics who reject her spiritual authority. It is Russia's custom to ignore the existence of those who contravene her assumption that "orthodoxy is the religion of the East, with negligible exceptions." The movements of the Armenian Catholics for an organized appeal to Western Europe have been insidiously hampered by Russian agents. The Tsar's Government desires no encroachment on his privilege of Eastern Christianity. There is no Catholic Power extant capable of practically befriending Armenian Catholics as Russia befriends her own people; and one can foresee an era of trouble in store for recalcitrants to an aggressive regime of Russian "protection." Apart from the injustice of denying to Armenians what is granted to the Balkan States, namely, an independence for which they have persistently fought and suffered, it is surely a disgrace that the Christians of North America and Europe remain indifferent to the struggle of Christians for a portion of the blessings their own geographical positions allows them to enjoy. If public interest were aroused in a brave little nation that has held the flag of Christ close to its breast throughout the ages, Germany would pause in the compromise that is about to relinquish Armenia to Russia in exchange for Bagdad. The Catholics of Germany are the Government's most powerful inciters to a firm policy of opposition towards Russian pretensions in Palestine. Catholics elsewhere could benefit in their Catholicity by uniting in spirit with the hundred thousand Catholics of Armenia endeavoring to obtain an international Protectorate for Turkey's scheme of reform instead of a Russian Protectorate. A very modest form of autonomy would be welcomed with gratitude by a people that deserves it far more than does

Albania. Armenia has not surrendered to Islamism in as whole-hearted a fashion as did many of the Albanian tribes; but this is, apparently, no title to the sympathy of Europe. Her tragic history will be indeed poignant if deliverance from Turkey means but absorption by Russia. England is climbing down so fast in her pretension to share the exploitation of the oil-fields of Mesopotamia, and Italy is pushing so firmly claims to concessions of various kinds in Asia Minor, that one is forced to accept the decay of English influence in the Near East, and the improbability of an English check to Russia in Armenia. Indeed a Government organ has recently declared that any move by England would but lead to the assertion of Russian preponderance, and that, after all, "England's policy was one of disinterestedness." Cowardice would be a better name.

Russia's domination in Europe will reach a climax if she succeeds in the formation of a second Balkan League under her auspices. The baptism of the latest scion of the House of Romanoff, son of Prince John Constantino-vitch and Princess Helen of Serbia, was made the occasion for a demonstration of Slavo-Hellenic solidarity inasmuch as the Servian and Greek Premiers were invited to attend, and at the same time Rumanian and Bulgarian politicians of note were present in St. Petersburg. The Tsar himself, held the infant at the font and carried it in his arms thrice round the church after bestowing on it the auspicious name of "Vse-Volod." (Rule-All.) The stability of the Karageorgevitch dynasty in Serbia is thus assured, for nobody doubts that Russia is the dispenser of Balkan thrones. The child whom the Tsar delighted to honor is King Peter's first grandson and may be counted as fourth in the order of succession while the Crown Prince of Serbia is unmarried. The solemn unveiling of a monument to Grand-Duke Nikola Nikolayevitch, who led an army in 1879 to the gates of Constantinople, coincided with the festivities of young Vse-Volod's baptism, and showed that Russia does not relinquish her claim to plant the Cross on Saint Sophia.

Russia is creating a sphere of influence in Hungary itself, and from Alaska to Swedo-Finnish ground, from the Urals to the Baltic, she stretches like an octopus. Not by her population of nearly 200,000 millions, her army in proportion, her tenacity, her religious fervor, but by her unsurpassed birthrate—486 per 10,000—is Russia overwhelming the world.

E. C.

Mr. Asquith introduced, March 9, a compromise proposal on Home Rule, permitting any Irish county, by vote of the majority of its electorate, to remain outside the Bill's operation and under the British Parliament for six years, when another vote will be taken. Mr. Law said the Unionists would not have Home Rule on these or any other terms. Mr. Redmond regretfully accepted the compromise, conditional on Orange agreement. Mr. O'Brien declared the proposal "hateful and intolerable." It would leave Northeast Ulster Catholics unprotected.

A M E R I C A

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The Creed of Violence

Unpremeditated violence is deplorable. Violence which is the direct result of a creed is hateful. New York is at present the victim of the latter. An insane philosophy, the heritage of desperate men, is working itself out in practice. The result is not reassuring. Churches are invaded. Services are interrupted. Food and shelter are demanded in an insolent way. God and religion are blasphemed, and men look on in amazement. Well they might. There is never any excuse for blasphemy. There was no excuse for this outbreak of violence. It was born of passion pure and simple. Envy, disrespect for authority, unreasonable hatred of our social order, these were its progenitors. Many of the *starving* men who took part in the disgraceful scene were idlers who would not work. Others had homes. Still others were supplied with money. At the very time they were clamoring for places to sleep there were 1,000 vacant beds in the municipal lodging houses. Where, then, is the excuse for the violence? There is none. There is, however, an explanation. This does not lie in lack of work nor in lack of bed or board. The explanation is found in the hearts of these men. Their hearts are godless. Their souls, not their bodies, are starved. They know not God to submit to Him. Not submitting to Him, they will not submit to human authority. They will not respect human law, nor the State, nor anything else which checks their wild individualism, their license. Here is the real difficulty. There is but one hope of escape from it. This hope may not be realized in this generation. It can be realized in the next. Put God in the hearts of the children. Seat Him strong there. Order will then flow from within, not be imposed from without. Then, and only then, will law, order and the State, instruments of God for man's welfare, be respected. Here is the only hope. Reject it and the future will be more ominous than the present.

Italy's Commissioner to the Panama-Pacific Exposition

One is gratified to note that a zealous body of Catholic laymen in San Francisco has taken prompt action to make known to the Directors of the Panama-Pacific Exposition its disgust with the appointment of Ernesto Nathan as Commissioner from the Government of Italy to represent that country in San Francisco during the World's Fair next year. A committee of the Young Men's Institute has been designated to wait upon Most Rev. Archbishop Riordan to confer with him on the question of protesting against the coming of the former Mayor of Rome to their city in that honorable capacity. That organization affirms that the appointment of Nathan, discredited even by his own recent partisans in the elections held a few months ago, is an affront to the Catholic people of America, and that everything feasible shall be done to make his presence in San Francisco impossible.

No Catholic who recalls the outrageous insults uttered by Mayor Nathan in 1910, in his famous speech at Porta Pia, on the eve of the exhibition organized to celebrate the spoliation of the Holy See, will hesitate to align himself with the young men of the Golden Gate City who have inaugurated the protest. That speech can never be forgotten and will never be forgiven by Catholics; the more so since Nathan, on several occasions since the date of the original insult, has gone out of his way to assert that he withdraws no single syllable of the notorious harangue, and has eagerly sought occasion to add new evidence of his hatred for the Holy Father and the Catholic Church.

The *Monitor* of San Francisco in publishing the action of the representative body of Catholic laymen in its home city has this to say:

If Nathan is allowed to come here as a representative of Italy, it will be against the wishes of millions of citizens of the United States. The Catholic people alone of our country will, to a man, refuse to accept him; and it goes without saying that they will be supported in their protest by every fair-minded non-Catholic,—Protestant or Jew—in the land. For Nathan is the most infamous sworn enemy of religion in the world to-day. A Jew, born in England, but raised in Italy, he is the chief of Europe's Freemason politicians. For the past five years and more, as Mayor of Rome, he has held his office to harass the Catholic Church, to insult the Pope, and to outrage the feelings of Catholics the world over. So far has he gone in his violent hatred of the Church that he has not only aroused the indignation of the whole Christian world, but has been repudiated even by his own.

It is preposterous that decent Christians should be expected to take part in an affair in which so envenomed an enemy of all they hold dear is to be permitted to occupy a position of dignity and trust.

The Virgin Birth

For some time the newspapers have been putting this subject before their readers. For the sake of the public, therefore, it is necessary to explain it.

The perpetual virginity of the Mother of God is an article of faith so intimately connected with the Incarnation, that a right belief in the one cannot stand long without a right belief in the other. The Catholic Church teaches that the Mother of God was a virgin in the conception of her Divine Son, in His birth, and ever afterwards; and this is the force of the term "perpetual." Protestantism, pretending to defend God's honor, denied to the Blessed Virgin the title decreed to her by the Council of Ephesus as the necessary consequence of the rightful understanding of the Incarnation, and so lost gradually the true notion of that mystery, with this result, that not a few to-day are questioning what they call the "Virgin Birth." The term is ambiguous, because it may be applied exclusively to the second element of our belief, or may be extended to take in the first. The latter, however, is the sense in which most Protestants use it; for a little reflection will show that the only valid reason for the denial of Our Lady's virginity in Our Lord's birth must be the denial of her virginity in His conception. Even the wisest Rationalist knows too little of the nature of matter to be in a position to discuss it on the ground of the so-called essential properties of matter.

Although the denial to Our Lady of her title of Mother of God leads, as a logical consequence, to the corruption of the true idea of the Incarnation and every false notion that flows from this, yet the denial of the Virgin Birth does not come about formally in this way. Men are not always logical, and the first error for centuries did hardly more than make misty and dim the idea of the Incarnation in the minds of those outside the Church. But this mistiness took from them what we may call the Christian instinct, and made them ready for formal error when the occasion should present it. The occasion came when Rationalism invaded the Protestant sects without exception, destroying belief in Revelation. Having denied the origin of the human race in Adam and its fall in him, one cannot but lose the true doctrine of the Redemption. Our Lord Jesus Christ becomes a great moral reformer only, a mere man, at best no more than the adopted Son of God. The sect that tolerates the first error must tolerate the graver blasphemy; and so we see in the Church of England such men as Dr. Sanday, Professor of Theology at Oxford, teaching it, and the Master of the Temple making, on Christmas Day of all days in the year, the "Virgin Birth" an open question. Such men have their followers more than people think. The book "Foundations," made famous by the Bishop of Zanzibar's letter, is full of such doctrine, which, as the *Guardian* practically admitted lately without shame, the Church of England cannot proscribe. With such examples before them it is no wonder that a multitude of smaller men are reaching after a reputation as thinkers by swelling the chorus of denial.

Once a sect allows such things, it is no longer Christian. Its spirit is the spirit of Antichrist. To say so is not

uncharitable. On the contrary Christian charity requires such plain speaking. For this we have the authority of St. John himself, the great apostle of charity.

Catholics the Saving Leaven

Against that systematized, "deliberate propaganda of immorality, of evil and indecency, all presented under the appearance of good," that prevails so widely to-day the *Catholic World* for March calls upon "every clean, God-fearing soul" to battle valiantly.

Catholics should be in the vanguard, says our contemporary, and we may greatly pride ourselves that we have been, for through the weekly and monthly press, from the pulpit, the confessional, through organizations of large membership, warning and protest and appeal are constantly going forth. No one has any doubt where the Catholic Church stands, and if any of her children fail in what she asks, they know at least that they are false to her and to her teachings. Publicly and privately Catholics ought to give the preeminently effective help of their personal example, by always standing for the good: by condemning with emphasis the evil. In this matter there is no compromise between Christ and the world. Catholics should generously support first of all those movements, headed by the bishops of the country, that seek to promote a truer, stronger sense of public morality; and also as citizens they should give their assistance and active cooperation to all public movements, legislation, etc., which have a like end in view.

Our non-Catholic neighbors and the secular press, it is well to remember, understand far better than we think what position the Church expects her children to take regarding the vile plays, books, magazines and pictures now so lamentably common and whose object is proclaimed in the disgusting cant of the day, to be the "promoting of a right-sex knowledge," "saving the young from ruin" and "uplifting" the people. Our best papers for example have nothing but praise for the "Catholic Theatre Movement;" they deplore the vogue that salacious literature is enjoying, and they are looking forward hopefully to the restoration of the people's sanity with regard to "sex hygiene." If individual Catholics, therefore are only true to themselves and to their Church's teaching, they will be the one power in this country that can stay the progress of corruption and save our Christian civilization.

Concentrate Lenten Almsgiving

Apropos of the paper on "Lenten Almsgiving" in our issue of February 28, a zealous Cincinnati priest writes that the article's doctrine is one "I have often preached to my sodality at the beginning of Lent, with this difference: I got them to combine their alms and direct it to one end." With the money the young ladies saved by abstaining during forty days from theatre-going, confectionery, and the like, they were enabled in 1909 to give "\$1,000 to be invested for St. Xavier's School; in 1910 and 1911 they gathered together \$1,500 for a perpetual scholarship in St. Xavier's College; in 1912 they financed a free employment bureau, and in 1913 they

gathered \$1,200 towards endowing a room in the new Good Samaritan Hospital."

Excellent! These young ladies have not only made their own the fruits of Lenten almsgiving that are spiritual, but by thus combining their penitential savings they have given permanent value even in this world to their deeds of charity. The sodality's *esprit de corps* was a strong factor, of course, in promoting the success of the enterprises the Father mentions. If all similar Catholic organizations throughout the country were to follow the example of those Cincinnati young ladies, many of the Church's educational and charitable institutions would soon be more prosperous.

Pierre de la Gorce

M Pierre de la Gorce, just elected to the French Academy, is known outside France chiefly by his "History of the Second Empire," a masterly work in seven volumes. In it he shows the essential weakness of the Imperial Government, due partly to the defects of character in Napoleon III, but still more to the hold the revolutionary organization had on him, which he was never able to shake off. With this established, M de la Gorce traces out the journey of the Empire along the path of inevitable ruin from the apparent bright promise of its earlier days, when the *L'Empire c'est la Paix* of the Bordeaux discourse was thrilling every soul, to the surrender at Sedan with the ruins of a great army broken in a ghastly and unnecessary war. The stages of this twenty years' journey are clear now to all, the Orsini Plot, Plombières, the War in Italy, the Roman Question with the duplicity and treachery involved in it, Mexico, the abstention in the Danish War, the abstention in the Prusso-Austrian War, Luxemburg and the mad treatment of the Hohenzollern Candidature.

M de la Gorce was not always a man of letters exclusively. He belonged to the magistracy until 1880, when, forbidden by his conscience to cooperate in the decrees against religion, mild as they were compared with what followed, he resigned his office and became a historian. Beside the work we have just mentioned, he has written the "History of the Second Republic," and is now engaged on the "History of Religion During the Revolution." M de la Gorce is a practising Catholic; and, therefore, some, questioning his impartiality, deny his fitness for this work. He might appeal to his former works for his justification. He is a Royalist; but no one reading his "Second Empire" would discover it. He writes, not as a partisan, but as a Christian Frenchman, who seeing what great things Napoleon III might have done for the true France, Christian France, records without bitterness, but with ever-deepening sadness, the disappointment of his hopes. Nevertheless, he takes another course to defend himself. He points out that there are two possible impartialities in the questions at issue, that of the indifferent and that of the defender of religion.

Religious indifference is one of the hypocritical terms of the modern age. Under a specious name it covers undying hostility. Religion is of its nature obligatory on man: there can be no indifference to it. The private individual who declares himself indifferent has, so far as he is concerned, declared against it. No matter what may be its claims on him, he will bar it out of his life. The public man calling himself indifferent, goes further. He will exclude religion from social life. He will deprive his fellow-men, whether they are willing or not, of its influences. He will cut off the generation to come from what he enjoyed, freedom of choice in the matter. In the name of freedom, under the cloak of indifference, he is a despot and an utter partisan. For such as he conscience does not exist. There is an end to be obtained, and every means to attain it must be used. With an end that violates the fundamental rights of every individual, it would be puerile to stop to discuss the justice of the means. The indifferent, then, will not be impartial.

The defender of religion, on the other hand, has a conscience. He is serving truth and the God of truth; and he sees that his service demands the truth. And so M de la Gorce tells us that, clear as is his perception of the essential iniquity of the principles of the Revolution and of its monstrous crimes against religion, this does not blind him to the scandals from which the enemies of Christianity seized the opportunity for the accomplishment of their work. He has thus the foundation of real impartiality, but with it he is not content. "My daily prayer," he says, "before beginning my work is that God will enlighten me to know the truth and give me grace to tell it." This is the true historical spirit according to the mind of Leo XIII, who, after all, did no more than put before us explicitly the doctrine of the Gospel. We may therefore look for a history from M de la Gorce of the highest utility; for if it be most important to grasp the enemy's plan of attack, it is no less so to know our own weak points that allowed the attack to be successful in the past, so that, strengthening them, we may repel it in the present.

A Journalist's Confession

Writing in the *Atlantic Monthly* on "Newspaper Morals," Mr. Henry L. Mencken of the *Baltimore Sun* uses these significant words:

I assume here, as an axiom too obvious to be argued, that the chief appeal of a newspaper, in all such holy causes as the "public good," is not at all to the educated and reflective minority of citizens, but frankly to the ignorant and unreflective majority. The truth is that it would usually get a newspaper nowhere to address its exhortations to the former, for in the first place they are too few in number to make their support of much value in general engagements, and in the second place it is almost always impossible to convert them into disciplined and useful soldiers. They are too cantankerous for that, too ready with embarrassing strategy of their own. One of the principal marks of an educated man, indeed, is the fact that he does *not* take his opinions from newspapers—not, at any rate, from the militant, crusading

newspapers. On the contrary, his attitude toward them is almost always one of frank cynicism, with indifference as its mildest form and contempt as its commonest. He knows that they are constantly falling into false reasoning about the things within his personal knowledge,—that is, within the narrow circle of his special education,—and so he assumes that they make the same, or even worse errors about other things, whether intellectual or moral. This assumption, it may be said at once, is quite justified by the facts.

It is easily proved, however, by the experience of every day that the printed word exerts over the multitude a power that is almost magical. "It is in the paper," "the plain man" unconsciously reasons, "and therefore it must be true."

A Festival and a Lesson

It is a fact of much significance that the celebration of St. Patrick's Day has widened with the years till it is almost coterminous with civilization and that the spirit of its observance has not been found discordant with the Lenten season in which it falls. Its incidence last year in Holy Week but deepened the appreciation of its spiritual significance. The week of Christian sorrow suggested to a speaker, not inappropriately, that "for a week of centuries Ireland trod the wine press alone, sweating blood at every pore, looking to the nations for an angel to comfort her, and there was none." But the Angel of Faith and Hope did comfort and sustain her; and in choosing to lie on the Cross with her Master and suffer the despoilment of material blessings and worldly peace rather than be unfaithful to Him and her ideals, she drew to herself all spiritual things, and from the seeds of sacrifice and atonement reaped the harvest of a great future. Suffering, rightly borne, is but the shadow of a blessing. Because Ireland so bore it, she never lost sight of her national and spiritual hopes; and now the shadow is lessening, the vision of the blessing is growing bright, and the peoples of two hemispheres rejoice with her in its light.

They have good reason to show appreciation and sympathy. Ireland has taught the world that adherence to principle, at any and every cost, is in the end a greater asset to a people than riches, prosperity and power. It was the builder and strengthener of the character of her sons; and it is character, not conquest nor commerce, that makes a people great. The Celt has been accused of fickleness; in constancy to essential principles history presents no compeer to the Irish Celt. The Faith he received from St. Patrick in the fifth century he held unchanged through the centuries that followed against all the forces of tyrannous persecutions and subtle persuasion in war and peace; against the Vikings in the ninth and tenth and eleventh centuries, against the unexampled rigors of the Anglo-Protestant sword and law from the sixteenth to the nineteenth, and against all the seductions of error before and since in press and speech and the beguilements of place and power; and that Faith

he still holds unadulterated, the same which on Good Friday exactly nine centuries ago King Brian fought for at Clontarf, crucifix in hand.

He was not merely passive in his constancy. His pre-Christian training in law and literature and art so quickened and widened his understanding of the fulness of the Faith which Patrick had blended with the affections of his heart, that in the Christian schools, initiated by the great Apostle, Ireland became almost at a bound "the heiress of the classical and theological learning of the fourth century and the seminary of the Western world," and her children went forth, as Zimmer attests, to instruct the nations of Europe in religion and learning, to found schools and universities, and "lay the foundation of medieval culture." The continuity of her propaganda of Christian culture was never broken. Even in her bonds she won Christian liberty for the empire that oppressed her, and the contribution of her exiled sons to the establishment and maintenance of religious and national liberty in this land has been written in our annals, and not seldom in their blood.

Through all that time and through all their defeats and victories and dispersions and woes St. Patrick has been their impulse and their guide, and we believe a faithful and powerful support. And they have been true to him. They have carried the scene of Tara and its blended teachings of Faith and nationhood through the streets and halls and churches of the world, and they have permitted no sun to set upon his festival. Ireland's sons and daughters are still teaching the Faith he gave them as widely and zealously as in the past, and always presenting to the world that most impressive lesson, of fidelity to truth and principle and national honor unbroken through the centuries.

LITERATURE

The Father of "Journalese"

The chief concern and worry of literature is its immortality. Most of the poets of antiquity prophesied that they would never die, and those whose prophecies have come down to us have succeeded so far in avoiding the tomb of forgetfulness. How many other poetical prophets have perished with their undying visions, we have no means of knowing. Most of the admirers of literature to-day are busy indulging in like prophecies of immortality for their own particular literary idol.

Journalism does not resemble literature in this respect. Journalism is glad to live for the day; literature wishes to live forever. If literature will be immortal, journalism is content to be ephemeral. Even the life of a day is more than journalism's ambitions. An hour's, a minute's existence will do. The actor is happy to have reached once over the footlights and awakened one burst of applause. The paragrapher is happy if he arrests the commuter's attention at the first line of his paragraph and then holds him to the last line. The journalist must catch the reader's fickle attention amidst a thousand topics of interesting news, amidst another thousand or more thoughts of coming business engagements or past experiences, amidst many more thousand distractions of cars, scenes and passengers. If the journalist does not succeed there, he will not enjoy the im-

mortality of a second. His reader is made a victim of a million sirens which lure his traveling thoughts, and paragraph and newspaper may drop without being read under the car seat.

What are the methods of "journalese"? Who are its masters? The first question first. There is only one sin in "journalese" and that is dullness. Flash at once and then sparkle on forever. You may be only brilliant paste; you are lost if you are an uncut gem. You must flame even if you have not fire. Better be a blind particle of momentarily incandescent flint than an arsenal of unignited explosives. That is why introductions are obsolete in "journalese." Exordiums belong to the paleontological period of literature when men traveled in ox-carts. "Journalese" begins; it does not introduce itself. "Journalese" subsists upon the sparest diet of conjunctions so far known in the history of languages. Mr. Jingle of *Pickwick* still leads "journalese" by a few lengths. "Albeit," "notwithstanding," "nevertheless," these have gone. "Consequently," "however," "therefore," are still struggling hard for existence. "And," "but," "then," are yet staple diet of the "journalese" menu, but no one knows how long they will last. Rhetoricians tell young writers to bury their connectives in the sentence, rather than commence with them. Wise rhetoricians! You are beginning to surmise what "journalese" has long understood. To ask a reader to travel across the immense logical space indicated by a "notwithstanding," is as fatuous as to invite him to take a local from New York to Chicago. The journalist avoids what Austin Dobson calls "a starched procession of ifs and buts."

Macaulay, of all English writers, contributed most to the making of the language of the journalist. Macaulay gave swiftness to the English language. Anything which called upon the mind to halt, to reflect on what had gone before, was discarded as far as could be by Macaulay. His clearness, his straightforward assertions, his easy philosophy which he browbeats the reader into taking as robust common sense, these are some of the qualities of Macaulay's thought which make him one of the founders of "journalese." But his expression or his style in a narrow sense, entitles him with more justice to the name of founder. No style will sparkle without an epigram. Epigrams accelerate the reader's pace. They are wisdom in capsules and may be bolted. Macaulay is epigrammatic. Macaulay's antithetical balance is another help to speed. Each side of the antithesis gives rapidly to the progress of the thought. Macaulay, again, dispenses with pronouns and so gives speed to his thought. To be forced to recall what "it," "this," "that," refer to halts the reader. Repeat the noun, and the mind leaps ahead. The student anxious to take a brief course in "journalese" may be safely recommended to Macaulay.

Take some examples at random from Macaulay's essay on Barere: "A man who has never been within the tropics does not know what a thunderstorm means; a man who has never looked on Niagara has but a faint idea of a cataract; and he who has not read Barere's memoirs may be said not to know what it is to lie." "It would be as unreasonable to expect him to remember all the wretches whom he slew as all the pinches of snuff he took. But, though Barere murdered many hundreds of human beings, he murdered only one queen." "Hereditary monarchy may be, and we believe it is, a very useful institution in a country like France. And masts are very useful parts of a ship. But, if the ship is on her beam-ends, it may be necessary to cut the masts away." Passages like these show that Macaulay has the smartness and swiftness we associate with so-called "journalese." Macaulay's style is light-footed. Macaulay has fitted Mercury's wings to his feet and keeps the mind scurrying rapidly after his flying thoughts. What is his secret? It may be simply expressed in the old phrase: Make all your geese swans. The number of truths in this world which can be stated with absolute, unqualified directness is small. Most

of these truths are published in the beginning of geometry and a few other kindred books and are called axioms. Macaulay made all truths axiomatic. By the simple omission of all qualifications, he stripped his ideas of every encumbrance and sent them speeding on without the handicap of the many reservations with which laborious thinkers weight their logic. Mr. Henry James will shade and tint a thought with endless touches until he has brought his picture to accuracy and his reader to despair. Mr. Saintsbury will inject parentheses wherever he thinks the thought needs modification until he jolts nearly every notion out of your head. Macaulay scorns all fine distinctions, dashes down everything in black and white, gracefully hurdles parenthetical exceptions and is rapid and journalistic. There are but two classes of ideas: Other things and swans. Every English schoolboy knows it, or nobody knows it.

The advantages of this contribution to journalism, made by Macaulay, are obvious. The inconveniences are not always so fully grasped. The journalist who by fixing his attention exclusively on a few white feathers and on a vague impression of a winged creature has succeeded in transforming a certain goose into a swan, may escape detection because the reader will not have yesterday's or to-morrow's contribution of the same journalist before him. But if the reader should compare and find that by an identical process of concentrating undivided attention on the goose's hissing, the bird has become a snake, or by an exclusive study of the clay on its feet, it has been built upon into a heap of mud, he may admire the lightning changes of his rapid paragrapher, but will not be enthusiastic over his consistency and logic. The journalist is interesting, is stimulating, but if he will follow Macaulay in roundly asserting every truth in an unqualified fashion, he will come to some grief when he gathers his paragraphs into a book. His readers will be exhilarated, but will no doubt be bewildered to find worry wrecking the universe on one page and duty performing the same tremendous feat on another page.

FRANCIS P. DONNELLY, S.J.

REVIEWS

Initiation. By ROBERT HUGH BENSON. New York: Dodd, Mead & Co. \$1.35.

How Mgr. Benson contrives such a continuous outpouring of literary works that were they not so interesting the reader would find it difficult to keep up with him, is a marvel, for not only is there no indication of hurry, but rather a leisureness of description, observation, analysis, development, that ordinarily require much thought and time; and there is none of that borrowing, either from himself or others, whereby prolific authors are sometimes wont to give portliness to their volumes.

It is not, as an advance notice announced, a complement to "The Average Man." It stands by itself. The former story centres on two Protestant characters, one who gives up his Catholic convictions for the world's favors, and one who follows them against its frowns. "Initiation" is the story of an Englishman who is a Catholic by inheritance and training and intellectual conviction, a pagan in his sympathies and general practice, but finally, by the acceptance of suffering, a Catholic in feeling and in fact. Mr. Morpeth, a most satisfying Catholic who always says and does the right thing and comes in only when he is wanted, hits off the hero and the book in an early chapter. Aunt Anna having sadly informed him that her nephew was going to marry a Protestant, he surprised her by saying he expected it:

"Sir Nevill struck me as being that kind of young man. He's a little restless, you know; he rather resents being in prison, as he thinks it; and he's very independent. Well, that kind of young man usually does marry a Protestant; partly because there are a good many more Protestants than Catholics in

England, and partly because he would be attracted by their appearance of independence. Sir Nevill is not initiated."

Aunt Anna is; and the reconciliation of her somewhat superstitious premonitions and her incipient jealousy of Sir Nevill's betrothed and later of God Himself whom her beloved nephew made his confidant rather than her, with the stoutest faith and warmest charity, is a masterpiece of psychological analysis. Mr. Morpeth explains that the "initiated" Catholic accepts what happens without surprise or resentment "is behind the scenes" and understands what it is all about if not the details. He knows. The other is not sure, does not assent willingly, "looks on from the stalls and knows nothing except what he sees." Sir Nevill's father had lived badly and died well, but had expressed a fear that his son would suffer for him. Mr. Morpeth rather hoped so. "The sins of the father are visited upon the children. The Old Law said so; the New Law underlined it," and says too, "that the children ought to be ready to accept it. That is the whole idea of Atonement." It is a curse if you will, but "the shadow of a blessing. He Himself was made a Curse for us, Who is our Blessing. It is the shadow of our Father's Hand." And it is a law of love and not of wrath.

Sir Nevill is disappointed in his betrothed and seeks consolation in nature. Then an organic trouble, diagnosed to be the result of his father's disorderly life, produces blindness, and while awaiting a dangerous operation he recognizes God's Providence, makes his peace with Him through a confessor, who, "like all Jesuits had the infinite tact of utter simplicity," and accepts the Atonement. In this spirit he dies a few months later, "and the Grail was drunk, and colors passed into whiteness; and sounds into the silence of Life; and the Initiation was complete."

The words that hold the pith of the story cover but a few of the 447 closely printed pages. The large background is packed but not crowded with striking and altogether diverse characters that teach many a lesson in their unfolding. Enid and her mother, the boy Jim, Aunt Anna and Mr. Morpeth are new; not so the American Heckers and the papal Marquis Daly who rather disclose the author's insularities. Apart from this, "Initiation" is probably Mgr. Benson's best story; there are few modern novels that in any way compare with it. M. K.

Horace Blake. By MRS. WILFRID WARD. New York: G. P. Putnam's Sons. \$1.35.

The central figure of this novel is a dramatist, morally depraved and intellectually gifted to an extreme degree, who is brought to a death-bed repentance. Horace Blake was reared a Catholic, but in early manhood fell under the influence of an impressive agnostic, became a professional blasphemer and shameless profligate, went to Brittany to die, was forced to his knees by the almost compelling grace of God as a Corpus Christi procession was passing, was subsequently shriven, houseled and aneled, and ended his life "like a saint." The reviewer, however, is not enthusiastic over Mrs. Ward's latest novel. Notwithstanding the author's elaborate explanations of the motives swaying Horace Blake and his wife, neither character seems altogether human. As for Blake, we are told that "the vilest thing in his work was just his use of the best things; no man ever soiled the purest or debased the noblest things as Blake did," and before the book ends abundant evidence is given that his own life was the inspiration of his plays.

The book's main theme, therefore, is not very savory. It would seem, moreover, that the reparation the converted dramatist owed the world was not merely the suppression of his last play, but a retraction of all he had written against religion and morality. Mrs. Ward's description of the modern unbeliever's mental attitude toward the Church shows remarkable discernment and she gives us most lifelike portraits of the priests and people of St. Jean des Pluies. The *curé* the *vicaire*,

the sacristan and the bishop are admirably drawn. "Don't say 'poor France,'" the latter used to protest. "Say 'glorious France,' where the battle forces of good and evil are at their hottest and fiercest, and where the good will triumph—after you and I are gone." Many will be curious to know whether Trix gave up completely her idea of becoming a Catholic. W. D.

Theological Symbolics. By CHARLES AUGUSTUS BRIGGS, D.D. New York: Charles Scribner's Sons. \$2.50.

This is a posthumous work of the late Dr. Briggs. The preface tells us it represents his mature thought; but it is a book to sadden the Catholic reader. We all acknowledge Dr. Briggs' learning: none of us would deny his conscientiousness. We see in these pages from time to time how near he came to the Catholic Church; and if we ask why he ended his career outside her pale, the answer is clear from the same pages. Ignorance, we trust invincible, deprived him of the true fellowship of Christ. His exposition of the various Protestant professions of faith is excellent, for he knew them thoroughly; but when it comes to Catholic theology, the evidence is clear that, despite his reading, he never grasped it. The doctrine of Grace, especially the function of Sanctifying Grace, in elevating fallen man to the supernatural order, the operation of man's faculties so elevated, were unintelligible to a mind saturated with the Protestant notion of the merely extrinsic application of Christ's merits. An hour's conference on the subject with a Catholic theologian would have opened to him new vistas of which he had never dreamed.

He writes sympathetically, on the whole, of Pius IX, the Immaculate Conception and the Vatican Council. He sees the futility of the fuss that has been raised over the case of Honorius, and calls attention to the wonderful fact that, while heresy after heresy came from Antioch, Alexandria and Constantinople, no real case against the dogma of infallibility can be brought from Rome. "It gives," he concludes, "the presumption in favor of the claim that the word of Jesus to St. Peter has in fact been fulfilled in all the Popes: 'Simon, Simon, behold, Satan has desired you that he might sift you as wheat. But I have prayed for thee, that thy faith fail not.'" Nevertheless, the intangible divine constitution of the Church was beyond his ken. He ends thus his discussion of the Vatican Council: "If only such a council could constitutionalize the papacy and provide for the automatic reassembling of the councils of bishops every five or ten years, it would begin a reform, which might eventually result in the removal of all the misunderstandings of the past and bring about the reunion of Christ's Church." To the Catholic mind the suggestion is grotesque. H. W.

Der Kampf um das Glück im modernen Wirtschaftsleben. Von BERTHOLD MISSLAEN, O.M.Cap., Doktor der Staatswissenschaften. Autorisierte Bearbeitung aus dem Französischen von J. Keppi. M. Gladbach: Volksvereins-Verlag. 1.35 M.

This is a book of more than ordinary importance and interest. The author is thoroughly versed in social and economic subjects. He is able, moreover, to give his own interpretation to the facts which he has carefully verified. His arguments make plain the utter bankruptcy of Marxian Socialism in its theories of an absolute and progressive deterioration of the economic conditions of the working classes. Even the more sane theories of a relative deterioration, as conformable with revisionist conceptions, are entirely deceptive in their deductions. Economically there has been a constant, positive social progress in ameliorating the laborer's conditions, although much remains to be done. The great truth brought forcibly home by the author is that the real cause of modern unrest is of a moral and religious nature.

The multitude of those who are poor in heart and soul, he tells us, is far greater than the number of those who are economically impoverished. We have more money and less happiness than men had in generations that have preceded our own. In spite of the misery about us, to which we must not be blind, economic poverty has in general decreased while moral poverty has become the plague of our time. Envy and hatred are often eating out the hearts of men who might live contentedly and happy, and so gain power to work in a healthy and religious spirit for the common good. "In his hard life the serf of the Middle Ages," the author rightly says, "experienced a sense of true internal happiness more light-some than any known to the modern world of labor. He was filled with a living, religious faith, and felt himself possessed of a strong, serious moral power. So his eyes were purged of the miseries of his temporal existence. The modern laborer, on the contrary, is too likely to waste his life by plunging into insatiate longings. The element of justice which these yearnings contain is thus stifled amid the exaggerated passions aroused in him by overwrought desires." To produce in the worker such a state of mind is precisely the entire object of Socialism. Its desire of creating unhappiness and morally and spiritually weakening and impoverishing the working classes is obtained even where its principles are not accepted. J. H.

Vices in Virtues and Other Vagaries. By the Author of "The Life of a Prig." New York: Longmans, Green & Co. \$1.20.

Of the sixteen essays in these ninety-six large pages of gentle paradox, that on "Reviewing" informs us: "There are several ways of reviewing a book. One way is to begin by reading the book—an unusual way." We have adopted it, and, even were our custom otherwise, should have been induced to do so by an acquaintance with some of the author's previous writings, and the readableness of this volume in particular. Ostensibly expounding the viciousness of virtues, he deftly exposes the numerous pettinesses that obscure the qualities of which they are the defects or ugly excrescences; and not infrequently his well-tempered but cutting satire plays on common faults that have no accompanying virtues to redeem them. Among the titles suggestive of the contents are: The Vices of Gardening, of Loving Without Liking, of Common Sense, Charities, Principles, Unselfishness, Being Too Previous (a borrowed Americanism), Talking to Think, and Ill-Health as a Profession. "The Ungentlemanliness of Ladies" is a caustic inquiry into the applicableness to the other sex of Newman's definition of a gentleman. In implying that many ladies of his acquaintance are not gentlemen he has the courage or rashness to lay himself open to an obvious retort. "The Fool and His Adjective" lucidly explains why the most eminent scholars failed to find a Latin equivalent for the disqualifying word; "The Joys of Indigestion" should help to allay that malady, and "The Vice of Finishing" warns us to finish. M. K.

The Wolf of Gubbio: A Comedy in Three Acts. By JOSEPHINE PRESTON PEABODY. Boston: Houghton, Mifflin Co. \$1.10.

We have noted before in these pages the strong appeal that St. Francis of Assisi has for many literary non-Catholics to-day. M. Sabatier's unenlightened enthusiasm for the *Poverello* is well known, while we had to condemn not long ago a play by J. A. Peladan that misrepresented the Saint shamefully. The author of the present comedy, however, has succeeded pretty well in portraying the true St. Francis. Though the famous wolf he tamed becomes articulate here and there and often holds the centre of the stage, St. Francis

and Brother Juniper are kept in character, the villagers of Assisi are excellently drawn, and the crib scene in the last act is worked up well. We might have been spared the dryads, but no doubt they are quite common where talking wolves are found. When our Sisters are looking for a children's play next Christmas, perhaps something could be made of "The Wolf of Gubbio." W. D.

Encyclopædia of Religion and Ethics. Vol. XII. Edited by JAMES HASTINGS. New York: Charles Scribner's Sons.

This is a book to sadden the hearts of the orthodox. Great industry and great learning are devoted to the exposition of a species of rationalism which is destructive of almost every vestige of supernatural faith. Dogmatic and Scriptural problems are approached in a spirit which leaves much to be desired and little to be commended. This fact cannot be illustrated better than by an appeal to the articles on the Gospels and on God.

From a Catholic viewpoint the former article rings false in almost every detail. The author's attitude is that of an advanced "higher critic" who refuses to recognize the inerrancy of Scripture and attempts to reduce the message of the sacred writers to a purely ethical code, which "needs criticism more, not less, than the Gospel miracles." In his mind the Gospels are not meant "to introduce us to a code by which all men shall regulate their lives, but to Jesus Christ, whose commands differ for each age and for each individual because He deals with principles, not with rules." The writer's opinion of the sublime fourth Gospel is summed up in these significant words: "It is inconceivable that the historical Jesus of the Synoptic Gospels could have argued and quibbled with opponents, as He is represented to have done in the Fourth Gospel. The only possible explanation is that the work is not history, but something else cast into historical form." This remarkable passage is supported by a reference to Loisy's "Jésus et la Tradition Évangélique." Comment is unnecessary. Unnecessary, too, is the analysis of the article on God mentioned above. Enough has been said to show that this book is not meant for those who desire to avoid temptations against faith. R. H. T.

BOOKS AND AUTHORS

The name of Mr. John J. Horgan, the author of the excellent paper on the late Canon Sheehan that appeared in the *Catholic Mind* for February 22, was erroneously written. Rev. John J. Horgan, S.J. We trust that the author of "Great Catholic Laymen" was more amused than alarmed at being elevated by us so suddenly and unceremoniously to the priesthood and religious state and will graciously pardon the blunder that was made.

Among Longman's announcements are "Monksbridge," a novel by John Ayscough; "Catholic Democracy, Individualism and Socialism," by Henry C. Day, S.J., and newer and cheaper editions of Andrew Lang's "Maid of France," and Father Cuthbert's "Life of St. Francis of Assisi." The editors of the "Catholic Encyclopedia" promise that the long-promised Index Volume will be ready for delivery on the twentieth of this month.

Some enterprising Catholics in the Orient have recently started the *West Coast Bulletin*, "the only English organ published in the whole of Cochin." It will doubtless amuse American readers to find under the head of "West Coast News" such an item as: "A European lady is reported to have arrived at Mr. Usuf's and We learn she is staying with him as his guest;" or to see among the advertisements the naive announcement: "Wanted—A young fair-skinned Nair lady with educational

qualifications from a high and respectable family to be the wife of a handsome Nair youth of North Malabar in affluent circumstances. Apply with photos and horoscopes, to A. B." The general appearance and interesting contents of the paper, however, reflect great credit on its editor and publishers. All success to the *West Coast Bulletin*!

BOOKS RECEIVED

E. P. Dutton & Sons, New York:

Religious Art in France, XIII Century, a Study in Mediaeval Iconography and its Sources of Inspiration. By Emile Male. Crowned by the *Académie des Inscriptions et Belles-Lettres (Prix Fould)*. Translated from the Third Edition. Revised and Enlarged, by Dora Nussey. With 190 Illustrations. \$6.00.

Catholic Truth Society, London:

The Lesser Eastern Churches. By Adrian Fortescue, Ph.D., DD. With Illustrations. 5 shillings.

Dodd, Mead & Co., New York:

Initiation. By Robert Hugh Benson. \$1.35.

Houghton, Mifflin Co., Boston:

Overland Red, a Romance of the Moonstone Canon Trail. With Illustrations by Anton Fischer. \$1.85.

G. P. Putnam's Sons, New York:

Continuity, the Presidential Address to the British Association for 1913. By Sir Oliver Lodge. \$1.00.

Mission Press of the Society of the Divine Word, Techny, Ill:

Twilight Talks to Tired Hearts. By W. W. Whalen.

Latin Publication:

Benziger Brothers, New York:

Commentarius in S. Pauli Apostoli Epistolae. V. Epistolae ad Thessalonicenses ad Timotheum ad Titum et ad Philemonem, Auctore Iosepho Knabenbauer, S.J. Opus Postumum.

Pamphlets:

Catholic Truth Society, London:

The Missions of India. By A. Hilliard Atteridge; The Third Order of St. Francis and Modern Needs. By Father Stanislaus, O.S.F.C.; Reminiscences of an Irish Convert. By Sir Henry Bellingham, Bart.; An "Escaped Monk." Being the Story of William Jefferys. By James Britten, K.S.G.; "The Faith Which is in Jesus Christ." A Plain Argument From Holy Scripture for Being a Catholic; What is Orangeism? By G. Elliot Anstruther; The Monastic Life in the Church. By Dom Anselm Parker, O.S.B.; A Talk on Continuity. By The Rt. Rev. Monsignor Canon Moyes, D.D.; "The Things That are Caesar's." By The Rev. Joseph Keating, S.J.; Parsifal. The Story of Wagner's Opera. By Rowland Thurnam, M.D.; The Office of Compline, for Sundays and the Greater Festivals. In Latin and English; A Book of Sequences. Containing the Five Sequences of the Roman Missal in Latin and English; Thoughts and Sayings of Blessed Madeleine Sophie Barat. One penny each.

Catholic Truth Society, Pittsburg:

The Difference Between Catholic and Protestant Churches. By Thomas F. Coakley, D.D. Five cents.

University of California Press, Berkeley:

The Judgment of Very Weak Sensory Stimuli. With Special Reference to the Absolute Threshold of Sensation for Common Salt. By Warner Brown.

MUSIC

Maude Valérie White, Composer

LONDON, February 13, 1914.

A high compliment is about to be paid to Miss Maude Valérie White, of whom a great musical authority said not long ago that she is "incomparably the finest British song-composer now before the public." The compliment is to take the form of a popular concert in which the best British ballad artists will interpret those songs of Miss White on which her fame will rest. And what a list their names will make! It is perhaps scarcely necessary to remind the musical reader that the ballads of this composer have been popularized by Sir Charles Santley, Mr. Edward Lloyd, Mr. Ben Davies, Mr. Kennerly Rumford, Mr. Gervase Elwes, Mme. Kirkby Lunn, to name but a few. And we may assume that these and numerous others will unite to do honor to Miss White.

Many readers on both sides the Atlantic will recall a *Vanity Fair* cartoon of Sir Charles Santley, which was labeled simply "The Devout Lover." It was a graceful compliment—as far back as the 'eighties—to Santley's matchless interpretation of a song which indirectly, I believe, led to the composer's conversion and reception into the Catholic Church. The words

of "The Devout Lover" are by Mr. Walter Herries Pollock, who was joint author (with the late Sir W. Besant) of "The Balladmonger," in which this song was introduced. Writing to me on the subject of the poetry of "The Devout Lover," Mr. Pollock quaintly says: "I wrote the words in one phrase—and one sentence." It is perhaps scarcely necessary to quote them at all, so familiar have they become by now:

"It is not mine to sing the stately grace,
The great soul beaming in my lady's face.

"But mine it is to follow in her train,
Do her behest in pleasure or in pain—
Burn at her altar love's sweet frankincense
And worship her in distant reverence."

This ballad and the equally lovely though widely-differing "Absent Yet Present" ("As the flight of a river that flows to the sea," etc.) belong to the earlier period of Miss White's fame. With her conversion came a time when she brought her rich and ripened powers to the service of our Church, and more than one Mass and several songs of a distinctly devout genre (e. g., "Espoir en Dieu" and the "Ave Maria") have flowed from her pen since then. Nor has she entirely confined the work of her genius to composition. It is obvious from her admirable translation entitled "Letters from a Mourning City" (Naples) just twenty years ago, that she might have turned her varied gift to the consideration of purely literary topics, for there is much of her own personality enshrined in this "free" translation.

Writing to me from Taormina—for Miss White has ever been a bird of passage, much of her best work having been done on the Italian and Sicilian coasts—she says: "This place is the loveliest of deserted wildernesses just now,—exactly what I like." She has in some sense oscillated of late years between Southern Europe and the Worcestershire village of Broadway.

Maude Valérie White had, in the beginning of things, quite a strenuous musical education and training, and she studied much abroad. One of her English masters was, I believe, Professor Rockstro. She has received many flattering offers to provide the music for one or other of the medleys classified under the general denomination of "musical comedy." But Miss White has preferred to conserve her powers, or rather, to devote them to a better and higher class of work. She has always been singularly reticent on the score of her personal attainment and surroundings, her portrait having practically never accompanied any appreciation or estimate of her work as a composer. In short, she does not "advertise."

Yet her published works must number upwards of a hundred. It is believed that her "Devout Lover," "Absent Yet Present," and other popular masterpieces have amassed fortunes for their publishers, of whom there have been several—Ricordi, Chappell, Boosey, Ascherberg, etc. Like the majority of her contemporaries, she has suffered severely from the difficulty of finding suitable words for setting, and has been compelled, over and over again, to fall back upon the poetry of the "old masters," as Heine, Shelley, Keats, Herrick, Browning, Burns, etc. She has also, I believe, set several of the finest among Shakespeare's lyrics.

Speaking and writing several languages with fluency, Miss White has produced a number of delicious little songs on French, Italian and German words, as in "Adieu, Suzon," "Amour fidèle," the "Prière," "Addio, Lucia," "Liebe, liebe," "Das Meer hat seine Perlen," etc. Again, her purely British compositions are notably contrasted. Side by side with the delicate strains of such songs as "Come to Me in My Dreams," "Did One But Know," "So We'll Go No More a Roving," "Montrose's Love-Song," and "When June is Past," we have the more robust and glowing "King Charles," "Marching Along," and "The Old

Grey Fox." The words of Adelaide Anne Proctor she has laid under contribution more than once. And in Robert Browning's "King Charles" our composer has absolutely captured the daring spirit of Stuart warfare.

What shall be said of Maude White's later work, that is to say, of the last decade or so? Her conserved and ripened powers have given the world of vocal art nothing purer, more chaste, or more finished than her settings of Shelley's lovely invocation, "To Mary Shelley," and of three "Little Songs" from a Teutonic source.

I must not close without a passing reference to her ballet, the first Miss White has ever composed. It was while traveling in the Caucasus a year or two ago that she became impressed by the wild and rugged picturesqueness of the people and the folk-music of that mountainous region, and determined to compose a ballet. It is intimated that this interesting work may be heard at the forthcoming concert.

PERCY CROSS STANDING.

EDUCATION

A Problem in Greek

When Greek was put on the free list in the high schools, or positively excluded from them, a problem was created for those classical colleges which depend for their student body upon these schools, since fewer than half the number of those presenting themselves for admission to the colleges are qualified to enter the regular Freshman class in Greek. What is such a college to do in the circumstances? Few boys complete their college course to-day before they are twenty-two years of age; and they are not disposed to add to the period devoted to acquiring a general education.

The question therefore, arises whether the college should establish special classes to meet the needs of these students, if they are to take up Greek, or whether it should dispense them from the study of Greek altogether and substitute some other subject in its stead. With this alternative facing us a further question not unnaturally suggests itself: Why study Greek at all?

It is a difficult work at times to resolve a compound into its elements; and mental power is a compound. We may not be able so easily to ascertain from the character of a man's mind in later life what ingredient was contributed by the study of Greek. But, while at college the difference between the student who has made a good course in Greek and another with apparently as much natural ability, but who has not studied Greek, is easily perceived. Some time ago a professor of philosophy remarked to me: "I never before realized how great an influence the study of Greek has in developing the mental faculties. The boys I taught formerly were well trained in Greek. My present class is not, and I find that it requires twice the amount of explanation to enable them to grasp an idea." The professors of the physical sciences make the same observation.

But what can there be in the study of Greek which tends to develop mental power in a more marked degree than the study of modern languages? "What should there be in that Cæsar? Why should that name be sounded more than yours?" Cassius would persuade Brutus that Cæsar was a weak man, Yet for power, if we prescind from moral qualities, Cæsar was an immeasurably greater man than Brutus. As Cæsar excelled the man who was spurred on against him, so does Greek, as a subject of study excel the modern languages which are thrust forward by zealous advocates into comparison with it.

To take a single point: Even if we were to grant, for the sake of argument, that as specimens of literature, the masterpieces of the modern languages are equal to those of the ancient Greek, even then it must be admitted that the study of the Greek masterpieces offers an advantage which is lacking in the study of modern languages—it compels constant reason-

ing. A learner, at least, cannot translate a single inflected word—and nearly every word in Greek is inflected—without exercising his reason. The student who has mastered the declensions and conjugations thoroughly may find this exercise of reasoning exceedingly simple at times; yet it is always going on, and often he is confronted with really difficult problems, due to the fact that the language uses a system of inflections.

Besides, Greek literature offers as subjects for study many perfect models of construction, illustrating the best principles of literary workmanship, as, for instance, the "Oedipus Tyrannus" of Sophocles and the "De Corona" of Demosthenes. With the aid of good explanations from the professor the student is able to appreciate these works as literature, not of course as perfectly as they were appreciated by the ancient Greeks, yet sufficiently to repay him for his labor.

Even though the student never opens a Greek book after completing his course, even though he forgets all of the language which he learned with so much painful effort while at school and at college, yet his labor has not been in vain, because he carries away from the study of Greek just what he sought to obtain from it—the habit of reasoning correctly and sound literary taste.

A boy who has completed a high school course without Greek must have been occupied with some subjects more modern than Greek; and these studies, if they have the efficacy claimed for them by their advocates, should have given him considerable mental power. On the assumption that he possesses this power, he ought to be able during his college course to master the elements of Greek, and read a considerable amount of Greek literature. The plan is actually in operation in some colleges.

Though the colleges which depend upon the high schools for their students did not create this problem and are not responsible for it, yet they must face it. Whether or not the solution adopted is the right one, time will tell. Much depends upon the character of the institution. The problem is a serious one. But as the writer for a periodical is sometimes obliged to condense his remarks within a given space, much as he may feel the need of greater latitude to do justice to his theme, so must the college at times, do its work, if it is to do it at all, within the limits set for it by circumstances over which it has no control.

JOHN X. PYNE, S.J.

ECONOMICS

Difficulties of Agriculture

We have pointed out more than once that while nothing is easier than to cry: "Back to the land!" nothing is more difficult than to formulate a feasible policy in the matter. It is perfectly clear that if only a proper proportion of people would go on the land, raise their own food, and make a profitable living out of feeding others, there would be no food problem to solve. The difficulty is to get the people. One might empty the slums of the great cities and put their inmates on the land, yet they would starve there in spite of their opportunities. They have not the knowledge and they have lost the physical strength necessary for cultivation of the soil. Some think that our immigrants might be thus planted out. Some, perhaps, would be glad of the opportunity if they saw in it an avenue to reasonable competence opened by liberal public assistance; but the large majority would not accept it. The Jews have no other idea than of enriching themselves at the cost of the Gentile. The South Italian and Sicilian wants money to take back with him to Europe. His robust body is capable of the hardest work, and so he takes up the laborer's shovel and pick as the means closest at hand to gain the dollars he wants. These two make up the greatest part by far of our immigrants; the possible cultivators would be but a fraction of the remainder.

If, therefore, we are to have cultivators of the soil in suf-

ficient proportion to the dwellers in towns, we must draw them from our native population. We must not wait until these have grown up and failed in other occupations. A broken-down clerk, a man worn out with the vices of the city, a lawyer or a doctor without practice, are not the stuff to make farmers. In the first place the young people of the country must be kept on the land; for if once the flow of these to the cities be checked, the problem will be solved in great part. In the second place, young people from the towns must be drawn to the land while still capable of that physical development demanded by agriculture. To do both it is necessary to show them that agriculture is profitable in proportion to the labor it involves.

To be profitable, agriculture must be systematic. The farmer must know how to get the best returns out of his land and labor. For this purpose agricultural colleges have been established both in this country and abroad. We mentioned last week the college just opened in Manitoba, one of the best equipped in North America, and the other Canadian provinces have their colleges also. In British Columbia a plan is proposed that is worth considering by Boards of Education of our cities. It is to substitute in the schools for many of the fads now found in them, classes in elementary agriculture and horticulture that giving the town-bred boy and girl a knowledge of these things, will induce them to go on the land and put their knowledge to use. We called attention some time ago to what the agricultural department of government does in Russia. It has a staff of men thoroughly trained in agriculture. To each a district is assigned in which he visits the farms, examines the soil, looks into the farmers' practice and advises them as to how this may be improved and its productiveness increased. Such a corps of men could do great good on this continent. But this would be but a beginning. The land has to be fertilized. We laid down the principle that this is a national affair. Our modern national life carries the fertilizing salts far away from the fields of their origin. It is a national affair to carry them back again. The farmer is in no way responsible for the fact that the consumer of his produce lives a thousand or two thousand miles away. But if the national government restores the soil, it will have the right to see that soil so restored shall be worked economically.

Another point still more important is to provide money for the farmer. At present his condition is most unsatisfactory. A man may be a very good farmer and yet a poor man of business. The existing method which keeps many a farmer poor is to send out traveling salesmen from the cities into the agricultural districts. Their business is to make sales and the persuasive tongue is the means they use. The agricultural machinery salesman talks the farmer into buying his machinery, the automobile man persuades him to buy a motor car. Other travelers overstock the country stores and so prey indirectly on the farmer. There is no hurry for payment. When the crop comes in all will be settled. But the crop does not settle everything; and the farmer goes to the bank. He has an unincumbered farm and the bank is glad to lend him what he asks. It is no affair of the bank whether he is borrowing for something really useful or not; his land is good security. So very soon the farmer is over head and ears in debt to people who have no interest in him but to get his money. The harvest comes, the collectors appear, the bank presses. Simultaneously buyers of grain and cattle arrive; and between them all the farmer has to sell at whatever price is offered. He pays his debts, often in part only, and even should he pay them in full, he will have to borrow for seed, for labor, in the spring, and run in debt to live till the next harvest, when the process of selling him up is repeated. Thus he lives and dies poor. His children leave the land in disgust. Then comes the hard times during which banks, merchants, manufacturers are all engaged in calling in their money, realizing and so forth, in order to be ready for a fresh start at what the

newspapers will call "the dawn of prosperity." In a word, they are selling up the farmer. The remedy for this is the Land Bank, which will need an article to itself. H. W.

NOTES AND COMMENTS

The Des Moines *Western World* informs us that a member of "the Turkish begging syndicate" was recently deported from that city. This Turk was disgustingly vulgar and unclean, and of an appearance altogether unlikely to impress people with his "bona fides"; yet he had letters of recommendation from mayors and ministers of various denominations, and had made a very good thing of his begging business. The immigration officials ascertained that he and his fellows had sent \$150,000 to Turkey in two years, from which we may gather that the entire collection was a big one. Neither appeal nor applier was attractive, but the Turkish mendicant wore a Roman collar, also unclean but connoting that he was an "escaped" priest or monk, and he drove home his appeals by the coarsest anti-Catholic attacks. This opened purses. It also fills halls. Bishop Schrembs remarked the other day that if he announced a lecture explanatory of the Catholic religion few non-Catholics would come to hear him, but let an apostate of the most unsavory record be placarded and he will get a crowded audience. This need not discourage us. It exemplifies one of the proofs Christ gave for His Church: "The world will hate you as it hated Me." The few that go to learn truth from authorized exponents count more in the end than the willing auditors and supporters of slander and obscenity.

The Irishmen of New York have paid St. Patrick the strenuous tribute of a public parade for fifty years uninterruptedly, and it is said that the coming demonstration on March 17 will be the last, on the assumption that Ireland will have obtained self-government during the coming year. But even should this happen in reality as well as in name, the greater of the two motives for celebrating the festival of Ireland's apostle will remain. "The Spiritual Destiny of the Irish Race" is the title of a lecture to be delivered in Carnegie Hall March 14 by Father Phelan, S.J., who has come from Ireland to preach the Lent at All Saints'. From that destiny St. Patrick is inseparable; and as long as the Irish race fulfil it throughout the lands of their dispersion, they will honor the Saint who first marked its path for their fathers and kept it clear through the centuries. Whether Home Rule be near or far, complete or partial, St. Patrick's will be with us a good while yet, and will be "St. Patrick's Day."

A Lenten Pastoral is a document that Catholics should read and ponder, as the most important pronouncement of the season. It is the formal teaching of a divinely constituted teacher, and has directive authority sanctioned by God. All of the pastorals that have come to our notice have one theme in common, and this is set forth with lucid brevity by the Archbishop of St. Louis: "The Lenten season is a time for recalling and living up to the high moral standard set by the Catholic Church for her children. This standard outlaws all vulgar and lascivious dances, indecent and suggestive theatrical productions and luxurious living. Prohibited at all seasons, there is special inhibition now. And they observe the Lenten season best who abstain altogether from going to places of amusement during the holy season. During this season all entertainments are prohibited for church purposes or under church management." Bishop Van de Ven, of Alexandria, who devotes all of a remarkable pastoral to the worldliness and manifold immodesties springing from the general religious decline outside the Catholic Church, pertinently remarks: "We have only added our voice to that of countless Bishops the world over and of the Holy Father himself, who

have repeatedly denounced these revolting indecencies as a revival of paganism and an open menace to Christian morality."

The Annual Report of the New York Society of the Propagation of the Faith shows that in the ten years since its organization by Cardinal Farley it has collected and expended more than a million dollars. It is noteworthy that this sum was made up of small offerings from the diocesan branches, the church collections, the proceeds of *The Annals* and *The Good Work*, from perpetual and special membership at \$40 and \$6 a year, and in constantly growing measure, *from the gatherings of the children of our schools and institutions*. This last should be emphasized, for the cultivation of zeal in the young will result in bringing apostles as well as material resources to the propagation of the faith. Special gifts were received for the building of 243 chapels and churches, 14 schools, 4 orphanages, 3 hospitals and 3 mission foundations; for 51 altars, 15 priests educated, 19 mission houses, 175 slaves ransomed, 610 orphans adopted, 43 hospital beds and other missionary and charitable purposes. The report has this particularly pregnant reminder: "*That is not a good will that has not the name of God in it. No Catholic should make a will without incorporating in it some provision for a spiritual remembrance.*" Especially commendable is a generous remembrance for the propagation of the Faith they die in; and that great home mission for the Negroes and Indians, in behalf of which their Eminences of Baltimore and New York and his Grace of Philadelphia have so earnestly appealed.

One of the lies of history continually recurrent is that purporting that the Irish Episcopate, and especially Dr. Troy, the then Archbishop of Dublin, wished to give the English Government a Veto in the appointment of Catholic Bishops. A Catholic contemporary, referring to a statement in a Roman booklet that Dr. Troy did not favor the English Veto in 1799 or any other time, says: "The fact universally admitted is that Dr. Troy favored the veto;" and it adds many violent affirmations to the same effect. The universality of the admission is broken by the Roman publication, and also by several others including a thoroughly documented booklet on the subject issued in Dublin last year. In fact, it is no fact at all but an historic falsehood, originated by Charles Butler the English Vetoist, as was shown in AMERICA of April 12, 1910, under the title "Irish Bishops and English Vetoes." Ten Irish bishops as trustees of Maynooth, among whom was Dr. Troy, did agree on the year following the 1798 rebellion, to "such interference of Government as may enable it to be satisfied of the loyalty of the persons appointed," but they never submitted Pitt's proposals to the board of Bishops who had all agreed in 1795 that "the proposal of nomination of bishops by the King is to be resisted in *limine*." Moreover, Dr. Troy wrote to Rome a few weeks after Pitt's proposals: "None of us liked them; but we did all we could to nullify the effect of the resolutions made. We were between Scylla and Charybdis;" and he explained to Cardinal Borgia that he and the other Bishops disliked the whole scheme. He presided over the meeting of Bishops in 1808 that unanimously required Dr. Milner to oppose the Veto in their name, and several letters of his strongly opposing it are extant. Dr. Troy's Veto record is stainless.

This extract from a letter of Cardinal Farley to the churches of his diocese has an interest for Catholics everywhere: "During the year of grace 1914 the bishops of the entire American continent will journey to Rome to kneel in prayer in the basilica of St. Peter's and to lay at the feet of Pope Pius X, in all reverence and obedience, an account of their stewardship. There is an opportunity and a duty, therefore, this year for an exceptional manifestation of generosity towards the person of the Vicar of

Christ." Over and above the loyalty all Catholics owe to the successor of St. Peter, there is now additional reason why they should manifest with special generosity. The Holy Father has been beset by many enemies and many obstacles. His apostolic courage in maintaining Christian rights against anti-religious governments has entailed the necessity of supporting or assisting numerous institutions that these governments have despoiled, and his zeal in propagating the Faith in missionary lands has drawn heavily on his resources. His legislation has brought the sacramental graces nearer to the people, and he has won their love for the goodness he has shown and the enemies he has made. He has raised the United States to the status of the oldest churches in Christendom, and our people should make response to the People's Pope with more than their usual generosity.

Professor Kroeber, the distinguished anthropologist of the University of California, recently condemned eugenics in unmeasured terms. Eugenics, he says will not improve the race. "Individual effort and high ideals are the only things that will make better human beings." But "it is easier to talk of breeding improved human beings than to begin by improving one's self—training one's children. The future of the human race can be enhanced only through character building by individuals and courageous adherence to ideals by nations." These are true and brave words which all men should take to heart.

At one time Reno was supposed to have reached the summit of bad eminence in the matter of divorce. Denver has gone higher. Saturday, February 28, twelve divorces were granted in a Denver court in ninety-six minutes; an average of one in every eight minutes. The first divorce was granted in one and three-fourths minutes, another was given in two minutes, a third in three and three-fourths minutes. Apparently this suits the advocates of "The Larger Feminism," who, in the words of one of their speakers, look upon divorce as a mark of growth in civilization. This pagan custom is expected to give rise to a "higher morality" and "better marriage." Civil society cannot long survive such a reckless and contemptuous battering of its foundation, the family.

A few weeks ago, in the height of the Kikuyu controversy, the Protestant Bishop of Caledonia, *i. e.* the northern part of British Columbia, wrote to the English papers telling how he had celebrated a Kikuyu communion at Prince Rupert, and that Catholics gladly made their Easter communion at it. We wrote to the Prefect Apostolic, the Very Reverend E. M. Bunoz, O.M.I. for the facts; and have received from him the following letter, signed by the chief Catholics of the town:

We the undersigned members of the Catholic congregation of the City of Prince Rupert, that were residents here since the inception of this city, hewn from the primeval forest, have had our attention drawn to a correspondence sent the London *Times* and *Daily Mail*, signed by F. H. Du Vernet, Bishop of Caledonia of the Anglican Church, and stating that Catholics had associated themselves with other religious denominations in receiving the sacrament of holy communion at an Anglican ceremony in this city some five or six years ago. We absolutely and unequivocally contradict the above statement and unhesitatingly pronounce it an interested falsehood that does not contain one sentiment of truth so far as Catholics are concerned, and we challenge Bishop Du Vernet to name one Catholic that has participated at his communion table since 1906; prior to that date the town site of Prince Rupert was an unbroken and uninhabited forest.

D. W. Morrissey, G. Morrison, F. W. Kelly,
H. McEachern, P. Doherty.

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CHRONICLE

Home News.—During the week the Mexican difficulty has gone from bad to worse. The body of Vergara, the murdered Texan, was stolen from its Mexican grave by night and delivered to the Texas Rangers. The Secretary of State has demanded reparation of Huerta.

The Mexican Tangle

Investigation of Benton's death is making no progress. Carranza, the rebel leader, has assumed a defiant attitude. He will not treat with Americans acting in behalf of a foreign nation, unless they are especially authorized by the aforesaid nation. American requests or authorization will not be recognized. It is suspected that Benton's body has been burned in order to make investigation as difficult as possible. There is a strange contrast between the attitude of our Government towards Huerta and that towards Villa and Carranza. That towards the former is characterized by harshness, the attitude towards the latter by mildness and patience. Meantime the President's position is becoming more difficult. The Governor of Texas shows a disposition to take matters into his own hands. Senator Fall, of New Mexico, made a vehement attack on the President. He cited the cases of sixty-three Americans murdered or outraged in Mexico during the past three years. These, he said, were only one-third of the outrages committed. An attack was made on the President, in the House also. In the midst of all the perplexity amusement arose over a bill of a Georgian, which directed the President to acquire "by purchase, treaty or conquest" the northern states of Mexico and to colonize them with the negroes of the United States. The bill will scarcely be heard of again.

The Conference Committee has reported the remark-

able Alaskan Railroad Bill. It permits the construction of 1,000 miles of road, authorizing an expenditure of \$35,000,000, which is to be had not

Alaskan Railroads by bonds but from the Treasury.

One million dollars is to be given immediately. Telephone and telegraph lines may also be constructed and operated by the Government. The bill places large powers with the President. He may appoint officers and agents, name army engineers for constructive work, arrange schedules of salaries, fix rates, acquire wharves and terminals, locate towns, withdraw public lands from entry at discretion and transfer machinery from Panama, if he deems fit. He may direct the Government to operate the railroads, telegraph and telephone lines or lease them for a term not exceeding 20 years. The result will be watched with interest. Government ownership will be put to a test under very favorable circumstances.

The agitation over the unemployed still continues. The Chicago police have just finished a census of the unemployed in that city. There are 46,000. Of these 38,000

are permanent residents; 33,000 of all

The Unemployed out of occupation were searching for positions; 13,000 refused to work.

Among the unemployed were 13,000 skilled mechanics. New York's problem is still unsolved. A statement recently issued says that in February there were 350,000 unemployed in Greater New York. This is an increase of 100,000 over the last report. Both statements are gross exaggerations. The police are now engaged on a census which will no doubt check such alarming announcements. The problem is by no means slight. It is due in part to bad management. There are in the city 840 private employment bureaus. An investigation of 400 of these shows that they placed only 17 per cent.

of their applicants for work, although 41 per cent. of the positions at their disposal remained unfilled. During the first three weeks of its existence the municipal bureau filled 3,500 places. On Wednesday a new bureau was opened by the State Department of Agriculture. Many of the unemployed are farm laborers who drifted to the city for foolish reasons. Others are floaters—vagrants of all kinds, who have been coming to enjoy church sandwiches, coffee and mawkish sentimentality. The bureau is designed to help the farmer. Its work is highly commendable. It is sending laborers to all parts of the State. The director outlines its scope in these words:

What we are doing in the majority of cases is simply correcting the fault the men made when they drifted to the city. We are carrying them back again from where they started, and, contrary to the prevalent belief that they don't want to go, they are enthusiastic about it.

Meantime, the I. W. W. agitators are busy. The new bureau is condemned by them. In a recent address a leader of a mob said:

The Governor tells us there is work for us to do on the farms of the State. In reply, I tell him to go hoe the ground himself. We want none of it. If there is any decent work, paying a man's wages, I and you are here to get that work. . . . Shoveling snow and planting potatoes are not in our line.

Kelley's army of San Francisco's unemployed—2,500 strong—is still on the march to Washington. It has reached Sacramento, not without riots. The citizens of the latter city demand that it move on. The army refuses unless transportation East is provided. It is hoped that California will not shift its problem this way. The army is proving a menace to peace and order and should be dealt with at home.

Austria.—The work of proselytizing has for years been carried on among Austrian Catholics by the evangelical organization. The lamentable paucity of Catholic churches in many districts has given

Los von Rom special advantages to this movement.

It has consequently resulted in many pervers, whatever the gain for Protestantism may have been. The ingenuity with which the undertaking has been furthered has often been diabolical. It has been seconded, moreover, by a constant campaign of slander carried on in the evangelical press, after the manner of the *Menace*, the *Peril* and similar products of bigotry in our own country. The latest phase of the *Los von Rom* movement, we are informed, has been to advertise in Germany for young evangelical farmers who wish to emigrate. They are then settled systematically in various parts of Austria. Protestant churches are to be built in these colonies, and they are to be made new centres for the destruction of Catholicity. Austrian Catholics are realizing that the building of a sufficient number of Catholic churches must be the first step taken for preserving the faith of the people.

Canada.—There is much dissatisfaction over discoveries of political corruption that are being made from day to day. The report of the Commission appointed to examine into the affairs of the National Transcontinental Railway began it, then came a bribery scandal.

*Political
Corruption*

in the Quebec Legislature that caused several resignations. Another followed in the Ontario Legislature, of which a member applied for a retaining fee of \$10,000 to look after the interests of the liquor dealers. This was not settled when scandals were discovered in connection with the Trent Canal. In the municipalities things are as bad. In Montreal accusations succeed one another monotonously. Vancouver is engaged in a graft investigation. In Manitoba charges are made continually against the Provincial Government. Altogether, the state of affairs is rather disgraceful.

Financial matters are such as to indicate that the crisis in the reaction from the five years' boom has not yet been reached. The last Dominion Loan of 25 millions failed in London, more than three-quarters

Financial Affairs

of the bonds being left in the hands of the underwriters. The Canadian Northern Railway is in difficulties. British Columbia has given it an additional guarantee of 5 million dollars on its lines in that province, making a total guarantee of about 50 millions. Messrs. Mackenzie and Mann have been in Ottawa for some time seeking further aid from the Federal Government, which seems disinclined to give it. There is a strong feeling against it in both parties. All appear to agree that no further aid should be given until the accounts of the company have been examined thoroughly. The agitation for free import of agricultural implements still continues in the West. A motion in favor of it was defeated in the House of Commons, Mr. Borden pointing out that it would not really relieve the farmer, while it would destroy Canadian factories.

Mgr. Charlebois, Vicar-Apostolic of Keewatin, has presented a petition to Parliament on behalf of the Catholic schools, of which the rights under the B. N. A. Act are being ignored since the district

Keewatin Schools

has been divided between Ontario and Manitoba. We can foresee the fate of his petition, which will give another example of the paradox that while a Protestant minority is always protected beyond every legitimate claim, the Catholic minority can not get protection against flagrant injustice.

China.—Though the Confucianists have been hoping that Yuan Shih-Kai would make their creed the state religion of China, the President is reported to hold that, as the country is peopled by five great

No State Religion

races with different beliefs, it would never do to "disappoint public feelings" by creating a state religion. He thinks that each citizen of the Republic should be free to practice his own creed. Annual sacrifices, however, "to sages and good

men" are to go on, and Yuan, like the Emperors before him, will officially "worship Heaven." The President's determination to discharge the liturgical functions of a Manchu Emperor is regarded with suspicion by many Chinese Republicans.

France.—Nearly seventy years ago 400 French soldiers fell into an ambush in Algeria. Their companions near by rushed to their aid, but were repulsed, leaving their young bugler, Rolland, a prisoner badly wounded. The remnants of the French rallied in a Mos-

*Inconsistency
of Government*

lem tomb, where they defended themselves against the repeated assaults of 15,000 Arabs. Thereupon the Arab leader bid Rolland sound the "cease firing," hoping thus to deceive the French, and promised him life and liberty as the reward of his compliance. Instead Rolland sounded vigorously the "charge." Abd-el-Kader, admiring his fidelity, gave him his life. He managed to escape, and received the Cross of the Legion of Honor. Afterwards he routed single handed an Arab band and brought into camp fifteen muskets. His services ended, he retired to his native village, where he has since lived, a pious Christian hanging up his cross and his insignia as officer of the Legion of Honor at the altar of the Mother of God. He was a true soldier of France. Lately the Government, wishing to use him against the Antimilitarists, brought him to Paris in honor. But he would not stir without his parish priest. The Anticlerical Government, therefore, had to endure the presence of the Curé sharing in Rolland's honors and sit patiently while the old bugler told how he attributed his glorious deeds to the protection of the Blessed Virgin. A few weeks before, the Mediterranean fleet anchored in a Syrian port, and the Admiral and the Maronite Patriarch exchanged complimentary visits. The latter, from the bridge of a destroyer, witnessed a review, blessing each ship as it passed. Yet there was no chaplain in that fleet to care for the souls of its men, just as there are no chaplains in the army to care for soldiers such as Rolland.

The meeting of representatives of Catholic associations, concerning which there was so much talk, took place in Paris. One ecclesiastic only was present. There was

Catholic Societies no question of the extinction of any association, but of a closer union in religious matters without any refer-

ence to political parties. It resolved that French society has duties towards God, the neglect of which leads to the gravest disorders; that the liberty of the Church, alone capable of maintaining religious life and its moral forces, is the first of national interests; that the first duty of Catholics is to unite for its defence; that this union should be independent of political parties; and that it should be brought about by Catholics faithful to the teaching of the Church, and acting in the fulness of their civic rights, and so not compromising the hierarchy in any way.

Germany.—A recent army duel in which the offended officer was slain by his guilty comrade has caused the Centre to bring up a new interpellation upon this subject.

*Duelling Debated
in the Reichstag*

Representative Gröber again urged the unanswerable argument that duelling is forbidden both by divine and human law. The Minister of War evaded the issue and made the plea of expediency. If the duel is not permitted, he reasoned, men will find worse ways of revenging themselves. Among these he included fisticuffing, showing a complete lack of any moral sense in the matter. On the same plea murder might likewise be encouraged in other instances, provided it is done scientifically, since human passions must have their course. He pointed to the fact that the number of duels had greatly decreased, and hoped that an education in true knightliness would eliminate them still more. The sentiment, however, which urges a man to offer up his life for his honor, he argued, is after all a proof of that "physical and psychic courage necessary for an officer." His supreme effort to be conciliatory in his tone showed the effect the constant agitation of the Centre is having in Germany. He admitted that a complete change in popular sentiment had taken place upon this subject. In conclusion the Centrist leader, Spahn, demanded that no moral pressure should henceforth be brought to bear upon officers who, from religious principles, refuse to accept a challenge.

Great resentment has been aroused among the population of Berlin by an act of vandalism committed in their city. The Government had forbidden the Social Demo-

"Red Week"

crats to placard the streets with their announcements of the "Red Week," just passed. In return the Socialist press organs opened a violent campaign against the public authorities. Revenge was taken upon the Government by inscribing in fourteen places upon the smooth marble base of the magnificent Kaiser Friedrich memorial the legend, "Red Week." Experts have hitherto tried in vain to efface the inscriptions in red aniline absorbed into the marble.

Great Britain.—The Pankhursts have been in prison again, and so there has been a renewal of Suffragist crime. One woman slashed a picture in the National

*Suffragists Active
Once More*

Gallery, consequently all such places have been closed. Others exploded a bomb in a church, doing much harm.

Another band broke all the windows on the ground floor of the Home Secretary's house. The arson squad has been active, too. Both the Pankhursts were set free after two or three days' hunger strike. Hence, things will probably quiet down for the present. Those who have been sent to prison for the late occurrences will probably get out by the same means, and be ready for the next revival of violence. Nothing more is heard of the claim made some three months ago on behalf of the Government, that the Cat and Mouse Act had put an end to all such practices.

A number of noblemen and gentlemen, having made up their mind that to pass the Home Rule Bill without submitting it to the people is unconstitutional, have published a manifesto declaring that they hold lawful every means to frustrate it and to prevent the employment of the army in Ulster. They include soldiers, clergymen, an amateur theologian, authors, a poet or two, a musician, a chemist, etc., but seem deficient in constitutional lawyers. Lord Roberts is their leader. He and his brother peers ought to count themselves lucky in this that the Bill of Attainder is no longer in fashion, otherwise it might go through under the Parliament Act, to their great disadvantage. It is sad to see so great a soldier allowing bigotry to blind him to the evil of sedition.

Indian disaffection is making its appearance once more. The statues of the King and Queen set up by the Maharajah of Kolhapur were disfigured with tar during the night. The guards are said to have been asleep. Probably they were with regard to this particular act.

An anarchist conspiracy has been discovered in Delhi, and a house to house search in all the provinces is the result. Nine arrests have been made. Disaffection is the natural result of the discovery of the weakness of the so-called Empire, which cannot protect its Indian subjects abroad.

Ireland.—Grave dissatisfaction is manifested in many Nationalist papers and in the leading Unionist organ, the *Irish Times*, over the Government's proposal by which a portion of Ireland may be withheld from the control of the Irish Parliament, even temporarily. The good faith of the Government is questioned and also Mr. Redmond's wisdom and authority. Ulster, it is said, has already given its answer in favor of Home Rule, and the Government knows that the Orange campaign is but a Unionist device to defeat the Parliament Bill. They took no measures for two years against the covenanting rebels, but when the Irish Volunteers were formed they immediately issued a decree against importation of arms, a proof that they recognize the hollowness of the former movement and the seriousness of the latter. It is now admitted that Mr. Asquith was influenced by the urgings of the King, who was urged on from other quarters; but if this excuses him from keeping faith with the Irish Party, that kept him in power for three Parliaments, it does not justify the assent of the Irish leaders, who had pledged themselves to their people "that there must be no new Pale, and Ireland shall be one and indivisible." It sacrifices the Ulster Nationalists who suffered most.

Further restrictions have been placed against the exportation of Irish cattle, owing to the discovery of disease in Kildare and Cork. The origin of the first outbreak was traced to Birkenhead, in England, and there is grave suspicion that agents of British and

foreign competitors have maliciously fomented its spreading. The readiness of the Government to debar all cattle outside the affected areas on the slightest pretext, in conjunction with its support of the Cunard and White Star Companies and its restraining influence on the Hamburg-Amerika line against Irish transatlantic transportation facilities, has been denounced by Sir Roger Casement as clear proof of its antagonism to Ireland's commercial progress. Sir Roger, who as British Consul in the Kongo and Peru, has special knowledge of such matters, is coming to the United States to present the full import of the question before the American people.

Italy.—Premier Giolitti has presented the resignation of his Cabinet to the King. The Premier's African budget was endorsed in the Chamber of Deputies by a vote of 361 to 83. He could not, however, hope for support for his future policies. The Radicals deserted him. Moreover, Parliament is hopelessly divided once again. The Libyan war acted as a cohesive power. Personal ambition and partisan rivalry were forgotten for the time. The war is over and parliamentary strife has begun. The new Cabinet will face serious difficulties. The marriage law is hateful to Catholics and Radicals alike. It outrages the religious sentiments of the former and does not meet the advanced views of the latter. A divorce law which will encounter stern opposition has been introduced. Though it will not pass, yet it will foment discord both in the Parliament and the country.

Latin America.—Mexico is not alone in her troubles. The serious rebellion in Ecuador still continues. General Plaza, President of the Republic, recaptured Esmeraldas from the rebels. The latter entered the town in triumph last December, after a long-drawn battle, in which a large number of men were killed. Meantime, Peru is in a state of great excitement over the elections. Though there is as yet no real sign of war, nevertheless there is some danger of a rebellion. At this writing Congress is in a state of ferment. The result of such a condition is generally wait.

Brazil, too, is badly off. The rebellion there has assumed alarming proportions. Several of the northern states are disturbed by fighting. One of them has been placed under martial law. This condition is sympathetically reflected in the capital. A state of siege has been proclaimed in Rio Janeiro. Several army officers and journalists have been arrested. A revolt in Brazil is the more to be regretted because there is absolutely no reason for it. Brazil is happy and prosperous and deserves greater consideration from malcontents. Just what effect this revolt will have on the country at large, it is hard to say. It is not probable that the Government will be upset.

TOPICS OF INTEREST

The Church and the Unemployed

The problem of unemployment has rightly been called a world problem. Congresses, legislatures, popular conventions of every kind are engaged with it. Mass meetings, processions and other public demonstrations give expression to the sentiments of the workless population itself in Europe as well as in America. The most pathetic of all manifestations is the sad and eager search for opportunities to work by that far greater portion of the unemployed who suffer their miseries in silence. The men who speak loudest are often the least anxious to earn their living by the labor of their hands. They seek occasions like the present to stir up discontent with the entire social order and to scatter broadcast the seeds of radicalism which will in time bear evil fruits.

Is the husbandman asleep while the enemy sows the cockle? Catholics in particular must consider it their duty to devote to this question their serious attention. Justice and charity alone would be sufficient motives. But there are still other considerations which should appeal to their zeal. Idleness is the mother of vice, and enforced idleness is only too likely to add rancor and bitterness to all other dangers.

The problem of unemployment is not local or temporary. It is universal and chronic. At the first International Unemployment Congress which met at Ghent in September, 1913, sixteen nations were represented. In our own country, at the first National Conference on Unemployment, held at New York on February 27, delegates from twenty-five States of the Union were assembled. Peculiarly significant was the fact that in spite of the great popular demonstrations which have marked this year the speakers at the convention could not agree "whether the present unemployment situation is acute or normal." To give point to their discussion we need only refer to the census figures for 1900. We will find that of all workers over ten years of age engaged in remunerative occupations, 6,468,965 were out of work for at least a portion of that year. For the male workers alone these periods of unemployment ranged from four to six months in no fewer than 2,069,546 cases.

It is plain, therefore, that we are confronted with a great problem. It would be puerile to think that it can be solved after the manner of the I. W. W. by invading churches. Their supreme purpose was to advertise their revolutionary organization. Some Protestant clergymen have not failed to throw out inuendoes at the action of the priests on that recent winter's night when an army of the unemployed, under the leadership of the I. W. W., broke into St. Alphonsus' Church, in New York, while the faithful were kneeling in worship before the Blessed Sacrament.

Whatever opinion a believing Protestant may have regarding his house of prayer, and the propriety of con-

verting it into a dormitory for men of all creeds and none, and for such as even enter with the words of blasphemy upon their lips, the attitude which must be assumed by the Catholic priesthood is plain. They know with a certainty of faith, surpassing all human evidence, that they stand in the living presence of Christ abiding in the sacred tabernacle. He invites all who are burdened and heavily laden to come to Him. It is His supreme joy to see the poor gathered about Him here where He holds His court amid the unseen splendors of adoring angels. Certainly it was not with a spirit becoming this infinitely sacred Presence that the shouting crowds, who had refused the municipal hospitality, burst open the doors of the church and rudely brushed against the frightened women kneeling in the pews. Many had nothing but insult for that Incomprehensible Sanctity before Which Moses was bidden to unbind the sandals of his feet, for the place on which he stood was hallowed ground. A Catholic with the least instinct of Catholicity would have sought shelter under any covert rather than have intruded with such company into the sanctuary of God, where the poorest are indeed the most welcome, but where angels are unworthy to tread. Is it a wonder that Catholic priests would lay down their lives rather than permit such a desecration?

Yet the Church loves the poor more truly than the world can ever love them. Pagan civilization was not concerned for them. Whatever true charity there exists to-day was kindled at her hearth. It is to this that men must return if pauperism is ever to disappear. It is an evil which never found any place under her dispensation and wherever her influence was felt. Neither would she hesitate now, if no other refuge could be found—as in fact is not the case—and all due reverence were observed, to throw open her churches. The Blessed Sacrament could be removed. No other institution has done for the poor all that she has done and still is doing. Where have the world's castaways and unemployed found safer refuge than in her convents of the Good Shepherd and among her Little Sisters of the Poor? Yet these are only two of her countless orders devoted to the needs of suffering humanity.

Had her voice been heeded in the past the problem of unemployment would not exist to-day. It is the inevitable consequence of economic principles of which she has never approved and never can approve. On the other hand, this problem is not the necessary result, as we are often told, either of modern inventions or of modern methods of living. Justice and charity are compatible with every stage of industrial progress. Were her Sunday's rest observed religiously, were her holidays of obligation in force as during the ages of Faith, were the home preserved in its integrity and not replaced to such an extent by factory and shop, were senseless excesses and expenditures avoided and the law of brotherhood and Christian solidarity obeyed in the spirit of her teaching, there would be work and bread for all to-day. Char-

ity would supply in the love of Christ for whatever might still be wanting in times of private or public distress. There would be less display, there would be fewer fortunes made, but the happiness of the people would increase a thousand fold. There would be place neither for Liberalism nor Socialism in such a world.

But we must take conditions as we find them. Ideal they can never be. Original sin is a fact which the world may try to ignore, but whose consequences it must always feel. As Catholics every social problem is of interest to us, and the problem of unemployment not least of all. Our Lord Himself, we may well suppose, had suffered bitterly from it.

What Catholic does not feel the gentle touch of grateful pity when he contemplates the Flight into Egypt? How the heart of Joseph sank as with Mother and Child he hastened in the night, through the silent moon-lit streets of Bethlehem, at the angel's warning! He looked to God's Providence alone to find a living for those most dear to him. But it was not in the ruling of that Providence to remove the suffering which should be so meritorious for him and in which Christ and Mary were to have so large a part, the blessings of which we were all to share. We can picture him humbled and abashed, perhaps penniless and breadless, seeking for work in a pagan city from people of an alien tongue. There was no pang of that royal, faithful heart in which Christ and Mary did not bear their bitter yet their happy part. They were winning even then the special graces of patience and of sanctification for those multitudes of the unemployed through all the ages who would thereafter suffer in union with them.

While therefore the spirit of resignation is the spirit of Christ, yet it does not free us from the duty of relieving to the utmost in our power the human miseries of the present life. In striving to solve the problem of unemployment our Catholic brethren in other lands are setting us a glorious example. Even in our own country Catholics are not wanting who stand foremost in the work of solving this momentous question. The principles and methods which may be applied in this important task we shall consider in another article.

JOSEPH HUSSLEIN, S.J.

The Religious Condition of Italians in New York

"Our biggest Catholic question" is the phrase applied a month or two ago by the *Catholic Citizen* of Milwaukee to the religious condition of the Italian people in the United States. The statistics given by the *Citizen* are impressive. Three million Italians have come to our shores within the last fifteen years. Italy has thus outstripped all other nations, particularly in the decade of years from 1900 to 1910; and since 1890 she has sent more immigrants than all Europe sent from the voyage of Columbus to the American Revolution.

In 1911 alone 190,000 Italians came to the country; in

1912, 162,000 came; and still they come. The birth-rate of this fecund people is extraordinarily high. In 1911 it was 83.17 per 1,000, while that of the Irish, who came next on the scale, was 30.65. The census of 1910 gives 2,098,000 persons of Italian parentage in the United States. Quite a large number of these, it is true, will return to Italy. Their intention to do so is indicated by the vast preponderance of males over females—881,000 to 462,000 of Italian birth. Of the Italian population seventy-eight per cent. is urban. Like all who live by the labor of their hands, they remain where work is more easily found. And wherever large numbers of their countrymen have already gathered, with them the otherwise friendless newcomers abide. Thus we have in Greater New York nearly 800,000 Italians. Of these the majority are in Manhattan borough. Of this majority an enormous number are in the old part of the city, below Fourteenth street. Even south of Houston street there are 107,186; and in the little stretch between Houston street, Broadway, Chatham Square and the Bowery there are 44,000: 2,000 souls will be found in one block, and a casual sick call will reveal thirty-four families in one house.

This teeming population consists chiefly of the poorest people of Sicily and the neighboring provinces of Italy—peasant laborers and shepherds, the poorest and in the homeland the least provided for in every sense; a peaceful, simple, unlettered, industrious, affectionate multitude. Here, in their midst, the proselytising establishments abound. Churches which have long ceased to attract the native Protestants are labelled Italian, and that, too, in the language of Dante. Mass is advertised in Italian at nine o'clock on Sundays, and Vespers at four, on the doors of an Episcopal church, where until lately Holy Mass was considered idolatrous. This church disclaims proselytism, but frankly admits that if its bread and pennies are accepted by Italians, its exercises must be attended by them. Next door is a Methodist combination of church and school, in which Italian is taught, with a motion-picture show, and a bread-and-clothes depot. The person in charge of this boasts that he has some 600 Italian children on his register and, very probably, they are present when the bread and pictures are in motion. However, a photograph of the children who were apparently in normal attendance shows only thirty. This establishment, it is worth noticing, bears on its street window the motto "Church of All Nations."

The labors of the proselytisers are, however, largely vain, even for their own purposes, as they themselves admit; and the closing and sale of their churches in the Italian quarters is a fact well known and recurring at intervals. More than one has become Catholic. Just as Protestant work amongst Italians has been ridiculously exaggerated, so has Catholic work been understated. As a matter of fact, instead of an attendance of five per cent., as has been said, the Italian churches are crowded even on holy days of obligation—which is a test. One church

in the Greater City boasts a Communion roll of 2,000 boys or young men once a month. And priests who work in Italian congregations will unhesitatingly affirm that they find the young Italian Americans the most responsive, the most tractable, the most pious of all the young Catholics in our country. The children, in delightful traits of character and religion, are unparalleled; and the women, young and old, are undoubtedly, as Italians proudly say, the purest in the land. Even the negligent Italian multitude have purified and pacified whole quarters of our cities, which before the coming of the stranger were reprobate. And as for deeds of violence, it is notorious that they are done by a small number of criminals, produced chiefly, and not retained, in Italy, and perhaps not restrained in the United States as impartially as they should be.

Although the charge that there are a million Italian apostates in our midst is wild, there is, nevertheless, deplorable indifference amongst our Italian people. The baptisms, marriages and funerals, the filling up of Catholic schools with Italian children when there is room for them, the absence of a shadow of outward disrespect for religion, the independence of the masses from Freemasonry or Socialism, prove that the Italians are Catholic: yet the neglect of religious observance is almost as enigmatical as it is deplorable. The overtaking of our church organization by the enormous immigration, the sense of strangerhood of the ignorant and poor in a Protestant land, the infamous anti-Catholicism of revolutionary Italy for more than half a century, the bad example of the first comers and of the natural leaders amongst them, will indicate some of the causes of Italian religious indifference.

It has been pointed out that the introduction of the strong Catholic organizations—the Knights of Columbus, the Holy Name Society, etc., especially amongst the young Italian Americans, would be greatly beneficial. The same might be said of the action of conscientious Catholic political men in the same field. Why cannot our Italians, especially the rising generation, be organized into a Catholic Centre, after the manner of our Catholic Germans, and our later organized French Canadians of New England? The federation of the Italian priesthood and of Italian Catholic societies would do much. Nor must we forget that Italians will be influenced by methods which appeal to them. Public demonstrations and, if you wish, festivals, which would throw them into more intimate relations with their Cardinal Archbishop—the turning of Columbus Day, for instance, into a great Catholic Italian celebration—would do perhaps more than a hundred missions to give these strangers in our gates a sense of welcome and common Catholicity. About a year ago a body of volunteer public school teachers was formed in Boston and publicly recommended by Cardinal O'Connell for the teaching of catechism on Sundays to the Italian children of the public schools in the churches of their neighborhood, even though not always Italian

churches. In a month or two the voluntary teachers had some 600 children under instruction in the North End alone. When the time came for First Communion and Confirmation, the teachers gathered the little ones once or twice a week after school in the churches, and so prepared them well and worthily for the Sacraments. No one else could have succeeded so well as the teachers, who knew the children and had them in their schools. The teachers were unhampered in their work, and freely followed out their own organization and methods.

Whatever means may be adopted, our Italian problem is not incapable of solution, and is, in fact, being solved. We have in New York one of the greatest Italian centres in the world; and if the situation cannot be mastered in one of the greatest, wealthiest, most intelligent, and most devoted archdioceses on the face of the earth, it were a marvel indeed.

D. LYNCH, S.J.

St. Francis as a Social Reformer

In considering the "Little Poor Man of Assisi" as a Social Reformer it is well to make clear a possible source of confusion by pointing out the sense in which this title may be properly attributed to him. For the term "Social Reform" is often used nowadays to describe a process by which Society seeks to regenerate itself by its own natural powers. In so far as the title of "Social Reformer" is given to St. Francis in this sense of the word, it is altogether a misnomer. This is a point that merits some insistence and the reason is that there is a tendency in certain quarters to treat the social side of St. Francis's work without taking due account of its spiritual aspect. An impression is somehow conveyed by several modern writers that St. Francis was pre-eminently a great medieval "philanthropist," and that, were he alive to-day, he would have pleaded "for thrift, for old age pensions, for communal banks" and the like. Indeed, some have even claimed that St. Francis was "the first Socialist"—an assertion quite as unwarrantable, of course, as the declaration that he was a "harbinger" of the Reformation. But let that pass. What is most important to emphasize in this connection is the fact that the aim St. Francis set before him in the days of his flesh was primarily a religious one; that he labored only for the reform of the individual and not for that of Society at large. And it is just here, if we are to think philosophically and historically, that we ought to seek the bearing of his work upon the social problems of his time.

St. Francis lived, as we know, in a period of transition, confusion and unrest. He saw medieval society dislocated, so to say, by all sorts of terrible forces. Yet he did not set himself to discuss whether this state of things resulted from the Crusades or from the Feudal System or from whatsoever other cause. Not at all. The existence of the feudal lords and of the civic republics he took for granted. He did not dream of ever revolutionizing the established forms of Society. Be it said, moreover,

that no reformer was ever less aggressive than St. Francis. He never denounced those in authority; he attacked neither the laws nor the institutions of his day. Again, in sharp contrast with modern methods, he clamored for no legislative reforms; he agitated for no new system of government; he preached no sovereign remedy for the evils under which the people lived. Rather did he place the chief hope for a suffering humanity in a return to the plain teaching of the Gospel, knowing, as he did, that all else would follow. For the rest, St. Francis, like all true reformers, began his reform with himself. There is no question that, when he first embraced Evangelical Poverty, he was thinking not so much of his neighbor as of himself. In other words, he renounced his inheritance not as a measure of social reform but as a means of personal sanctification. This is evident from the very fact that afterwards, when he went forth to preach to the people, he did not require them to forsake their worldly goods. He strove preferably to lead them back to the love of God and to peace amongst themselves by a simple appeal to the standard of Christian conduct. This was his "social program" and this alone.

That the beneficent influence exerted by St. Francis went far towards effecting a peaceful and progressive social revolution in Western Europe is a matter of history. In no way was this revolution more wonderfully brought about than by the institution of what is now called the "Third Order" of St. Francis. Perhaps it savors of exaggeration to say, as has been said, that this Third Order "gave the death-blow to the Feudal System in Italy." But however this may be, it is certain in any event that the clause in their Rule forbidding Franciscan Tertiaries to bear arms unless in defense of the Church or their native country did much to curb the power of the feudal lords. It must not be forgotten, however, that this happened incidentally. For St. Francis in founding his Third Order had surely no thought whatever of aiming a blow at Feudalism, and, it is further to be observed that he never intended it to be a "Social reform movement" in any modern sense of the word. His one concern was that its members should become a power in the land by force of good example. He would fain have corrected the abuses which were dechristianizing medieval Society by holding up an ideal, and the ideal he set before it was that of a Christian life in the world in accordance with the Gospel, "pure, compassionate, laborious and cheerful, at peace with God and man."

In so far, then, as St. Francis labored chiefly for the reform of the individual rather than for that of Society at large, he was a "Social Reformer" only in a quite secondary and remote sense of the term as it is now used. But his labors to bring about the conversion and sanctification of the individual soul eventually bore their normal fruit in an up-growth of social virtues which found practical expression in numerous works of piety and charity for the betterment of humanity. In the whole

reformation wrought by St. Francis, the spiritual ever takes precedence. All the rest leads up to that, and it is only in immediate relation to this aspect of the Saint's work that its social side can be rightly appreciated.

PASCHAL ROBINSON, O.F.M.,

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The "Transcript," the "Pacific" and the Virgin Birth

Some ministers in California, probably with an eye to notoriety, have been telling people that they do not believe in the Immaculate Conception, that is to say, in the Virgin Birth of Our Blessed Lord. What they do or do not believe is of little importance except to themselves. To them it is of great importance, since it may determine their lot for all eternity. What is noteworthy, however, is that they speak of the Immaculate Conception and the Virgin Birth as if they were one and the same thing. The *Pacific*, a Presbyterian weekly of San Francisco, attempts to set them right; and its article is of such importance in the eyes of the Boston *Transcript* as to deserve reproduction in the columns of that journal. The *Pacific* begins by saying that of course the ministers know the difference between the two. Here is a precious addition to modern criticism. "When a man does not say a thing, he does not know it," is a canon that has done much service. Now we have another: "When a man—or, at least, a minister—says something explicitly, he does not mean it." Anyhow, the *Pacific* undertakes to set them right. It tells them that the Immaculate Conception means that the Blessed Virgin Mary was conceived without original sin. So far as the words go it is right: what idea may be behind them in the Presbyterian mind with its Calvinistic notion of original sin, is another question. But it soon begins to blunder. It explains that the doctrine was devised in the twelfth century to obviate the difficulties connected with the derivation of Christ from fallen and sinful humanity. Strange that the Church got along for twelve centuries without finding it necessary to obviate thus the supposed difficulties! Stranger still that it would think to obviate them by moving them back just one step! "The reasoning was," says the *Pacific*, "that inasmuch as Mary, thus born (*sic*) did not partake of fallen humanity, her son, Jesus, partaking, of course, of her nature, was free from that taint." Will the *Pacific* be good enough to indicate the text-book of theology from which it got this reasoning, and we shall see that it is put on the Index at once. "For centuries," it continues, "the leaders among Roman Catholics were divided as to this doctrine." Perhaps the *Pacific* would imply that for centuries they were wallowing in "difficulties concerning the derivation of Christ from fallen and sinful humanity" just like the ministers of to-day.

Having disposed of the Immaculate Conception to its satisfaction, the *Pacific* takes in hand the Virgin Birth. In the first place it says that it is a matter of no great importance. "This doctrine has long been looked upon by

many eminent ministers as not an essential article of faith, and not a few have given it no acceptance." St. John makes the right belief in Christ Our Lord a matter of tremendous importance, so did the Church in the days of Ephesus and Chalcedon. But the eminent ministers had not come on the scene then to put Apostle and Councils in the wrong. The reasons which the eminent ministers give for their opinion are worthy of them. "The scriptural proofs are rather dubious. Matthew and Luke *allude* to it." Choose your words, and you can prove anything. "Allude" reminds one of the man who gave a troublesome visitor a hint to go, by throwing him down stairs. St. Matthew and St. Luke mention it explicitly in terms so clear that it would be impossible to improve on them. "The Gospel of Mark, which is by all now admitted to be the earliest Gospel and the foundation of both Matthew and Luke, does not mention it." The "Gospel of Mark" is not admitted by all to be the earliest Gospel, etc. The Catholic Church has much to say to the contrary. "St. Mark does not mention it." No, he begins with Our Lord's public life. "The Gospel of John has not heard of it." Gospels do not hear, but we hear the Gospels. Would that the "eminent ministers" had done so to their profit. The meaning is that St. John never heard of it. Why? Because he does not mention it: "What one does not say, he has not heard." Suppose St. John replied: "My whole Gospel implies the fact recorded by St. Matthew and St. Luke as a necessary foundation," could the eminent ministers deny it? Not if they had really studied St. John. And so they proceed until we reach this gem, evolved by one of them: "It seems that the Virgin Birth tends to throw some discredit upon the sacredness of marriage, a tendency to be deprecated." "Seems"! "tendency"! "some"! What is the use of beating about the bush? It does, or it does not throw discredit on marriage. If it does, point out how. You do not mean to say that it discredits marriage, to say that only a Virgin Mother could give birth to the Incarnate Word? You do not imagine that it is any reflection on your own children that they are not each the Incarnate God?

The *Pacific* recognizes that even among ministers there are some to disagree with the eminent ones we have just been hearing from. For their benefit it suggests that it may be explained by parthenogenesis. The argument is beautifully simple, worthy of the enemies of Our Lord and His Holy Mother. "The amoeba multiplies itself by splitting in half; certain shellfish . . . are propagated by a female only." Therefore . . . we dare not write the conclusion. What have we to do with amoeba and shellfish? Can the *Pacific* give a single instance of parthenogenesis from the human race? But even if he could bring a thousand, they would have no bearing on the question at issue. The conception of our Blessed Lord might as well be called pyrotechnics as parthenogenesis. "The Holy Ghost shall come upon thee and the power of the Most High shall overshadow thee.

And therefore also the Holy which shall be born of thee shall be called the Son of God." This is St. Luke's "allusion," as the eminent ministers call it, to the tremendous mystery in which the Blessed Trinity formed in the womb of the Mother of God and of her substance, the human body informing it with a human soul and in the same instant uniting it to the Divine Nature under the Personality of the Eternal Word. Catholic theology is a difficult thing to handle. Hence, should the editor of the *Pacific* wish to enlighten his brethren on the subject again, he had better apply to some of the clergy in San Francisco to do the work for him. They have a duty "to enlighten those that sit in darkness and the shadow of death," and are always glad to perform it. As for the *Transcript*, we could never have believed that it could be so imposed upon by such an article as the *Pacific's*, as to give it two columns.

HENRY WOODS, S.J.

Lenten Mass

The things we need most God gives in the greatest abundance. Air, light and water are for all. Fuel and food and shelter are easily obtained nearly everywhere. The soul, too, He as generously provides with her needs. There is no heart that the grace of God does not visit, for He wishes all men to be saved and to come to the knowledge of the truth. But Catholics in this respect are the children of His predilection. He has left them in the Sacrifice of the Mass an unfailing fountain of holiness, which the Church would have us approach not only once a week but, if convenient, every day.

During Lent daily attendance at Mass is particularly fitting. The season's chief purpose is the purging of the soul. The Church bids us pray earnestly for the grace of contrition, and to disarm God's anger by expiating the sins we have committed. But Mass was instituted to make these ends easier of attainment. A little acquaintance with the proper of the Lenten liturgy will show that the propitiatory character of the Holy Sacrifice is especially emphasized during this season. The beautiful prayers of the missal, which are of great antiquity, are reminiscent of the Psalmist's *Amplius lava me* and *Delicta quis intelligit*.

The Gradual, for example, of the Mass said on the third Tuesday of Lent runs thus: From my secret sins cleanse me, O Lord; and from those of others spare Thy servant. If they shall have no dominion over me, then shall I be without spot; and I shall be cleansed from the greatest sin. The Communion: Lord, who shall dwell in Thy tabernacle? or who shall rest in Thy holy hill? He that walketh without blemish, and worketh justice. And the Postcommunion: These sacred rites, O Lord, have atoned for our sins; vouchsafe then to us fulness of pardon and grace.

All the Lenten Masses are rich in similar prayers and aspirations. The necessity of the soul's being reconciled with God, and the power contrition has to satisfy His offended justice, are the burden of the season's liturgy.

The Church thus gives expression to the thoughts that should be in the minds of all who during Lent assist daily at Mass. She would have us use our missals, follow closely the celebrating priest, and plead in union with him for the pardon of our sins. She urges us to arouse compunction in our hearts by dwelling on the words of the Mass that bring home vividly the vileness and baseness of sin, and the necessity of cleansing sorrow.

We begin Mass by publicly confessing to God, to the saints and to our brethren that we have sinned exceedingly in thought, word and deed, and all through no one's fault but our own. Though the priest then implores for us from God pardon, absolution and remission of our sins, we are not yet satisfied. As the celebrant ascends the altar we ask again that our iniquities may be taken away and our hearts made pure. At the Kyrie we cry out for mercy, not merely once, but nine times. Just before the Gospel we plead once more for a clean heart. At the Offertory we make an oblation of the spotless host for our countless sins, trespasses and omissions, for in many things we all offend. The chalice, too, is offered for our own and the whole world's salvation while we still plead for mercy. Humbled in mind and contrite in heart we now beg earnestly for God's favor. Then, strengthened by prayer, we venture to wash our hands among the innocent and to protest our love for the beauty of our souls, God's house. But when bidden lift our hearts to Heaven can we answer truly that we have them there already? and when we ask leave to repeat the *trisagion* with the alternate Seraphim, have we no fear of causing harsh discord?

Early in the Canon when we hear that those present are to be remembered by God according to the measure of the faith and devotion He sees in their hearts, the words will stimulate faith in the Eucharistic mysteries and that in turn will inspire us with true devotion, which is a cheerful readiness to give ourselves to the service of God. As the priest spreads his hands over the offering, symbolically transferring to it our sins, those assisting at a Lenten Mass should pray with fervor that God, being appeased by the oblation, will vouchsafe to deliver them from eternal death, and number them in the flock of the elect. At the Consecration our dominant thoughts will be that Christ's Sacred Body is now being offered and His Precious Blood is now being shed for us and for many unto the remission of sins; that the Sacrifice of the Mass, which is a continuation and renewal of the Oblation on the Cross, effects, as can nothing else, a reconciliation between guilty man and offended God; and that on the altar, no less than on Calvary, Christ is the propitiation for our sins and for those of the whole world.

Sinners who presume to ask at the *Nobis quoque* some part and fellowship with the apostles and martyrs, should take thought and recall how saints' crowns are won. They will then scorn to fear the present conflict, but acquit themselves therein like men. Such worshipers can join sincerely in the beautiful *Libera nos* prayer, begging for

deliverance from all evils, past, present and to come, asking for peace, freedom from sin and assured safety in every trouble. The Lamb of God will then be thrice invoked for pardon, mercy and peace, a prayer which like a haunting melody keeps recurring in the priest's preparation for Communion:

Look not upon my sins but upon the Faith of Thy Church: do Thou, for such is Thy holy will, ensure to her peace and the gathering together of her children. . . . For the sake of this Thy Sacred Body and Blood, free me from all my wickedness and from every evil. Make me to cleave to Thy Commandments and suffer not that at any time I be separated from Thee. . . . Let not the partaking of Thy Body, O Lord Jesus Christ, which I all unworthily, presume to receive, turn to my judgment and condemnation; but do Thou make it to avail me to my healing and safe-keeping in body and in soul.

Would that all who attend daily Mass during Lent were likewise daily communicants! How much more the Holy Sacrifice would then mean to them, and how much purer and stronger would they go down from the morning Calvary to the toil and battle of the day! Refreshed by the Bread of Healing, strengthened by the Chalice of Salvation, and praying that no stain of sin may remain in those who have just been comforted by pure and holy Sacraments, they can without presuming feel quite sure that the Sacrifice they have assisted in offering the Most Holy Trinity will be acceptable to God, and through His loving kindness will atone both for their own sins and the sins of others, for God, more than in all things else, shows forth His almighty power by sparing and having mercy.

WALTER DWIGHT, S.J.

The Independence of the Philippines

On occupying the Philippine Islands, the United States found the people in the lowlands Christianized, civilized, and, in the higher ranks, cultivated. But their civilization was not that of the North American. The Filipino had been taught to cling to the paramount sovereignty, Spain, with never a thought of standing alone. Hence his unpreparedness at the outset for independent self-government, as well as the ardent and uncalculating demand for it. The people of the Provinces clamor for the power they know not of, whereas the man of affairs not political, and even the higher politician, if pressed to it, admitting the perils of independence, will seek to put off the day of the taking or the leaving of it to a later generation, better schooled, and with a wider outlook over the world.

Internally, the Filipinos are capable of governing themselves after their own fashion, with protection to life and property, and this, granting further time under existing conditions, without excluding the Moros. But their independent island republic would fall to the strongest hand in the first shifting of scenes on the stage of the Orient. It is proposed that the independence of

the Islands be secured through guarantees, either by the Great Powers or by the United States alone.

An international guarantee has no greater sanction than an international treaty, and neither has proved able to withstand national greed in the hour of opportunity, and would prove a paper shield in the event of a general war. It cannot be seriously asked that the United States guarantee to the world the acts of a government which it does not control. That would mean responsibility without power—an unthinkable policy.

If the Filipinos cut loose they must expect to shift for themselves. It is all important that this fact be made clear to them now. The balance of gain would be to the United States, to whom the Archipelago is a standing menace of war. The greater loss would be to them. Separation would ring the knell of independence, of autonomy, of nationality, and lead to an absorption by one of the greater Asiatic Powers, with a blotting out from the world's map of everything Philippine except a local name.

The policy of the present Administration is hastening the hour when the Islander must definitely ask to stay with us or to leave us, and he must be made to realize this danger that the American people, while not shirking the responsibility of the existing union, may conclude not to say to him nay if he deliberately elects to go.

JAMES F. TRACEY,

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The Catholic Reviewer

Many publishing houses, as is well known, are accustomed, when furnishing books for review, to send with each volume a ready-made criticism, written, as is often the case, by the author of the work, or by its publisher. This canny practice of the makers of books, though quite unobjectionable in itself, proves oftentimes an irresistible temptation to the hurried and worried Catholic editor. For he is enabled, by a few strokes of the blue pencil and a dab or two of paste, to fill his columns with a quantity of readable matter, thus relieving himself from the necessity of toiling through the volumes sent him for criticism. "After all," he may say to soothe his conscience, "who should know better than authors and publishers the merits of their own books?"

This way of proceeding is convenient certainly for the reviewer, but is it treating fairly the public? Can careful editors thus endorse without verification a publisher's high opinion of a book which he is naturally eager to sell? Hardly. Care should at least be taken that the works sent for inspection deserve the commendation given them.

AMERICA has more than once been taken to task for passing too severe a judgment on the literary or ethical worth of books sent to us for notice. "We are all of us weak at times," no doubt, but our reviewers read carefully, at any rate, the volumes of which they give their

opinion, and do not accept without examination what authors and publishers say about their own books. We praise a work whenever we can, and to do so is always a pleasure, but we should be sadly wanting in our duty toward our subscribers if we failed to point out to them what we consider the important literary and doctrinal shortcomings of the books they are invited to purchase and read. Every work reviewed we try to judge on its own merits. When non-Catholic publishing houses send us their books we assume that a Catholic reviewer's candid opinion of the volume is desired, and act accordingly, while if Catholic publishing houses get out books that do not compare at all favorably in price, appearance and literary excellence with those issued by non-Catholic firms, we cannot be expected to avoid noting the fact. Good books by Catholic authors should be so attractive in make-up and so moderate in cost as to reach the widest possible circle of readers, and this can be done, we believe, without actually driving the publishers into bankruptcy.

W. D.

INDIAN COMMISSIONERS ATTACKED

The Board of Indian Commissioners was instituted by an act of Congress April 10, 1869. The act empowered the President "to organize a Board of Indian Commissioners, to consist of not more than ten persons, to be selected by him from men eminent for their intelligence and philanthropy, to serve without pecuniary compensation."

SCOPE OF THE BOARD

The object of the Board from the beginning was to act in an advisory capacity to the President, and to the Secretary of the Interior in matters affecting Indians. The Board was empowered by Congress to visit and inspect Indian Agencies and other branches of the Indian Service and to inspect goods purchased for that Service. The Commissioner of Indian Affairs was directed to consult with the Board in the purchase of supplies, while the Board was directed to report its doings to the Secretary of the Interior. In 1872 the Board was empowered to investigate all contracts, expenditures and accounts in connection with the Indian Service and to have access to all books and papers relating thereto in the Government Office.

CHARACTER AND WORK OF THE BOARD

President Grant, in organizing the Board, selected eminent men for it, but no Catholic was chosen despite the large number of Catholic Indians. For many years the Board of Indian Commissioners exercised great influence in Indian affairs and was a potent factor in the shaping of Indian policies. When, in the course of time, Indian affairs began to run more smoothly the Board became less active than it had been formerly. Realizing the possibilities for good in an organization of this kind, Secretary Fisher, in proposing certain members for the Board, expressed a desire that it take on a new and more aggressive attitude and once more enter into Indian work as a vital force. For many years the Board was anything but friendly to Catholic Indian interests and in those days it was a favored organization and a precious institution in the eyes of bigots generally. In 1902 Archbishop Ryan was appointed to fill the vacancy caused by the death of the

Episcopal Bishop Whipple. President Roosevelt expressed the conviction that as one-third of the Indians were Catholics, Catholics should have adequate representation on the Board of Indian Commissioners. In addition to Archbishop Ryan he also appointed such men as Hon. Charles J. Bonaparte, Hon. Maurice Francis Egan and Hon. Michael E. Bannin of New York. In fact it became customary for two members of the Board to be chosen from among Catholics. In 1911 Cardinal Gibbons was appointed by President Taft. The influence of these eminent Catholic gentlemen and the appointment on the Board of new members of broad sympathies neutralized the former anti-Catholic tendencies of the organization so that at the present time, while it is in no sense of the word "pro-Catholic," it maintains an attitude of impartiality and strict justice in all matters respecting religious interests among the Indians. In 1912, Father Ketcham was appointed to the Board by President Taft and in 1913 President Wilson appointed Mr. Isidore B. Dockweiler, a prominent Catholic of Los Angeles, a man closely identified with the present administration and a personal friend of Secretary Lane.

OPPOSITION TO THE BOARD

Possibly it is this appointment that has moved Chairman Stephens of the House Committee on Indian Affairs and various other anti-Catholic members in Congress to advocate and strive for the abolition of the Board. One of the reasons alleged for this antipathy to the Board of Indian Commissioners is that, for a number of years, it has been comparatively inactive. While the Congressmen in question make this explanation they at the same time refuse to appropriate sufficient funds for traveling and other necessary expenses to enable the members of the Board to enter actively into Indian work. This contradictory position indicates only too plainly the animus of those who advocate the abolition of the Board. In their unfair stand they persistently ignore very valuable work that has been done by the Board in spite of the financial handicap imposed on it by Congress. They ignore the very valuable work of Commissioner Moorehead in exposing graft on the White Earth Reservation and they resent the exposure of graft in Oklahoma by Chairman Vaux and Commissioner Moorehead; they ignore, moreover, a very valuable investigation made on the Menominee Reservation by Commissioner Ayer, and the careful and thorough investigations of Commissioners Eliot and Ketcham on the Fort Sill, Mescalero-Apache, Papago, Navajo and Pueblo Reservations, and also the work that is being done by Commissioner Smiley in California. Some of these investigations have been carried on at the personal expense of the Commissioners, while others have been made most economically by the Commissioners in order that the small appropriation made by Congress might cover the necessary expenses. For some years the annual appropriation has been \$4,000, out of which an office had to be provided and maintained and a secretary employed. For the reason that the Board has been urged to undertake more extensive work it has for several years requested a slight increase in the appropriation so that the work of investigation might be done more thoroughly. Instead of being willing to appropriate the necessary funds, certain members of Congress have tried to cut off the appropriation entirely, the last onslaught having been made by Chairman Stephens. Mr. Stephens' diatribe can be read in the *Congressional Record* of February 26, beginning on page 4292. This man imposed on the people by the present administration discredits himself in the eyes of all honorable men by the atrocious and unjustifiable attack he makes.

Chairman Stephens, who as a Congressman has drawn a salary from the Government for fifteen years, refers to this Board of distinguished gentlemen who serve patriotically without compensation as "a useless body of pap suckers. a decided hindrance to the proper administration of the Bureau of Indian Affairs." In his attack he drags into the open all the various enemies of the Board of Indian Commissioners, as may be seen in the *Congressional Record* referred to.

THE BOARD, RELIGIOUSLY, POLITICALLY, PROFESSIONALLY.

As to religion, two members of the Board are Catholics; two, Quakers; two, Congregationalists; one is an Episcopalian; one, a Presbyterian; one, a Unitarian, and one a Universalist. The Chairman, Mr. Vaux of Philadelphia, is a Quaker. One member of the Board is a Catholic priest, one an Episcopal bishop, one a Congregational minister and one a Unitarian minister; two are lawyers; two, business men; one is a newspaper man, and one a distinguished educator. As for the political complexion of the Board, four of the members are known to be Democrats, one is a Progressive, two are Republicans, while as for three, who possibly may be Republicans, there is no information as to their political tendencies. Only two members of the Board are active in politics, one of these being a Progressive, and the other a Democrat, namely, Mr. Dockweiler, the administration appointee.

From this will be seen how unreasonable is the *expressed* objection that has been raised against the Board by its opponents in Congress, namely, that it is an "aggregation of Republicans" and the *unexpressed* objection that it is "pro-Catholic." Probably one of the strongest reasons for most of the antagonism against it is the fact that it is not *anti-Catholic*.

THE BOARD'S SECRETARY

One of the reasons for the fight on the Board is that Mr. F. H. Abbott, former acting Commissioner of Indian Affairs, has been made its Secretary. As Assistant Commissioner and as Acting Commissioner of Indian Affairs, Mr. Abbott was never in any sense "pro-Catholic," but neither was he in any sense anti-Catholic. He apparently has been a hard-working, fair-minded man who tried to do his duty as he saw it. He was pronounced in his opposition to Commissioner Valentine's "anti-garb order." He declined to submit to the dictation of the Indian Rights Association and kindred organizations. As he was a Republican, serving under a Republican administration, he very naturally sought the position of Commissioner of Indian Affairs when Commissioner Valentine resigned. His chief opponent for this position was a Democratic subordinate in the Indian Office, Mr. E. B. Meritt, who, since the advent of the new administration, has become Assistant Commissioner of Indian Affairs, although he strenuously sought to secure the appointment of Commissioner, which was given to the Hon. Cato Sells, of Texas.

The Board of Indian Commissioners, desiring to have in Washington a capable representative thoroughly conversant with Indian affairs, appointed Mr. Abbott as its Secretary. They did this after close observation and investigation and with the conviction that he is an honorable, upright, representative man. The Board did not insist on his services at once, but allowed him to remain in the Indian Office during the greater portion of 1913 in order that he might assist the newly-appointed Commissioner who came into office unacquainted with the details of Indian affairs, and he served

in that position until the Board requested Commissioner Sells to release him so that he might give his attention to the work of the Board. Attacks have been made constantly on Mr. Abbott by the Indian Rights Association, by W. E. Johnson, a former employee in the Indian Service, now editor of the *New Republic*, a Prohibition paper published in Westerville, Ohio, by Chairman Stephens and various other interested parties. It has been asserted that the present Assistant Commissioner of Indian Affairs has been a leading spirit in these attacks, a charge denied by Mr. Meritt, which, if true, would place him in a very despicable light indeed. Mr. Stephens' attack on the Board fairly reeks with charges against Mr. Abbott, many of which are trivial, and some of which are evidently untrue. The Board of Indian Commissioners believe all of them to be untrue. The ethical sense of Mr. Stephens can be gauged by the fact that while he is a member of the Joint Congressional Committee which is to pass upon these charges, he has given them to the public through the *Congressional Record* and engaged in flagrant public vituperation of the man upon whom he is to sit in judgment.

WHAT WILL BE THE OUTCOME?

Such is the Board of Indian Commissioners, and such the character of the attack that is being made on it. Is the Indian Office afraid of a Board of disinterested gentlemen who are appointed by the President of the United States to give counsel in Indian matters? If so, why? There are those who suspect that several deeply laid schemes from which Indian interests would suffer greatly are being endangered by a Board of this character. Surely the administration cannot afford to stand for the eliminating or the curtailing of the powers of the Board. The last straw, the one that broke the camel's back, apparently has been the appointment by President Wilson of Isidore B. Dockweiler, a devout Catholic and a high-minded Democratic politician. It will be interesting to observe whether the Hon. Cato Sells, the Hon. Franklin K. Lane and President Wilson will sustain Mr. Stephens in his attack on the Board of Indian Commissioners.

R. H. TIERNEY, S.J.

COMMUNICATIONS

Religious Conditions in Italy

To the Editor of AMERICA:

Herewith is a clipping from this morning's issue of the *Montreal Gazette*:

"Can you throw any light on the subjects treated, that readers of both AMERICA and the *Gazette* may know what the real facts are?

"Yours truly,

"EX-BAPTIST."

The clipping in question refers to religious conditions in Italy from the standpoint of a Waldensian minister who is at present on this side of the Atlantic. The Rev. David Bosio tells his Protestant congregations that he is quite satisfied with the condition of affairs in Italy and especially with the religious freedom enjoyed by all who live under the tricolor. He has good reason to be satisfied. The Protestant denominations enjoy the fullest freedom under the present regime: Waldenses, Methodists, Baptists, Anabaptists, etc. can build their churches where they please, and hold services in them at their pleasure without any fear of molestation. But the wonder is that notwithstanding this religious liberty and the money which pours in from English and American Protestant societies, Protestantism has made such little headway. In fact, after more than

fifty years of labor and toil on the part of evangelical preachers there are in Italy at present only 78,859 Protestants, namely, something more than two per thousand; while the Catholics are 33,400,000, *i. e.*, more than 962 per thousand. Many of these Protestants are foreigners. Of the rest many are bad Catholics rather than true Protestants. So after all the prospects of proselytism in Italy are not as bright as Mr. Bosio makes them appear.

Moreover, according to Mr. Bosio, the Waldensian was the *real patriotic church* of Italy. Poor Italy! Out of the many millions of her children, patriotism is to be found only among a handful of Waldenses. If Mr. Bosio intends to say that the Catholic Church in Italy did not mingle in political conspiracies, and changes, and revolutions, and wars, he is right. The Catholic Church is above all that. She is more than national. She is universal. But if he wants to say that the Catholics did not work for Italy's unity he is mistaken, because many of them did work for it—whether they were right or wrong in doing so is another question—as the annals of the Italian revolution will show. Many, not all; but who will dare to challenge as unpatriotic those who, convinced in their hearts that they were serving the best interests of their country, refused to join hands with the revolutionists? In the light of present-day history the wisdom of their action appears. For if United Italy has accomplished any good results, even its ablest supporters must concede that it has been fruitful of much that is evil.

As for the Italian people being hostile to the Papacy I suppose that Mr. Bosio means his own coreligionists and the devotees of men like Murri, Fodrecca, Nathan and the like, and not the great majority of the Italians who love and revere their Holy Father. Moreover, the Pope as such is above all petty nationalism; as a private individual he is certainly far more patriotic than many of the Italian Protestants.

Now a word about the Italian royal family, a subject on which Mr. Bosio seems to be misinformed. The Savoyards are not under the ban of excommunication. Hence it is by no means illogical for them to have chaplains. It is well known, moreover, that Queen Marguerite is not the only practical Catholic of this house. In relation to this matter in general Mr. Bosio may be surprised to learn that in the several royal palaces of Italy there are private chapels where the members of the royal family may comply with their religious duties undisturbed by patriotic Italians of the Bosio type.

That Queen Helena is anti-Catholic is a gratuitous assertion. A daughter of King Nicholas of Montenegro, she was born in the Russian Church, but embraced the Catholic religion a short time before her marriage with the present King of Italy, the then crown prince. Since then we have had no grounds for doubting her sincerity in taking this step. As for the training of her children it is not a matter for wonder if among their nurses, governesses, instructors and teachers some non-Catholics are to be found; they are not supposed to teach religion; this duty belongs to the private chaplains and others appointed for that purpose.

Finally, Mr. Bosio may rest assured that if the important reforms advocated by some of the younger clergy of Italy are good and opportune they will be brought about as many others have been by the proper authorities. And let us tell this enlightened gentleman that the Pope is something more than "a good old man, without influence in guiding the destinies of his Church"; he is the energetic, though meek Father of the Faithful, whose guiding spirit is felt and we trust will be felt for many years in the Church. His pontificate will be one of the most glorious in the annals of Catholicity, full of blessing not only to the Church but also to his beloved Italy and to the people of the entire world.

JOSEPH M. SORRENTINO, S.J.

Montreal, P. Q., March 9, 1914.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, MARCH 21, 1914.

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The attention of our readers is called to the very important article "Indian Commissioners Attacked" in the present issue of AMERICA. The question is by no means finished with the present article.

Anthony Comstock

The magazine section of the New York *World*, March 8, contains a well-deserved tribute to the eminent Secretary of the New York Society for the Suppression of Vice, in which, with graceful pen, an interviewer sketches the story of Mr. Comstock's more than a half century campaign against the publication and sale of improper writings and pictures and the sale of objects intended for an immoral use. The Empire City's great apostle of purity was but twenty-eight years of age when he took up the special work which he believes God inspired him to do on behalf of the young children of the country, and the record he has made in his fifty-two years of vigilant apostleship is a truly remarkable one.

Since March 2, 1872, the Society, of which Mr. Comstock is the active principle, has had 3,715 persons brought before Federal or State courts. Of this number nearly 2,500 were sentenced or paroled. Bail bonds were forfeited to the sum of \$107,000; fines were levied to the sum of \$235,000, and imprisonment was imposed to a total of 556 years. There have been seized and destroyed about 106,000 pounds weight of books and printed sheets, more than 3,012,000 obscene pictures and post cards, and 3,557,524 circulars, songs, poems and booklets. In addition to this the Society caused to be destroyed 29,720 stereotype plates, 18,213 photographic plates, 1,101 lithographic stones and 431 steel and copper plates for printing books, pictures and pamphlets, and, finally, seized over 174,000 packages in the hands of dealers ready for the mails.

This gruesome summary, taken from the latest annual

report of the Society, may well make decent men and women shudder that there are in the world individuals vile enough to prepare so fearful a flood of filth for the ruin of the young among us. It is a comfort to know that there are not wanting big men and brave men who are eager to give their lives generously to fight the wickedness of the traffickers doing the devil's work—debauching the minds of innocent youth for a money consideration. The *World* interviewer tells us that Mr. Comstock adopted "a calling which offers little in the way of the reward of public applause and lays its devotee open to charges in the mouths of the scoffers, of which hypocrisy is the least offensive." This is unfortunately quite true, but it is quite as true that his splendid achievements, in the line of that calling, have won for him the heartfelt gratitude and praise of those who are not scoffers. And we are not prepared to concede that the number of these latter is as small as the world appears to imagine it to be.

"Patriotic Rallies"

At a recent "patriotic rally" held at the Lyceum Theatre, Paterson, N. J., a speaker who was introduced as Bishop J. B. Cleaver, of New York, is reported to have said, in the course of his remarks: "I believe that the time should come when every person who is connected with the Roman Catholic Hierarchy, whether by membership, by marriage, by relationship or by business affiliation, should be forbidden the right of citizenship of these United States and should be classed as a foreigner." Naturalized American citizens who are Catholics he denounced as perjurers, and asserted that no man could be a true American citizen, loyal to the Constitution of the United States, and remain meanwhile a communicant of the Catholic Church.

The speaker's charges are, of course, so absurd that they require no fresh answer here. For the names of such sterling Americans as Charles Carroll, General Sheridan and Chief Justice White will occur at once to the reader. But since the avowed object of a "Patriotic Rally" like that held at Paterson is to arouse class and religious hatred among the impressionable and illiterate, should a peace-loving community tolerate such an abuse of "free speech"?

Mr. Gladstone Reversed

Just forty years ago Mr. Gladstone, defeated in Parliament the preceding year by the Irish Party's rejection of his Irish University Bill, appealed to the country, and was overwhelmed in the general election that brought Disraeli into power. The Irish Catholics had begun the work of his overthrow: the Catholic Church should feel the weight of his displeasure. Accordingly toward the end of 1874 appeared his once famous pamphlet, "The Vatican Decrees and their Bearing on Civil Allegiance." Of it the thesis was that since the Vatican Council Cath-

olics could no longer give due obedience to the Civil Power; and he maintained, among other things, that, should England engage in a war declared unjust by the Pope, Catholic soldiers would have to lay down their arms.

We are not going to revive an old controversy settled long ago, or to waste time either in demonstrating that speculative conditional propositions have often little practical bearing, or in enumerating all the distinctions his assertion calls for before it could be accepted even speculatively. But we are going to point out that there are two religious powers within the circuit of the British Isles, the personal, responsible authority of the Holy See instituted by Christ, and the impersonal spirit of Protestantism. We are going to call attention to the whole machinery of government brought to a standstill, the authority of Parliament frustrated, because one of those powers has declared against the Home Rule Bill. The greatest soldier in England, to whom the whole army looks, tells the Government that its soldiers will not fight against a rebellious Ulster; and millions applaud. It is Mr. Gladstone's case, but Mr. Gladstone's case reversed. The soldiers will lay down their arms and allow the three kingdoms to drift into anarchy under the impersonal spirit of Protestantism. For one may talk platitudes about devotion to British rule; but the facts prove conclusively that, not patriotism, but Protestantism, animates the Ulster resistance. Were Mr. Gladstone living, he might write another pamphlet, "*Protestantism and its bearing on Civil Allegiance*"; and he might show that, in the happenings of to-day, history is but repeating itself.

The Perversion of Hull House

Jane Addams is a woman of education. Jane Addams is a tireless worker in many causes. But Jane Addams has lapsed in courtesy towards many Americans as well educated and as tireless in the cause of good as she herself. She has perverted her settlement house from its original purpose. It was a home of Christian charity. Jane Addams is allowing it to become a den from which hatred radiates. Hull House is forgetting its mission of peace and good will to all. It stands under the banner of Christ, but it has begun to destroy one of the great virtues for which Christ gave his blood on Golgotha—Christian charity. Jane Addams, professing Christ, is putting herself in opposition to Christ and bids fair to become an apostle of hatred. She has thrown open Hull House to a play and a discussion which attacks Catholics in the very core of the heart, in the very apple of the eye. The play and discussion are offensive. The very title of the latter: "The Philosopher of Nola and the Victim of the Infamy of the Catholic Church," is simply odious. Where is Jane Addams' courtesy? Where is her charity? How would she feel if a Catholic settlement house were to placard a discussion this way: "Hull House, the Home of Stupid Bigots, the Centre of Hatred Towards Chris-

tian Charity, the Cause of Strife Amongst American citizens"? Jane Addams would be hurt to the quick. And rightly so. But under the circumstances the insult would not be entirely gratuitous.

Again "The Candid History"

It would be interesting to know just how Joseph McCabe still manages to secure from representative journals such extended and favorable notices of his "Candid History of the Jesuits." The book, as we have several times shown in these pages, is sadly misnamed, for its author is quite lacking in both candor and scholarship. Yet the *Springfield Republican* for March 6 finds the work deserving of a review nearly a column and a half long and quotes or endorses many of the author's misstatements. The *Republican's* reviewer, for instance, calls attention to Mr. McCabe's discovery that:

Except for Loyola himself and his companion of the original company, Francis Xavier, also numbered among the saints, the Jesuits have produced no really great men. He presents repeated and impressive evidence that the early vows of poverty, chastity and obedience have been so far disregarded that the order has in several countries maintained at various times most profitable commercial enterprises, and that it has repeatedly put at nought the purposes and decrees of popes though constituted ostensibly as the special defender of the pope, not only to obey but to see to it that others obey.

If the *Republican's* reviewer had turned to the "Catholic Encyclopedia," for he seems to be aware that such a work exists, and glanced through Father Pollen's admirable article on the Jesuits he might possibly have found two or three more "really great men," such as Suarez, Bellarmine or Petavius, who belonged to the Society. If the *Republican's* bookman had then, by a happy inspiration, carefully read Father Pollen's summary of the Jesuits' history he would doubtless observe that that writer's narrative differs considerably from Mr. McCabe's. Finally, if the reviewer had taken care to familiarize himself with the character and antecedents of the "Candid History's" author, perhaps a paper of the *Republican's* standing would not now be giving new currency to ancient calumnies about a great Religious Order which enjoys the approval of the Catholic Church and whose members are respected and venerated by many of the *Republican's* readers and subscribers.

Inconsistency of the Press

A number of men, most of them Jews, have been going about, led by Jews, calling upon pastors to open to them the churches as sleeping places. Never to go near a church in prosperity, and to rush clamorously to it in adversity, not begging humbly for charity, but asserting with tumult an imaginary right, proves, in those guilty of such conduct, a shamelessness proof against any reasoning. Besides, on what principle a Jew can force his

way into a Christian church and call for supper and blankets, other than that the Christian is the Jew's lawful prey, we can not conceive. But this is not what we are going to talk about.

The arrogance of that mob brought forth in the New York daily papers some admirable editorials. In them we read that a false sociology was not free from blame for the disorder. Instead of helping men and women to the industrious, frugal life, which even the best wages can not dispense with, and to the self-restraint that life implies, the so-called social worker has encouraged idleness, love of pleasure, wastefulness. He has taught practically that the chief business of men is to have a good time, free from everything unpleasant, in this world, which it is the business of Society to get for them; and not to trouble himself about the world to come. But neither is this what we have chiefly in mind just now.

Having taken a position of high virtue, the newspapers kept it for a couple of days, nearly as long as they did with regard to the reverence due to authority, after the murder of President McKinley. Then came temptation, and more than one fell disgracefully. Here is a clipping from a Sunday edition of one of very large circulation:

A few minutes after the march was called off a youth walked up to Alfred T. Wing, a policeman of the first inspection district, who was in civilian clothes, and began talking socialism to him. He pulled out a bunch of circulars, saying:

"Here is some poetry written by Father Schneider."

He handed probably fifty of the circulars out while Policeman Wing was reading it. The officer saw that it was not exactly the right matter to be in circulation and called the attention of Detective Lieutenant Gildea and Detective Sergeant Gegan. They read it and instantly took the youth to the station. He gave the name of Martin Rudone, eighteen years old, no home. The poem read:

"The poem read." Yes, the great newspaper printed in full fourteen lines of revolting blasphemy, which it had just described euphemistically as "not exactly the right matter to be in circulation!" The youth, Martin Rudone, distributed fifty copies and was taken instantly to the station. This newspaper and others that printed the foul verses circulated them among millions. Will their editors ask themselves, what right they have to do on a large scale, what on a small scale is a crime? What! Would you violate the freedom of the press? But even the press is subject to the laws of morality, and should have a conscience.

Distress in the Socialist Camp

A cry of distress is raised on many sides in the Socialist press. The *Daily People*, the organ of the Socialist Labor Party, has been discontinued. Only the *Weekly People* remains to represent the Marxian wing fighting against existing society under the veteran leader Daniel de Leon, himself an Ismael in the Socialist camp. The *Call*, the principal mouthpiece of the Socialist Party, has likewise

hoisted a signal of distress. The present crisis, however, has apparently been tided over by large donations from the Board of Management, while the Forward Association has promised to contribute one hundred dollars a week for an entire year in case Charles Edward Russell assumes the editorship of the paper. The latter is the leading Socialist politician in the State of New York, and former editor of the ill-starred *Coming Nation*.

What a few of us did, writes the *Call*, must be duplicated by the rest of our readers. Either sufficient help must be forthcoming, or the paper must be discontinued. It is for you to decide whether you want the paper to continue or suspend. This question will be answered by the contributions you send in during the next few days.

It is to be noted that the Socialist party press has largely been a strictly capitalistic institution. It is mainly conducted for private profit. The struggle carried on between the different organs is in reality a question of capitalistic competition, in which, according to the evidence of a leading Socialist party member, "the most unscrupulous have survived." We quote no less an authority than A. M. Simons, himself formerly the editor of a privately-owned Socialist party paper. In a communication to the *Call*, February 24, 1914, he wrote:

This question is especially difficult to discuss, since those who dare to take up the question must be prepared to meet the vengeance of the profit-seeking, privately-owned press. The influence of that press for evil is familiar to every worker in the National Office of the Socialist party. The press and its agents seek to hamper the work of the party organization, to restrict its field of activities, to spread distrust of party officials and to so manipulate the party machinery as to leave only a weak instrument, easily bent to the wishes of private publishers.

Such is the spirit of love, harmony and altruism which reigns among the comrades. But this is not all. The most widely circulated of Socialist papers, the *Appeal to Reason*, finds that it has made a lamentable mistake. The moral results would not disturb its conscience, but there are serious financial consequences. The original founder of this paper, it must be remembered, had likewise been the founder of the *Menace*. Socialist readers gradually became so absorbed in the anti-Catholic propaganda that they forgot their own press, party and politics to wage a relentless war against the Catholic Church. In spite of every attempt to rally its forces the *Appeal* found that there was only a half-hearted response. The new game was far more exciting than the old. It is now filling column after column with reasons why the comrades should leave off their attack upon the Catholic Church, and content themselves with Socialist politics and selling the *Appeal*.

Once to leave the Socialist movement, writes comrade A. M. Simons, meant financial loss, but the rise of reform parties and anti-clerical movements has created a field for profitable trading outside the Socialist movement.

Poor Socialist-capitalists! We must not, however, pity them prematurely. Should this source of profit ever be taken from them, and the entire Socialist party press be conducted by the politicians themselves, there would

be many other means of exploiting the simple comrades. Bebel knew how skilfully to draw his hundreds of thousands of dollars from their pocket-books and yet received from them at his funeral the incense of an almost idolatrous worship. The world wishes to be deceived.

What Constitutes Decency?

Not long ago the Cardinal Archbishop of Paris called upon the women of France to form an association for the suppression of indecent fashions in dress. Promptly heeding His Eminence's invitation, a number of society ladies started the Patriotic League of French Women, and issued a manifesto which runs in part as follows:

We ask all elegant women and all the young women, who set the tone in France, not to yield to the present tendency, but to combine courageously to offset it, by precept and example. Let them reflect on their responsibility. What they do other women, of more modest condition who have their eyes fixed upon them will do in their turn. Let us also not forget that we must have a care for the reputation which France hitherto has borne for elegance and taste.

In the hope of forcing the big establishments to display gowns less offensive to modesty than are many of those now on sale, all women willing to join the movement were requested to register their names at the League's headquarters. The object of the association formed by the Catholic women of France deserves, of course, nothing but praise. Paris sets the world's fashion in dress. What is worn by the society leaders of that city is promptly imitated by women of every social grade in all other civilized countries. Therefore, if Paris fashions can be kept modest and decent, many of the gowns worn in America may become in time modest and decent too, a change which all good and sensible people should welcome with joy.

The New York *Times*, however, after very flippantly commenting upon the League's action, expresses the opinion that the feminine fashions of to-day are, for the most part, just what all "hygienists and aesthetes" have for centuries been waiting to see. "So many folk," is the *Times'* concluding observation, "are unable to distinguish between the indecent and the unfamiliar." But modern Christian moralists, strange to say, are by no means in perfect agreement with pagan "hygienists and aesthetes" as to the modest beauty of many of the costumes women are now wearing. As for the *Times'* parting shot, carried out to its logical conclusion, that principle would justify any degree of shamelessness in dress. "All fashions are decent that everybody adopts," is doubtless the modern variant of the Miltonic "'Tis only daylight that makes sin." When even nonchristian social workers are bearing testimony to the moral havoc that the immodest fashions of the day are working among the daughters of the poor, the efforts of the Patriotic League of French Women to mitigate the evil do not seem to be a suitable subject for the *Times'* merry jests.

LITERATURE

The "Olympian's" True Likeness*

Herder has published in these two splendidly printed and handsomely bound volumes, 1300 pages in all, a third edition of Father Baumgartner's epoch-making biography of Goethe. This edition has been carefully revised by Father Alois Stockmann, S.J., who has enriched it with hundreds of additional references and most interesting notes drawn from works published since Baumgartner first wrote in 1882. It is not too much to say of these volumes that they constitute, as indeed the *Neues Jahrhundert* of Munich said of them: "Unquestionably the most interesting book on Goethe in modern literature." Certainly no one can afford to reckon without Baumgartner in anything that concerns Germany's literary *Blütezeit*, or its central figure, the 'Olympian' Goethe, any more than one can reckon without Grisar in dealing with Luther and his time. The last words have probably not been said on either of Germany's two great figures, but when they are said it will probably be found that these two *Jesuitenpatres* will have had a large share in determining their nature.

Baumgartner essayed to write a life of Goethe which should portray the man as he was, lived and wrote. In his preface to the first edition he pointed out that "Goethe-literature" was, with few exceptions, governed by a spirit almost of worship as Schiller had noted in 1797, and that there was sore need of a sane, objective, properly balanced biography, written in scientific fashion, which should take the huge mass of material then available and from it set up a true picture. He claimed the right, moreover, to judge the man and his works from the standpoint of Christianity. "It is," he said, "not presumption, nor uncharitableness, nor subjective capriciousness, nor Pharisaical self-complacency to gauge Goethe's greatness by the measure of Christian culture. Naturally no one will insist that he should furnish in himself the highest and most beautiful embodiment of the Christian ideal. But if he does not fulfil even its commonest and simplest requirements, if his entire habit of thought is in direct conflict, either open or covert, with our faith, then we must decline to have him forced upon us as the ideal man, or as the fountain head of all culture; it must suffice that, without such hero-worship and in peace with God and man, we select from his works that which we can use without danger to the soul. But we must utterly reject that entire habit of thought of his as we reject the doctrines of a Hegel or a David Strauss. To imperil the highest and eternal interests of mankind for the sake of a bit of poetry, more or less, would be a crime against truth, as much as against charity."

Baumgartner's book richly made good his own declared purpose. It was greeted with howls of rage from the ranks of Goethe-worshippers, rage all the more sincere because of the exasperatingly scientific character of the work and its impregnability to effective critical assault. Handling his material with the effortless ease of a master, equipped with a thorough knowledge of literary values, gifted with a *schalkhaftes* humor and a splendidly sweeping style, Baumgartner with this book will one day, when the present tide of insane Goethe-worship has come to its inevitable ebb, take a high place in German literature, and one of the very highest places among those who have written on Germany's greatest poet. It is a pity that intolerance and prejudice, which in Germany are lamentably rife, even in the ranks of those who most pride themselves upon being *gebildete Leute*, and especially in so-called "scientific" circles, prevent this book from receiving a circulation befitting

*Goethe, Sein Leben und Seine Werke. Von Alexander Baumgartner. S.J. Dritte neubearbeitete Auflage, besorgt von Alois Stockmann, S.J. I Band, 1749 vis 1790. II Band, 1790 vis 1832. St. Louis: B. Herder. \$7.25.

its merits at this time, for it is a production in which German scholarship should find and take great pride.

Upon Goethe's unrivalled powers of literary expression Baumgartner lavishes enthusiastic praise. He calls him "as poet and writer the most brilliant phenomenon in recent literature." Time and again he marvels at the perfection of form given by the artist to his material, worthy or unworthy—and far too often the latter—as that material might be. "He gave our new national literature. . . its final classic perfection. . . His writings furnish not only the perfect model of form in all kinds of poetry, but also the richest and most varied types of prose, the German language in all its greatest fullness, purity and beauty. This perfection of form was not the result merely of his brilliant natural qualities, but rather the product of real artistic effort." To the end of his life he was ever seeking yet higher degrees of perfection, and "the last-written passages of 'Faust' are full of glorious verses." There is nothing grudging in this. Baumgartner's praise in this respect should satisfy the most exacting of his angry critics. But he committed what one devotee called the "crime" of exposing with relentless logic and power the great weakness in most of Goethe's works. I quote from the concluding chapter some striking passages which sum up the main features of this weakness:

"Were beauty of form the apex of art and life, Goethe, despite his many incompleteness, should indeed be regarded as an ideal of German culture. But art and life demand more than this; they require that the soul within the form shall be truth and goodness. There is the weak point in Goethe's poetry and literary activities. The brilliantly gifted poet's ruling principle is not inspiration coming from Heaven and striving towards Heaven, not the Christian ideal, but rather the mighty Eros of heathen antiquity, a pleasure-seeking lust of life that heeds neither eternity nor God, sensual love, both in its full witchery of spring and youthful charm, and in the destroying storm and the desolate wreck that it leaves behind it in the hearts of men. Goethe's lyrical poetry, except an insignificant portion, is in its basic undertones nothing but one love song, which in all harmonies, melodies and keys rings the changes; the bitter and the sweet of love. . . The romances in even greater degree are subject to the same criticism: Love-sickness, pleasure of love, pain of love—as Friedrich Vischer expressed it a '*Weiber-männer-atmosphäre*'—sweep, sultry and oppressive, through them all." This may stand as the sum of many exhaustive and detailed criticisms throughout the two volumes, particularly those of "Werther," "Wilhelm Meister," "Wahlverwandschaften," "Egmont," "Stella," "Clavigo," and, worst of all, "Faust." Particular attention should be given to Baumgartner's masterly analysis of the last named work.

Naturally this kind of thing is not pleasing to those who blindly worship the "Olympian" demi-god of Weimar. But there is worse to come and it comes in Baumgartner's portrait of the man himself. It is impossible to give in summary form even the main features of the man as Baumgartner draws him, but the keynote, if one may so put it, is the same as that of his poetry. Goethe was, above all things, a sensualist and a colossal egoist. For sixty years he played fast and loose with the hearts of women. All his life he shunned all contact with physical pain, suffering and, above all, death. "I was not born to be a tragic poet," he said, "for my nature is conciliatory." On this Professor Seeley remarks: "How can a man write a tragedy who will not allow his mind to dwell on sorrow?" It was actually said of him by an American writer, quoted, but not named by Baumgartner, that "although he was a genius in the highest sense of the word, he had not the genius of manhood, not to be a slave to passion, but to understand a man's duty and unshakenly to fulfil it." This did not Goethe. How any Goethe-worshiper can read the chapters in Baumgartner under

the heading *Deutschland's Notjahre* and still remain true to his "demi-god," is inconceivable—yet many have done so and merely abuse Baumgartner the more! *Merkwürdig!*

If in the future, as may well be hoped it will be, another edition is required, it might be no bad plan to devote a chapter to the absurd excesses of Goethe-worship of the present day, and collect for the edification and amusement of posterity some of the more notable examples of the lengths to which a notoriously level-headed people may be driven by irreligious bigotry and intellectual intolerance. Meantime we may ask how long are we to wait for an English translation of this indispensable work?

THOMAS F. WOODLOCK.

REVIEWS

A Century of Parody and Imitation. Edited by WALTER JERROLD and R. M. LEONARD. New York: Oxford University Press.

This anthology of parodies many will think of doubtful value. A parody is, of course, quite lost unless its prototype is familiar to the reader, and imitations of well known poems are so easily written by witty rhymsters that to merit preservation in an anthology, a parody should be very apt and clever indeed. Too great a proportion of those in this volume are commonplace and tiresome. Excluding living authors, the compilers begin with James and Horace Smith who wrote in 1812 the famous "Rejected Addresses," and end with Andrew Lang and Walter William Skeat, who died only a year or two ago. But it is not hard to find in to-day's evening paper or at the end of a current magazine parodies quite as good as many in this collection. The two Smiths, Charles Calverly, Lewis Carroll, Arthur Hilton and W. M. Thackeray, it is interesting to observe, turned out better parodies than those composed by poets like Shelley, Byron and Lamb.

"I saw them go: one horse was blind,
The tails of both hung down behind,
Their shoes were on their feet."

Did James Smith write that, or William Wordsworth?

"Boats were curtseying, rising, bowing,
(Boats in that climate are so polite)
And sands were a ribbon of green endowing,
And O, the sundazzle on bark and bight."

"The farmer's daughter hath ripe, red lips,
(Butter and eggs and a pound of cheese)
If you try to approach her, away she skips
Over tables and chairs with apparent ease."

Are those lines Calverly's or Jean Ingelow's? And who composed "The Heathen Pass-ee," Bret Harte or Arthur Hilton, with such lines as:

"In the crown of his cap
Were the Furies and Fates,
And a delicate map
Of the Dorian States,
And we found in his palms, which were hollow,
What are frequent in palms—that is dates."

Some of the parodies in this collection are now far better known than the original verses they imitate. For instance Lewis Carroll's delicious:

"You are old, Father William," the young man said,
'And your hair has become very white;
And yet you incessantly stand on your head—
Do you think, at your age, it is right?"

is a famous parody on some highly moral verses of Southey's that probably few of the present generation remember. We

suggest in conclusion that the compilers of this anthology try again. Make the book half its present size and include selections from living authors, barring out ruthlessly, however, every parody on the "Rubaiyat" and the "Blessed Damosel," of which the public has long been suffering a surfeit.

W. D.

Plays. By BJÖRNSTJERNE BJÖRNSON. Translated by EDWIN BJÖRKMAN. New York: Charles Scribner's Sons.

The second series of the Norwegian author's dramatic works demands much the same appraisal as that accorded by AMERICA to the first. They are closet rather than acting dramas, and while there is much in them that is sound, and occasionally a display of ability approaching genius, the author's gradual loss of Christian faith left him bankrupt of the principles that would give vitality and permanence to any message directive of humanity. "Love and Geography" is a long but not uninteresting dialogue enforcing in a hundred pages that a husband must not be distracted by a hobby from his duties to his wife; "Beyond Human Right" would demonstrate that the extremes of capitalistic arrogance will be humbled by syndicalistic dynamite, and "Laboremus" is a rather wild effort to out-Ibsenize Ibsen in an unconvincing story of a musical adventuress who prevents two men, while under her spell, from attaining the due fruits of their talents. One feels, rather sadly, that the earnest and laudable ambitions of a man of considerable powers are largely lost in the loss of his grasp on eternal truth, and that his glorification in the translator's preface is not justified by his achievement as presented in the volume.

M. K.

Woman in Science. With an Introductory Chapter on Woman's Long Struggle for Things of the Mind. By H. J. MOZANS, A.M., Ph.D. New York: D. Appleton and Co. \$2.50.

Many works have been written upon what woman has accomplished in art, literature and statecraft. Only a few monographs and occasional magazine articles have dealt with the question of woman in science. The author therefore has limited his book to this one field. With painstaking research he has gathered together all available information upon his subject, and has produced a work which can best be described as encyclopedic in character.

Mr. Mozans is an ardent defender of woman's ability in every field of learning. He ransacks all antiquity, the Middle Ages, and modern times for illustrations of what has been accomplished by women in every department of science, in mathematics, astronomy, physics, chemistry, the natural sciences, medicine, surgery and archaeology. He speaks of them as inventors, as inspirers and collaborators. It would be difficult to produce a more comprehensive work, nor can any one question his desire to be entirely fair in his statements. His zeal for the cause he champions, and his admiration of learning and influence on the part of woman-kind blind him somewhat to the condition of the Greek *hetærae*, who, as he admits, would rank among the class of fallen women in our day. That the Greek point of view was different from our own merely indicates the abomination of paganism, to which modern irreligion would revert. The treatment accorded by the Greeks to their own wives and daughters is only another illustration of what, except for the Catholic Church, the fate of woman would be to-day.

Much of his argument is taken from the Middle Ages, which he does not attempt to represent as dark, but as far more advanced in the treatment of women than the ages which followed. To Luther, Henry VIII and Elizabeth he ascribes in particular the destruction of woman's opportunity for education. Of the convents he speaks only in terms of

the highest praise. It was here that woman enjoyed the most perfect and normal development of all her faculties. Not only the nuns, but those likewise who were privileged to be under their wise tutelage, partook of these advantages. The Reformation ruthlessly swept away all that the Church had lovingly and laboriously accomplished for woman. "And so it was," he writes, "that in a few short years the great work of centuries was undone and women were left little better educational facilities than when the Anglo-Saxon nuns began their noble work in a land that was enveloped in 'one dark night of unilluminated barbarism.'"

The author's main object is to plead for equality of educational opportunities. The fact that women have been able to achieve high excellence in almost every department of art and learning would not, of course, argue that precisely the same education, in every respect, should be given to all men and all women. The great educational problem of the day is precisely to determine what education will produce the most normal development for the average man and woman, and will best prepare them for their duties in life.

"For woman is not undeveloped man,

But diverse."

J. H.

Commentarius in S. Pauli Apostoli Epistolas. Epistolæ ad Thessalonicenses, ad Timotheum, ad Titum et ad Philemonem. Auctore JOSEPHO KNABENBAUER, S.J. Neo-Eboraci: Benziger Fratres.

Fr. Knabenbauer has left behind him a monument of zeal, piety and learning in his works on Scripture. This posthumous book on some epistles of St. Paul bears out the author's reputation for progressive scholarship combined with orthodoxy. His examination of the text is thorough and satisfying. His references are judicious and yet copious enough to suit the most critical. The book deserves a decidedly better appearance. No attempt has been made to make the page attractive or easy on the eyes. It is unbroken except when parallel passages are given. This detracts from its value as a text-book.

R. H. T.

Lebensspiegel. Ein Familienbuch für Eheleute und solche die es werden. Von A. HEINEN. M. Gladbach: Volksvereins-Verlag. M. 1.60.

Mehr Ernst! Eine Anleitung zur Gewissenserforschung. Von Mgr. v. MATHIES. New York: Fr. Pustet & Co. \$0.50.

The first of these volumes is an old-fashioned book of counsels on marriage and on the education of children. The principles permeating its 540 pages are so thoroughly Christian that modern American Catholics who are contemplating matrimony could read no better book. The author is gifted with rare insight. He thoroughly understands the human heart and the conditions of our times. His style is direct, popular and convincing and his illustrations are very striking.

The title of the second volume, "More Seriousness!" was evidently suggested by Bishop Keppler's excellent and popular book, "More Joy!" The author, known also as Ansgar Albing, raises an indignant protest against the insincerity of our days and urges his readers to examine their consciences in this matter. Our want of sincerity in conduct, our vanity, pride, mock humility and flattery, our addiction to hollow phrases about "progress," "independence of thought," etc., are roundly castigated. An appendix gives a hundred texts from Scripture on sincerity and truthfulness.

A. A. M.

Betrothment and Marriage. By Canon DE SMET, S.T.L. Translated by Rev. W. DOBELL. St. Louis: B. Herder. \$2.25 net.

This English version of Canon de Smet's second volume on "Betrothment and Marriage" will receive a ready and hearty

welcome. The book is most satisfactory. It deals in an illuminating way with impediments to matrimony, the duties of parish priests and confessors in regard to the Sacrament, dispensations and invalid marriages. There are several valuable supplements. Therein are found a clear exposition of the "Ne Temere" and synopses of the several civil codes pertaining to marriage. The British, Canadian, American and German code are given clearly and succinctly. The book will prove valuable not only to priests, but to lawyers also.

R. H. T.

BOOKS AND AUTHORS

The Field Afar, of Maryknoll, Ossining, N. Y., has offered a prize of \$25 in gold to the student of either sex who writes the clearest and most comprehensive paper on the subject: "The Time Is Now Ripe for the Catholic Medical Missioner in the Far East." Manuscripts must be submitted before July 1, 1914, and the Maryknoll "Physician" will give the competitors any further information they may require.

Many of our readers will doubtless be interested in three German novels we have lately received. F. Pustet has made handsome books out of "Die Fürstin von Gansar" (\$1.25), a translation of Father Andrew Klarmann's "Maria Magdalena;" "Das Licht des Hauses," the German edition of a social novel by Jean Nesmy; and "Waldbauern," a rather depressing story by Anton Schott.

Mr. Robert Dunn, the author of "The Youngest World" (Dodd, Mead & Co., \$1.40), is described by his press-agent as a writer who "never forgets that man is a little lower than the angels, as well as a little higher than the beasts." But the reviewer did not have to advance far into this "good, big, significant novel," before he found men and women whom there is absolutely no danger of mistaking for angels, but whose likeness to beasts is often very striking. There is no excuse for the publication of such books as this.

The "Summa Theologica" of St. Thomas Aquinas (Benziger, \$2.00) which the Fathers of the English Dominican Province are translating is advancing steadily to completion. The last volume to reach us is the Second Number of Part III (QQ. XXVII-LIX) containing the treatise on Christology. The Angelical's profound disquisitions on Our Lord's Birth, Life, Doctrine, Miracles, Passion, Death, Resurrection and Ascension are thus made accessible to the English reader.

"Nordische Wanderfahrt" (\$1.00), and "Zauber des Südens" (60 cents), are two interesting books of travel sketches by J. Mayhofer, that F. Pustet publishes. In the first the author gives his reminiscences of his travels through Denmark, Sweden and Norway, dwelling especially on what is of interest to Catholics. In the last chapter there is a good account of the eminent convert Johann Jorgensen. The other volume carries the reader from Genoa and Naples through Athens to Constantinople and the Levant. The illustrations, though chosen somewhat at random, are good.

Murray recently published in England Anne Pollen's biography of Mother Mabel Digby, Superior General of the Society of the Sacred Heart; Longmans, Greene & Co. announce "The Sequel of Catholic Emancipation," a book by Mgr. Bernard Ward which carries the story of the Catholic Revival down to 1850; "Maxims from the Writings of Monsignor Benson" is the latest of Benziger's "Angelus Series"; a translation of Ozanam's "Franciscan Poets" has been recently brought out by Nutt, a London publisher, and John Murphy, of Baltimore, has ready a

new ten-cent edition of Cardinal Gibbons' "Faith of Our Fathers," the famous "convert-maker."

"Counsels of Perfection for Christian Mothers" (Herder, \$1.00) consists of twenty-eight talks that the author, Very Reverend P. Lejeune, Cañon of Rheims Cathedral, doubtless gave originally to the married women of his flock. "The End," "The Means" and "The Means Par Excellence" are the three general headings under which is arranged the Canon's good advice to the mothers of France. Some American mothers may consider the book's doctrines too lofty to be practical. However, it will do them good to learn by reading these discourses how to lift up their eyes to the mountains. The chapters on the Eucharistic education of children are particularly good. The work has been well translated by Francis A. Ryan.

The publishers of Kathleen Norris's latest book, "The Treasure" (Macmillan, \$1.00), are entertaining the hope that the story will be as great a success as was that author's "Mother." Hardly. "The Treasure's" theme is the servant problem. Into the home of the snobbish Mrs. Salisbury and her serene daughter, "Sandy," comes Justine, a graduate of the American School of Domestic Science. She brings with her efficiency and economy, but some rules too for Mrs. Salisbury to observe. The servant of to-day is shown to be demanding as much time of her own as women have who follow other callings and the author discusses the "moral and social questions that lie behind the simple preference of American girls to work for men rather than for women." Though household work is women's sphere, why, asks Mrs. Norris, have they "made it a sphere insufferable to other women?" This story hazards an explanation.

If the reader of Maude Leeson's novel "The Marriage of Cecilia" (Putnam, \$1.35) is ready to believe that a blind man can woo unawares his own wife whom he thinks, by the by, to be somebody else's—a vicious procedure—the rest of the story will offer no difficulty. The conversations are natural and amusing and Cecilia's character and home are well described. Putnam also publishes "The Rocks of Valpré" (\$1.35), a novel by Ethel M. Dell, which has for a heroine "Chris," a very unsophisticated English girl who loves the hero, a French officer named Bertrand, though she has a husband at home. As Bertrand is dying, on page 494, he explains that he does not "want a priest" as all his "sins are known and pardoned." Besides, Chris is on hand to bid him farewell, which must have been a great comfort. How few modern novels there are with faithful wives and husbands as their leading characters!

Our readers will be interested in the latest batch of Catholic Truth Society pamphlets we have received. In the field of polemics are Mr. James Britten's exposure of "An Escaped Monk" named Jefferys, whose "revelations," though first made to the horrified Protestant public of sixty-five years ago, are again being circulated in England; Canon Moyes' convincing "Talk on Continuity"; an anonymous writer's "Plain Argument from Holy Scripture for Being a Catholic," and G. Elliot Anstruther's answer to the question "What Is Orangeism?" wherein he shows that that organization is "an anti-Catholic, persecuting power, whose first and last aim is resistance of Catholic rights and warfare against Catholic opinions." Among the other pamphlets is Dom Anselm Parker's excellent account of "The Monastic Life in the Church"; Sir Henry Bellingham's "Reminiscences of an Irish Convert," being the story of his own journey from Canterbury to Rome; Mr. Hilliard Atteridge's valuable "Missions of India" as companion for his "Missions of China," both of which should be given those who hear only of the

Protestant missions in the Orient; and "A Book of Sequences," containing the text and excellent translations of the Church's five great sequences.

"Little Talks to Children Preparing for Holy Communion" (Herder, 15 cents), is a booklet admirably suited to its purpose. The anonymous author has put into his nine familiar discourses just what a seven-year-old first communicant needs to know about God, the Incarnation, the Blessed Sacrament and Confession, the latter talk being particularly good. His style and examples will appeal to children.—Father W. W. Whalen has made a book out of twenty short sermons which he calls "Twilight Talks to Tired Hearts." The Mission Press, of Techny, Ill., should have produced a more attractive looking volume for the price (60 cents) that is charged for this.—The Rev. Philip Coghlan's "Gemma Galgani," a Tuscan mystic, who died only a few years ago, keeps winning new clients for her. R. & T. Washbourne now have out an edition of the book (40 cents).

"Was Luther a Composer?" asks Dr. W. H. Grattan Flood in the *Ave Maria*. It would seem he was not. "I have carefully examined the evidence for the thirty-eight hymns attributed to Luther," says Dr. Flood, "and I have no hesitation in giving it as my conviction that, out of that number, fewer than half a dozen can be claimed as his with any degree of probability. In reality, only thirty-seven hymns are now claimed for him by his recent Protestant editors, but Canon Julian gives thirty-eight. Of these thirty-eight, eleven are translations from the Latin; four are merely revisions of pre-Reformation hymns; seven are Psalm versions, and six are paraphrases of Scripture. The remaining eight are said to be Luther's own, but probably he wrote only two of them;" and of these two "Jesiah Dem Propheten das geschah" is merely a paraphrase of Isaiah and its music is borrowed, while his famous "Ein feste Burg" is now proved to be an adaptation of a German folk melody wedded to Luther's versions of Psalm xli. Poor old Luther! By the time these ruthless scholars have done with him, the heresiarch will not have a single virtue or talent left.

We are glad to recommend the following pamphlets recently brought out by Catholic publishers. The Pittsburg Catholic Truth Society offers a new booklet by Dr. Thomas F. Coakley, called "The Difference Between Catholic and Protestant Churches,"—an unfortunate title, for there is, of course, but one Catholic Church. The author places against the main tenets of Protestantism, the Church's teaching on each point and refers his readers to the Scripture proof for our position. An excellent polemical work. The same society is also publishing a second edition of Dr. Coakley's admirable "Christian Science and the Catholic Church." Acting on the principle that the best refutation of Christian Science is Christian Science itself, the author arranges in parallel columns Mrs. Eddy's teaching and that of The Church. Kenedy has out a translation of Father Hamon's "Why Are You Not a Sodalist?" a little book containing satisfactory answers to the reasons for not joining a sodality of the Blessed Virgin Mary. Pustet is selling the fourth revised edition of Dr. Huber's "Relation of the Catholic Church to Education, Arts and Sciences," a well made collection of names and achievements which should bring to confusion those who accuse the Church of "obscurantism." Benziger publishes "The Vigil Hour," a valuable little manual of indulgenced prayers Father S. A. Ryan, S.J. has prepared for those who have the "Holy Hour" to conduct. The foregoing pamphlets are five cents each.

A number of little devotional works have recently come to

the reviewer's desk. "Jesus Amabilis" (Benziger, 75 cents) is "a book for daily prayer" which Francesca Glazier has prepared. Taking from Holy Writ, from ascetical writers and from her own "light book" thoughts that well bring out the many-sided attractiveness of Our Saviour, the compiler has thus prepared a connected series of short readings for every day in the year.—The Fathers of the Blessed Sacrament, East 76th Street, New York, have translated into English "The Real Presence" (50 cents) a little volume of extracts from the writings of the Venerable Father Eymard. Expressions like "subjects of adoration" and "the notice on Père Eymard" do not convey the meaning of the French, and the printer might have been induced to turn out a better job. The book glows with the author's love for the Blessed Sacrament.—The Reverend F. J. Remler, C.M., in a little book called "Supernatural Merit Your Treasure in Heaven" (Herder, 15 cents) has packed into some one hundred pages the Church's teaching on the nature of merit, and shows the reader countless ways of increasing his glory in Heaven. It is a good book for Lenten reading, and its low price makes it suitable for the vestibule book-rack.—Father Henry C. Schuyler's excellent "Virtues of Christ" series are being turned into French by F. J. Bonnassieux. P. Lethielleux has out "Le Courage du Christ," "La Charité du Christ" and "Le Obéissance du Christ," and "L'Amitié du Christ" is in preparation. Peter Reilly, of Philadelphia, is the American agent.—"Pictorial Instruction for Catholic Children" (Kenedy, 50 cents) is another of the numerous books that have been written to prepare our little ones for an early First Communion. The text and pictures of the slender volume are good, but the binding is shabby. Though printed in Tours, the book is not worth fifty cents.

BOOKS RECEIVED

B. Herder, St. Louis:

Allen's Defence of English Catholics. 1584. Vol. I. \$0.80; Major Orders. By Louis Bacuez, S.S. \$1.50; Daily Reflections for Christians. By the Very Rev. Father Charles Cox, O.M.I. Vol. I, January to June; Vol. II, July to December. \$3.25; Mariology: A Dogmatic Treatise on the Blessed Virgin Mary, Mother of God. With an Appendix on the Worship of the Saints, Relics and Images. By the Rev. Joseph Pohle, Ph.D., D.D. Translated by Arthur Preuss. \$1.00; Betrothment and Marriage: A Canonical and Theological Treatise. With Notices on History and Civil Law. By Canon De Smet, S.T.L. Revised and Greatly Enlarged by the Author. Vol. II. Translated from the French Edition of 1912 by the Rev. W. Dobell. \$2.25.

Longmans, Green & Co., New York:

Men and Matters. By Wilfrid Ward. \$3.50; In Our Lady's Praise. An Anthology. Compiled by E. Hermitage Day, D.D. With a Foreword by the Viscount Halifax. \$0.75.

Benziger Brothers, New York:

Minor Works of St. Teresa. Translated from the Spanish by the Benedictines of Stanbrook. \$1.95.

The University Society, New York:

Boys' and Girls' Bookshelf, In Ten Volumes: Vol. I, Fun and Thought for Little Folk; Vol. II, Children's Book of Work and Play; Vol. III, Famous Tales and Laughter Stories; Vol. IV, Book of Nature and Outdoor Life (Part 1); Vol. V, Book of Nature and Outdoor Life (Part 2); Vol. VI, Book of Wonders and Curious Things; Vol. VII, Historic Tales and Golden Deeds (Part 1); Vol. VIII, Historic Tales and Golden Deeds (Part 2); Vol. IX, Bible Stories and Character-Building; Vol. X, Little Journeys into Bookland.

Yale University Press, New Haven:

The Power of Ideals in American History. By Ephraim Douglass Adams, Ph.D. \$1.15; Popular Government: Its Essence, Its Permanence, and Its Perils. By William Howard Taft. \$1.15.

Harper & Brothers, New York:

Religion and Life. By Elwood Worcester. \$1.25.

Henry Holt & Co., New York:

Studies in Stagecraft. By Clayton Hamilton. \$1.50.

G. P. Putnam's Sons, New York:

The Marriage of Cecilia. By Maude Leeson. \$1.35.

Dodd, Mead & Co., New York:

The Youngest World. By Robert Dunn. \$1.40.

Doubleday, Page & Co., New York:

Zoology. By E. Brucker. Illustrated. \$0.50; Chemistry. By George Darzens. Illustrated. \$0.50; The Carpenter and the Rich Man. By Bouck White. \$1.25.

P. J. Kenedy & Sons, New York:

Faith. By Monseigneur De Gibergues. From the French of the Third Thousand. \$0.75.

Mitchell Kennerley, New York:

John Ward, M.D. By Charles Vale. \$1.25.

EDUCATION

A National University

Some weeks ago there appeared in this column a review of the proposal to establish in Washington a National University of the United States. Congressman Fess, of Ohio, had just then introduced a bill asking for an initial appropriation of \$500,000 to inaugurate the work. "This, the richest nation in the world," said Mr. Fess, in placing the bill on the House calendar, "can well afford to support the university out of the Federal Treasury." In our reference to the project, which we described as a national peril, there was no denial of the country's ability to meet the enormous expense a national university would entail; but it was contended that the proposed establishment was but a step in the direction of a Government monopoly of education, that it was a dangerous innovation threatening the wholesome freedom in school work which has hitherto been fostered in the country, and finally that it was beyond the constitutional privileges properly claimed by the Federal authorities. We appealed to Catholics especially to unite to oppose legislation ultimately favoring a national university. That appeal we based upon the experience that has been ours in every country in which Governmental control of higher education has come to be the accepted policy. From the very nature of things an institution fostered by the Government can not fail to acquire a dominant influence in matters educational; with the public purse to draw from, such a school speedily would make existence difficult if not practically impossible for private schools, and with the example of France and other nations to reason from, it will be easy for a Catholic to deduce what this portends to those of his own faith. From Darwinism to eugenics, false science, false philosophy, false history and fads innumerable—the story has often been sketched.

Our article of eight weeks ago has attracted some attention. There has been a fairly general approval of what was contended for, but some, of prominence in the Catholic body, are as yet unconvinced of the prudence of an open and united opposition to the national university program. These argue that the reasons alleged in AMERICA's review of the proposal may not have convincing strength with the non-Catholic body, in which contingency no efforts made by us would avail to stay the purpose of those pushing the new legislation.

The present writer is not prepared to admit the point underlying this contention. That the non-Catholic body in this country will be slow to perceive the injustice the national university plan will necessarily create in regard to Catholic educational life is not to be easily conceded. There is, happily, a spirit of fair play among us. Besides, whilst appealing especially to Catholics in our former article, there was no intention on our part to hold that they alone would be the sufferers were the new policy to be made effective.

The whole scheme of a national university is foreign to the traditional school system of the country, and its acceptance would involve serious detriment to principles favored among us from the beginning and wisely insisted upon by the leaders who drafted the fundamental law in our States. Freedom of teaching and freedom in schools is a basic element of our educational policy; and the State, while it may aid the development of the means that are to make enlightenment easy for all, is never supposed to encroach unduly upon the freedom which individuals and private organizations claim in their efforts to this same end.

The well-edited New York Times, in an editorial on "A Government University," in its issue of February 19, admits that there is serious objection to Governmental control of higher schools. Speaking of State universities, it says: "In the earlier

stages of these there is a most unfortunate tendency toward subjection to political influence, though we think it has been shown that in the long run the men of ability and character in the universities are capable of overcoming this and of exerting on the Government a really valuable pressure toward enlightenment." It adds, however: "It is a costly process both in money and time, and sometimes, in moral and intellectual energy as well. We incline to think that it would be worse at the national capital than in the capitals of the States, for responsibility could be fixed with greater difficulty." The individual States, be it remembered, have some shadow of reason in their constitutions to authorize the establishment of schools of higher studies as a detail of their educational system, but no such legitimatization of the projected national university is contained in the basic law of our federal constitution.

Besides, no serious need of such an institution confronts us. The objects of a national university, as outlined in the bill introduced by Representative Fess, are these: "to advance science and the fine arts, to train men and women for posts of responsibility in public and private service, to cooperate with the Government's scientific bureaus, and to work in conjunction with public and private institutions of learning of the country." There are already in the land many universities that are truly national and of a high order of efficiency in the field these words describe. The general excellence of these is universally admitted; they may, too, as a writer in *The Educational Review* affirms, be not unfairly described as "free" universities, if one regards the relative freedom of institutions endowed by general munificence and those supported by taxes and subject to Governmental control. What call, then, is there for a university which shall draw millions from the purse of the National Government?

But back of this entire question, as said in the *Times* article already referred to, lies another element that well illustrates the unreasonableness and folly of the entire project: "we have already too many universities and too many students attending them." The vitally important duty, resting to-day upon those among us who are interested in educational development, is that of raising the standard of university life and action and concentrating the benefit of higher education upon the students who can make an adequate use of them for themselves and for the community. This is a phase of the subject which Professor J. W. Burgess specially develops in an article in the *Educational Review*, in which he vigorously opposes the national university project. His statement is so terse and comprehensive that it merits citing. "We are not suffering," he says, "from lack of quantity, but more from lack of quality, in university professors or university students. The whole world is sufficiently stocked with them, if not overstocked with them, such as they are. It now takes a very large part of the time and energy of those who are capable and valuable to correct the errors and the injuries committed and inflicted by those who are not. We ought not to multiply them if it did not cost us a cent. We ought not to create any more opportunities for attracting the natural hewers of wood and drawers of water into lines for which they are utterly without genius or aptitude, and at least one-half the students now attending our universities are of this class. Nor can it be said that we need a Government university to provide, at the cost of the taxpayers, the already overburdened taxpayers, opportunities for those who, on account of lack of means cannot attend the already existing universities, since all these universities now offer more free tuition by way of scholarships and also additional stipends in the way of fellowships than can be taken up by properly qualified applicants. There is no man of talent, however poor in this world's goods, who may not now secure university education in our best universities."

To this view we heartily accede; the education, after all, upon which we must depend for the intelligence that is to uphold and perpetuate this republic, supposes other elements than the show and expense a great national university would stand for.

M. J. O'C.

SOCIOLOGY

Land Banks

One may be surprised at the treating of this subject under Sociology, the more so as its discussion was promised last week in an article on Economics. The fact is, however, that the whole agricultural question to-day belongs as much to Sociology as to Economics. It lies at the foundation of modern society and upon its solution depends that society's fate.

We saw last week that debt is the farmer's greatest enemy. Theoretically no one should find it easier to keep out of debt than he. He lives on the produce of his land, he has no rent to pay; and yet when it comes to facts, there is no class so steeped in debt as his. There may be many reasons for this, but all can, we think, be reduced to these: the ease with which he can get credit and the temptation to buy. This may be an external temptation coming from the pushing and eloquent salesman, or it may be internal, the ambition to work more land, to have more stock, or better blood; or the domestic ambition, especially of children for nice clothes, modern furniture, visits to town, and so on. As we said, the farmer is not necessarily a financier. Hope whispers its flattering tale of the ease of paying off loans. He gets credit through the commercial traveller, or he goes to the nearest bank for a loan. He is received with smiles, for his farm is good security; he borrows on mortgage and feels himself an important person. Soon he is undeceived. The smiles disappear and instead letters begin to appear: "We beg leave to call your attention to your note for so much, with interest still unpaid, and to inform you with great regret that, unless settlement be made, we shall be compelled to have recourse to legal proceedings." He has his burden on his back, which will weigh him down for the rest of his life.

Here we see that the farmer's trouble arises from the fact that he has no counsellor. The commercial traveller wants to make a sale. If the farmer can be persuaded to buy it is his own affair if he buys needlessly. The village store is overstocked, thanks to the cordial manners and seductive speech of other commercial travellers, and the store keeper has but one thought—to make sales so as to keep out of bankruptcy. The banker, or still worse, the Investment and Loan Company cares only about showing a good balance sheet. And we may remark that all these may in good faith be possessed of the perverted idea that by swelling their business they are making good times, contributing to general prosperity, and so on. None has a word of counsel for the farmer to tell him to pause and examine whether he really needs to go into debt. Against such temptations the Land Bank has been devised.

The Land Bank has three essential features. First, it is cooperative, owned by the members of the farming community. Even though to set it going the general, state or county government makes an advance, this is made to that community in its representatives. Secondly, it is administered in their interests as farmers by the collective wisdom of the community; and we may observe that a dozen directors elected to administer it, though each individually might blunder in his own affairs, may collectively be very clear-sighted regarding the general good. Thirdly, it is administered in the interests of the borrowers. It lends them money for a specific purpose. The directors do not confine their investigation to the question: whether the borrower's property is good for the amount, but go into this especially, whether the loan for the purpose stated will really benefit the

borrower and his land, and so benefit the community and the country at large. Thus, they will refuse this one money to buy more land, foreseeing that should he do so he will become land-poor, and that consequently his land will be badly managed and the soil impoverished. But they will point out how he can improve what he already holds and make the advances to enable him to do so. On the other hand, if one has a well-managed herd of cattle, they will advance him money to introduce into it better blood. Or if another's farm would be helped by drainage or machinery, they will provide the means for both. Such loans being made, they will supervise their expenditure, and see that they are applied properly to the purpose for which they were granted. When a bad season comes, instead of following the methods of the merchant and banker and loan company, they will carry their debtors on to good times; for the selling up of the farmer is a calamity to his community. In good seasons, on the other hand, they will not compel him to sell off his crop as soon as the harvest is over, as has just been the case in the Canadian West, but will aid him to store it so as to sell it by degrees at a fair price. In a word, it will from the collective wisdom of the community, supply each individual with that discretion in money matters which makes farming profitable, while the lack of it makes the farmer's life one of bitter toil without adequate recompense.

Such land banks will work in close union with the State agricultural department. They will be the medium of bringing the scientific knowledge of that department home to the individual. They will welcome the travelling instructors of whom we spoke, and see that each farmer puts into execution the instruction given. It was these social functions of the land bank that made us object to the clause in the Currency Bill allowing advances to farmers by banks affiliated to the federal banks. Whatever these do will be done on the old harmful commercial lines; and, therefore, we said it would be much better to provide for land banks.

We sum up, then, by insisting again on the fact that the agricultural question is a national question. It touches us all, even though we live in great cities and have never seen a farm in working. The clerk, the factory hand, the mariner, the street-laborer, the professional man, all have a direct interest in seeing the deserted farms of the East reoccupied, the impoverished lands of the West reenriched. The land bank is the means of doing all this; and if our public men want examples of their efficiency, we will refer them to two countries where, perhaps, they would never dream of looking for them. They might go to Germany of their own accord; we would advise them to continue their journey eastward to Russia and India, but, chiefly, let them study Russia.

H. W.

NOTES AND COMMENTS

"Billy" Sunday, the evangelist, must get an audience by hook or crook. Recently an attempt was made to force some Catholic working girls of Scranton to attend his meetings. Report has it that pressure was brought to bear on Catholic children for the same purpose. This is interesting from many points of view.

Recently the King of Bavaria was asked to become patron of an asylum for animals. He answered:

Sick animals we kill but sick men we help. Use your money for the sick, the needy and the helpless. These you can help, but sick cats, dogs and horses you cannot. I beg you to take my words to heart.

The new Indian Appropriation Bill contains a clause which threatens to cripple Catholic schools. An effort to strike out the dangerous item was defeated by a strictly Democratic

vote. Had the Catholic congressmen, fifty-four in number, voted against the clause, it would have been eliminated by a vote of thirty-four. Many of them were not present at the time set for voting. Had a Methodist or Quaker school been in danger would these thirty-four Catholics have been absent?

Appreciation of sacramental confession is spreading among Protestants. A Unitarian expresses his views as follows:

There is an impressiveness which no one is proof against in the row of curtained booths which first greets the eyes of the visitor to a Catholic church. What revelations of human sorrow and sin those narrow walls could give were they to become vocal! What anguish of spirit has been soothed, what shame and repentance given the grace of forgiveness, what discouragement met with hope, what perplexity cleared in wise counsel, what wrongs righted, what temptations forestalled, what virtues inculcated, what bulwarks re-enforced against evil, what wholesome penances prescribed, what sacred confidences established, what saving directions vouchsafed, as laden souls were unburdened there!

This is good, but the whole blessedness of the sacred tribunal is not yet understood.

Jersey "uplifters" are gathering the fruit of their impudent intrusiveness into private homes. Last week they exhibited an offensive film of the home of a decent hard-working woman. The indignant woman broke up their meeting. This week they outraged the decency of the Morristown Italians in the same way. The Italians tore the films to pieces. The "uplifters" will find enough to reform in their own souls.

The Italian radicals have met with stiff and effectual resistance in their attempt to force civil marriage upon all. Italy's sense of decency is honored by protests against all such iniquitous measures.

Protestantism is militant in the Philippine Islands. The Campbellites distribute Bibles to all who attend their moving picture shows, and a hospital automobile, which is also furnished with a film machine, carries medicine, heresy and entertainment into remote villages. The Methodists are reported to have a new dormitory nearly ready for the accommodation of Filipino girls, while the Y. M. C. A. is successfully interesting in its activities American officials. Vice-Governor Martin made his first appearance before a Manila audience at a Y. M. C. A. service which marked the opening session of the Evangelical Union's annual meeting, and it was announced that Governor-General Harrison would also take part in the convention. The Evangelical Union is made up of the Protestant missionaries who are working among the Catholic Filipinos. To Y. M. C. A. zeal it is also due apparently that Bishop Brent was recently elected President of the Philippine Amateur Athletic Association. Be it understood, however, that in our island possessions there is no union of Church and State.

Democracy bids fair to become a "mid-summer night's madness." A constitutional amendment lately introduced into the New York Legislature advocates a single chamber composed of one member from each Congressional district. Impediments to progress are no doubt odious; but the "Upper House" is not such. It acts as a wise and wholesome restraint on foolish legislation.

After sixty years of existence The United States Express Company is to go out of business. The parcel post and the Interstate Commerce Commission have forced its undoing. No

one regrets this. An investigation of the express companies convinced the commissioners that the schedules in use up to July, 1912, were "the product of a cunning effort to impose on the general public by the exaction of exorbitant charges for those small packages which the mail cannot carry and the railroad does not wish to carry."

Father Walsh, the Superior of the Seminary for Foreign Missions, at Maryknoll, Ossining, N. Y., reports that the institution has received very gratifying support from the hierarchy and clergy. Cardinals Farley and Gibbons, the Providence Diocese, the Pittsburg Diocesan Mission Society, the late Father Younan, C.S.P., have established or contributed toward burses, and assistance has been received from many other sources. Missionary enterprise is one of the surest signs that Catholicity is flourishing in any country; and it is gratifying that we are beginning to make returns to the old world for the religious benefits we have received from it. The condition of the Philippines, where there is a lamentable paucity of priests, should alone be sufficient incentive to cultivate the missionary spirit, and support those who are developing it.

The Montreal *Star* tells us that in Nova Scotia the parliamentary constituencies of Cape Breton South and Richmond are to be united, and to return two members to the Dominion House of Commons. Catholics form much the larger part of the population of the new division; and the *Star* assumes that, as the two members now sitting for Richmond are Catholics, one will retire, and that a pact will be entered into to secure the return of a Protestant in his place. It is wonderful how easy it is to provide for the protection of Protestant minorities, and how hard it is to do the same for Catholic. What the *Star* assumes as a matter of course is not unlikely to become a reality; for Catholics show themselves as accommodating in such matters, as Protestants prove themselves the reverse. All through the Province of Quebec Catholics exercise such a kindly consideration, only to be repaid with ingratitude, to say the least. Here is an object-lesson for Manitoba Protestants; and even across the sea, Sir Edward Carson and his friends, who draw from Canada all sorts of arguments in favor of their schemes, might learn from it how vain is their fear of Catholic oppression of Protestant minorities.

In the passing of James E. Dougherty, the city of New York loses a noble citizen, the Church a devoted son. From early youth he gave himself heart and soul to the cause of religion and charity. As a young man he was president of the Institute and Library Association connected with St. Mary's Church, Grand Street. Later he associated himself with Father Drumgoole, to whom he proved a faithful and valuable assistant. Through his efforts the splendid building for boys on Lafayette Street was made possible. He it was, too, who purchased the land on Staten Island, where the present industrial schools now stand. He superintended the erection of the first buildings there and served as a trustee of the institution till the time of his death. Moreover, the Protector, the Orphan and Foundling Asylums, the convalescents' home at Spring Valley, the hospital of the Sisters of the Poor and the Indian and Negro Missions owe much to his devoted and intelligent labors. Mr. Dougherty was a prominent figure at the lately instituted national conferences on Catholic charities, where his practical ideas, born of long activity in the service of Christ's poor, helped to make the meetings fruitful of good. His charity was universal. It will live long in the minds of men.

AMERICA

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CHRONICLE

Home News.—Negotiations with Mexico are beginning to show some slight results. Carranza has withdrawn from the haughty position he assumed in regard to the Benton case. After a conference with the American consul, he announced that he was quite willing to accept representations from our government concerning all foreigners in Mexico. This change of attitude is no doubt due in large measure to the refusal of Great Britain to treat directly with the rebel leader concerning Benton's death. Carranza had hoped for direct negotiations with England, feeling that this would constitute some recognition of his cause.

Happily he was disappointed in this and was obliged to recede from his untenable position. The attitude of our government towards Huerta is not yet understood. Late dispatches report a conference between him and our agent, Lind. The outcome is supposed to be a *modus vivendi*. Huerta will take the field against the rebels, making room for his minister of foreign affairs, Portillo, who will become provisional president automatically. This will enable the present incumbent of the office to stand for the presidency in June, the time set for the general elections. Just what measure of truth there is in this, cannot be determined.

A few days since Henry Lane Wilson, former ambassador to Mexico, again condemned our President's policy. To his mind recognition of the present Mexican Government is not only honorable but necessary. Huerta is sincere and capable: the rebels are "professional bandits who live to loot and loot to live and who have no more idea of constitutional government than a Zulu or a Hotentot." Contrary to general opinion Mr. Wilson de-

clares that the Mexican Government is well supplied with funds. Its revenue is \$11,000,000 a month. \$5,000,000 of this is derived from a tax on oil. Reports seem to confirm the statement that the rebels are cruel and irresponsible bandits.

Some Americans who had gone into Juarez on a holiday trip were seized by Villa's soldiers and shamefully maltreated. Disquieting reports concerning Villa's attitude towards sisters and priests are also current. Some three weeks ago a community of nuns felt the rebels' heavy fist. The New Orleans *Picayune* of a recent date prints an interview with a priest who fled from Victoria, the capital of Tamaulipas. According to this Carranza's soldiers have been perpetrating insufferable outrages. Archbishop José de la Guzman died of injuries inflicted upon him by the rebels. His aged aunt lies at the point of death from the same cause. Churches are desecrated, priests are beaten and held for ransom; nuns and orphans are driven from convents.

A convent of American nuns was raided, the inmates were driven out and the building was burned. If this be true, our government is pinning its faith to men who are little better than lawless savages. The statement concerning the convent of American nuns should be investigated by the government. This is simple justice.

The prolonged difficulty between Attorney-General Reynolds and Chairman Elliott of the New Haven railroad is nearing solution. A plan for the reorganization of the system has been drawn up and has been approved by the President. If this plan is accepted by the stockholders, it will be submitted to the United States District Court for the southern district of New York as an "agreed decree." Thus the Sherman Act will not become operative against the road. There are seven clauses

Railroad
Tangle

in the plan of reorganization. If carried out, the New Haven line will in time lose control of the Boston and Maine stock, the stock of the Connecticut and Rhode Island trolley, that of the Merchants' and Miners' Transportation Company and that too of the Eastern Steamship Corporation. Pending the sale of these diverse properties they will be placed in the hands of different boards of trustees "to secure their immediate independent management." In addition to the above-mentioned items the plans call for the sale of the Berkshire trolleys. Whether the New Haven will retain the ownership of the "Sound lines" or not will be determined by the Interstate Commerce Commission. This is a great victory for the government and a clear gain for the people, especially for those who were obliged to travel on the New Haven road. Officials can now concentrate their attention on the main line and thereby prevent a recurrence of accidents which are shocking to the civilized world.

The Senate Committee on Military Affairs has outdone itself in generosity to the army by adding \$7,565,000 to the appropriation carried by the bill as it passed the House. This brings the total army appropriation recommended to the Senate to \$101,755,583. The increase for the salary of enlisted men amounts to \$1,221,758, for airships \$50,000, for officers of the line \$89,100, for hospital corps \$47,283, and for subsistence \$662,175. For the extension and improvement of the Washington-Alaskan cable telegraph system \$135,000 is given; while the Porto Rican regiments are favored by an increase of \$130,800. The bill makes a serious attempt to recognize distinguished merit in battle by authorizing the President to award suitable medals to officers and enlisted men who have done faithful service in notable battles since 1860. This clause also applies to those who hereafter may render such service. Such a bill should have the sympathy of all interested in the welfare of the country. It by no means puts a premium on war. It is nothing more or less than a reasonable effort to put the army in the condition demanded by the needs of the times.

The I. W. W. is still much in evidence in New York. On Saturday, after a turbulent meeting in a downtown square, the rabble surged up Fifth Avenue, jostling and insulting all the respectable people who were unfortunate enough to cross its path. The black flag, emblazoned with an anarchistic motto done in red letters, was prominent. It is a noteworthy fact that this rabble passed synagogues and a Jewish hospital in respectful silence, while Christian churches, especially St. Patrick's Cathedral, were greeted with imprecations. This state of affairs will continue as long as those in authority permit it. How long that will be it is hard to say. It is to be hoped, however, that our officials will soon extend to decent folk the consideration which they are now showing to lawless men and women. Law abiding citizens should be protected from insults and

other grave inconveniences. Those in power should bear in mind that liberty is not license but obedience to law.

Austria-Hungary.—In spite of the friendly relations officially existing between Russia and Germany, a bitter press warfare has of late been carried on between the two countries. Recent events have added fuel to the fire. The Opposition party in the Hungarian Parliament has consequently availed itself of these conditions to carry out its policy of making confusion worse confounded. During a stormy session its leader, Geza v. Polonyi, declared that Hungary had suffered greatly from affiliation with the Dreibund. Amid a deafening uproar he then read a passage from the *Nowoje Wremja* demanding that an alliance be concluded between Russia and Hungary. The cheers of the Opposition were met by equally expressive outbursts of indignation on the part of the Government adherents. An end to the disastrous national animosities within the Double Monarchy is unfortunately not in sight. In Austria itself the obstruction of the Czechs has necessitated the adjournment of the Reichsrath.

Belgium.—Under the heading: "Then and Now" a Brussels Catholic paper of recent date contains the following remarks:

"Then and Now"

A Socialist leader from the Borinage District, a member of Parliament, has been complaining in the public press about the lack of confidence in their leaders that has been universally manifesting itself in the Socialist ranks. We are very conscientious, he claims, in discharging our public duties, we are working hard for the cause, nevertheless we are mistrusted. We are spied upon and suspected of betraying our party into the hands of our opponents. The man, remarks the paper, should not be surprised at this. About twenty years ago several individuals were seen going about the country clad in rags, to carry on a propaganda in cities, towns and villages for the party of "ultimate redemption." These same shiftless-looking fellows have since been metamorphosed into well-fed and well-groomed gentlemen whose ideas of "collectiveness" have become concentrated in their pocket-books. The laboring men naturally are astounded at seeing those men who formerly denounced private property as robbery now figuring on the lists as owners of houses and lands. Times have changed and men have changed with them. Thus it happens that the workingmen are beginning to lose confidence in those who heretofore could persuade them to commit violence against capitalists, but now have become conspicuous members of the same class themselves.

Canada.—The state of the railways under construction occupies the public mind. It is now said that the Government will assist the Canadian Northern with a guarantee of 50 millions. In return it will require the company to put its roads into one corporation and to give government agents access to its accounts. Besides a measure will be laid before Parliament regulating the borrowings of railway companies. It seems that the road cannot be finished with less than 100 million dollars, so that it will

Important
Appropriation

Lawless
Parade

Railway
Finances

have to raise another 50 millions on its own credit. Should the Government carry out a plan of assisting the Canadian Northern, the Grand Trunk Pacific will probably apply for similar aid.

The Catholic Social Service Guild of Montreal has established a Catholic Literature League. Its object is to provide Catholics with good reading, such as will give them a better knowledge of their religion, and such as will create and cultivate the taste for good literature, in place of the sensational stories that we read to-day. It will publish its own books and pamphlets in which, under the form of a story or a dialogue, it will present the Christian doctrine; and besides it will indicate the secular literature that can be read without danger to faith or morals.

In the Supreme Court of British Columbia the employees of the Imperial Timber and Trading Company have obtained a judgment against the Royal Bank of Canada for \$10,500 and costs. This is an important case, since it is the first under an amendment to the Banking Act which makes any bank taking possession of a business liable for the workmen's wages due. The Royal Bank seized the business of the company in question to secure advances in December last, and the amount of the judgment represents wages due for November and December.

France.—The world was startled at hearing that Mme. Caillaux, wife of the Minister of Finance, had shot the editor of *Figaro*, Gaston Calmette, in his editorial rooms.

This newspaper had been attacking M. Caillaux very bitterly, and resentment was first assigned as the motive of the crime. To this was added that M. Calmette was supposed to have some scandalous letters of his murderess to M. Caillaux, which she feared he would publish. This was not improbable, as both she and M. Caillaux have been through the divorce court. Nevertheless, these were not the real reasons. Three days before the murder *Figaro* published a letter of M. Caillaux, then Minister of Finance in the Waldeck-Rousseau Cabinet telling how, while pretending to support the Income Tax, he had succeeded in defeating it. A few days before it had charged M. Caillaux with getting the trial of one Rochette, a swindling company promoter, postponed, with the result that the criminal escaped from France. It asserted, moreover, that the Minister was his accomplice. The matter was denied in the Chamber. But both the Caillaux knew that there were documents to prove it. As M. Calmette had justified the first charge by a document, they feared he would do the same with the second, and, in fact, he had one. M. Monis, Minister of Marine, in the present cabinet, was premier. At Caillaux's request he ordered M. Fabre, public prosecutor, to arrange the matter with the President of the Criminal Court. Both obeyed re-

luctantly; M. Fabre wrote a statement to M. Briand. After the crime M. Monis persisted in denying any knowledge of the matter. M. Barthou read M. Fabre's letter to the Chamber, which ordered an investigation. Consequently M. Monis and M. Caillaux have resigned their portfolios. Some thought that M. Calmette's funeral would be the occasion of a demonstration against the party in power. It passed off, however, quietly enough. What will be the effect of the whole scandal on the elections next month is problematical. The better parties seem hardly to be able to get beyond effervescing demonstrations fruitless in results.

Germany.—A salute of 101 guns announced on March 8 the birth of an heir to the Duchy of Brunswick. The young Prince is the Kaiser's sixth grandson, and with

him the long feud between the Hohenzollern and the Guelph families should definitely come to an end. The throne of Brunswick was conferred on Prince Ernst of Cumberland in consequence of his marriage with the Kaiser's only daughter, Princess Victoria Luise. In commemoration of the birth of his son the Duke ordered 30,000 marks to be distributed among the poor. While the salutes of artillery announced the happy news three aviators circled over the palace and dropped flowers upon the roof. The Duke repeatedly appeared on the balcony to answer the wild cheering of the multitudes who gathered to bring him their congratulations. Berlin and Potsdam as well as the capital of Brunswick were decorated and the schools closed. The counsellor of the British Embassy drew up a birth certificate of the new heir who is a Prince of Great Britain as well as of Germany.

A recent experiment in throwing bombs from a Zeppelin airship at Döberitz has demonstrated the fact that four such projectiles would have sufficed to destroy the entire station house. The bombs were dropped from a height of 1,500 metres. Another experiment at Elbmündung showed that bombs could be cast with accuracy into the periphery of a circle which represented the opening of the smokestack of a battleship. Herr Eckner, the famous Zeppelin director, claims that a transmarine airship line between Berlin and Southampton would be possible now except for political reasons, and that passengers would gain sixteen hours by the connections they could thus make with the fast steamers at Southampton.

Great Britain.—Affairs in Ulster occupy all minds to the exclusion of everything else. Mr. Bonar Law laid down in Parliament a principle hardly honorable to his party or to himself. "When there is question of riot, disorder, or rebellion, the army must suppress it in obedience to the constitutional authorities; but in case of civil war the army itself is necessarily divided and its members

Catholic Literature League

Important Decision

Murder of M. Gaston Calmette

Zeppelin Bomb-throwing Practice

Bonar Law's Utterance

will take the side that commends itself to them." What is civil war, and how does it differ from rebellion? It was intelligible in the United States, where the legitimate State Government existed with powers not clearly defined with regard to the Federal Government. It would be intelligible in Germany or Austria for similar reasons, or in France, where one may distinguish between the Government *de facto* and the supreme authority *de jure*. Before the Act of Union a civil war between England and Ireland was quite conceivable, and after that Act, too, had the Kingdom of Ireland, as such, demanded repeal. But how can the rising of a part of a part of the Kingdom of Ireland against that revived Kingdom and against the Imperial Government, be called civil war? Bonar Law has committed his party to a principle that may give it much trouble when it is in power and has to deal with labor troubles.

The result of the late strikes in South Africa is depressing to those who hoped that the vigor of the Government would be an example of the way to deal with the

South African Elections

revolutionary element in the labor movement. The elections for the Federal Parliament have resulted in favor of the Labor party, which has carried many seats and may have a majority sufficient to take office. This is what Mr. Tom Mann, who left England lately to carry on the agitation begun by the deported leaders, will meet when he lands in Cape Town.

Ireland.—The full report of the Asquith concessions shows that each Ulster county, and the boroughs of Belfast and Derry, which for this purpose are regarded as

The Partition of the Nation

separate counties, may, by a vote taken on requisition of one-tenth of the electors, be excluded from the Home Rule Bill for six years, and will then come under its provisions unless the Imperial Parliament should decide otherwise. This condition would make the partition permanent under a Unionist Parliament, and under the Liberals of the same urgency as now. Of the eleven Ulster divisions, five counties and one borough are predominantly Catholic, viz.: Cavan 81.5 per cent., Donegal 78.9, Monaghan 74.7, Fermanagh 56.2, Tyrone 55.4, and Derry City 56.2. Of the others, Antrim is 75.5 per cent. Protestant, Down 68.4, Derry 58.4, Armagh 54.6, and Belfast 75.9. Outside of Belfast, where there are 100,000 Catholics, the Ulster majority is Catholic, and as from five to ten per cent. of the Protestants are Home Rulers, and a considerable number of others for business reasons would oppose exclusion, it is probable that only Antrim and Down and the borough of Belfast, which is included in those counties, would vote against the Bill. The commercial interests of Belfast, which are largely dependent on the rest of Ireland, would also oppose it, and the intrinsic difficulties of the arrangement have made the proposal unacceptable to all parties in Ulster.

Mr. O'Brien thought the Government was setting up

an Orange Free State, a new Act of Disunion, and "this thing of shreds and patches" would create a cleavage

Public Opinion on Exclusion

through the whole life of Ireland that thoughtful men would recoil from. Mr. Healy said it would foster religious strife on either side of the dividing line; it would cut off from Ireland the land where St. Patrick established his cathedral and where he was buried, the land of the O'Neills and of Wolfe Tone. The Irish members had been returned to preach the evangel of Ireland indivisible as it had come down to them for 700 years, and he would not vote against that for the convenience of the Liberal party. His view seems to be supported by the weight of Nationalist opinion. No credence is given to the reality of the Ulster preparations for rebellion which have received so much space in American papers. Private advices are in accord with Lord MacDonnell's statement: "As for the talk of civil war, there is not going to be any civil war. The talk is bluff, and I know what I am saying, for I am in a position to know. Ulster is so dependent on the rest of Ireland that sooner or later it will have to come into the Home Rule scheme."

Latin America.—The Cuban national lottery which yields a large revenue to the Government has proved a temptation to many. Frauds in excess of \$1,000,000 have

Fraud and Turmoil

been discovered in connection with it. New laws will be enacted in the hope of preventing a recurrence of the scandal. Legislation is generally useless in a matter of this kind. The lottery will always prove a source of trouble. It were better abolished. Cuba's difficulties are slight in comparison with those of some of her sister republics. Haiti is still in the throes of war. The rebels have been defeated once again by the Federalists, but still they fight. Venezuela, too, is beginning to show signs of disorder. However, the ex-dictator, Castro, has been discovered in Trinidad and placed under surveillance. This may end all troubles. The raid which brought long-lost Castro to light also uncovered 40,000 rounds of ammunition. War is still in progress in Ecuador and Brazil. In the former country, though the rebels have been badly worsted, yet prospects of peace are not encouraging. A strict censorship prevents much news from leaking out of Brazil. It is certain, however, that the State of Ceara and Rio Janeiro are under martial law. Meantime, Porto Rico is dissatisfied. It is demanding greater freedom than it now enjoys, and is, moreover, protesting against the United States District Court. The judges, it seems, have no knowledge of local laws and customs, cannot understand translated testimony and show little sympathy with the people. Mexico is, of course, in desperate straits. Villa, after apparently sustaining defeat, rallied and began a triumphant march southward. He captured Bermejillo after a running fight of 16 miles, and then Santa Clara. At this writing he is before Torreon, which he expects to enter in triumph.

TOPICS OF INTEREST

The Right to Enter Churches

To the Editor of AMERICA:

So much has been written of late about the rights of the unemployed, and especially their right to enter churches and demand assistance, that a layman finds it hard to know just what to hold. The stand taken by the Catholic Church has been clear and determined throughout; naturally a Catholic sides with her, and is inclined to believe that she has good reasons for her action. Is it too much to ask you to let me know why the I. W. W. has not the right in question? ROBERT EATON.

NEW YORK, March 14, 1914.

The rights of the unemployed! This is the question. A person is said to have a right to a thing when he is vested with authority over that thing. The right may be either a right of action or a right of possession, that is, it may be either a right to exercise one's faculties along certain lines of activity, or to have, hold, use, demand, and dispose of certain objects. Both rights consist in a moral power conferred by God either directly or through His representatives. This moral power imposes on all others corresponding duties of non-interference. To ask, therefore, whether the army of the unemployed has a right to enter a church and to demand of its pastor food, money, or shelter amounts to this: has the army of the unemployed any authority given either by God or the State to force such an entrance or make such a demand?

No right exists without a title. If, therefore, the army of the unemployed has such a right, it must be able to show its title; for it is only when one gives evidence of the justice of his claim that others are bound to respect it. Now, a good title must have some solid foundation either in justice or charity. The mere claiming of it is not sufficient. It must be based on one or other of the grounds recognized by ethics and law. In the present case the only grounds for the title to the right that have been set forth or could be set forth may be reduced to four. The right to enter churches and make demands for food, money and shelter, if it exists, must be founded either in ownership, or in a condition of extreme need, either physical or spiritual, on the part of those concerned, or in the maxim, "Might makes right," or in the fact that such entrance and such demands are the only effective means for obtaining redress for a very serious evil. A moment's consideration makes it clear that the army of the unemployed cannot, with any show of plausibility, lay claim to a right founded in any of these four ways, not even in the fourth.

They have no title founded in ownership. The Catholic churches are owned by private corporations, chartered by the State, and governed by boards of trustees. They do not belong to the public at large, like the City Hall, or the Municipal Court House, or the public schools. They are private property. Whatever share of ownership

in them resides in the people is confined to the people of the respective parishes. Members of the parishes, therefore, and they alone, have a right founded in ownership, to enter the churches, but even they possess this right under certain restrictions. Others may enter Catholic churches by charity, courtesy, or invitation, but not by right. They may come as individuals for the purpose of religious worship; and if they come peaceably and in reverence they ought not to be excluded, though they be of different parishes, or even of different denominations. It has always been the practice of the Catholic Church to keep open its doors at all times and to all people. All are welcome. Variance of belief is no bar to admission. She asks no questions. She makes but one demand, viz., that those who enter shall be reverent or at least seemly in deportment. It is needless to insist on this point, as there can be no question or controversy about it.

Secondly, the unemployed have no title founded in a condition of extreme need, either spiritual or physical. This is obvious. They have never asked for spiritual assistance, and they are certainly not starving. Food and lodging may be had for the asking, on application to the proper authorities. As a consequence they have no right in justice to make such entry and such demands.

Thirdly, the principle that "might makes right" is false. The most that might can and does give a man or a body of men is physical power to do or seize things. This does not constitute a right, because right is always something, not physical, but moral. On its practical side the falsity of the principle is still more obvious. Once admitted, such a principle would sanction every violence and make both life and property insecure. A false principle cannot be the basis of a true right.

The last possible title, the claim to disturb religious services for the purpose of exploiting a grievance, is equally untenable. No one can claim a right to do a thing which is legitimately forbidden by law. The disturbance of religious service is a misdemeanor punishable in the courts, and therefore is not a lawful means of airing grievances. All that the most radical can say is that here there is a conflict of rights, and where there is a conflict of rights the greater right must prevail. But in the present case, evidently, the greater right is the right of Religion. This is clear from what has already been said.

The Catholic Church has always been the friend of the poor and those in distress. On the doors of the great cathedrals in the days of lawlessness she hung the massive brazen knocker which gave admission and sanctuary to the oppressed. Her bishops have never hesitated to part with all they had, even the holy vessels devoted to the service of the Altar, when they saw their people in dire need. Her sympathy with sorrow and suffering is one of her most striking characteristics. She is avowedly the protector of those who labor and toil. But she always stands on the side of order. She will not lend her aid to countenance or abet either violence

or wrong. Those who seek her aid must come in the name of justice or in the sincerity of charity. She is boundless in her charity and mercy to the good; but she is fearless in her opposition to evil.

J. HARDING FISHER, S.J.

The Negro and Catholicism

The National Census returns indicate that there is a steady increase of our Negro population. There is also growth in wealth and education among this class. The colored people now form about one-tenth of the entire population of the country, but in the Southern States the proportion is of course much larger. In three States, namely South Carolina, Georgia and Mississippi, they outnumber the whites. For the entire country, they are now increasing at the rate of about a million in a decade.

The Negroes are no doubt increasing in numbers and advancing in things material and educational, but whether they are making progress in a spiritual and religious way is another question. It cannot be said, however, that the materialistic spirit of the times, or the powerful example of the stronger race, is favorable to such religious progress. In their common schools and institutes, and even in their sectarian churches, temporal goods and material advantages are continually extolled and insisted upon, while the more lofty spiritual concepts and truths of the Christian religion are ignored. This is the policy followed by leading non-Catholic educators of the Negro, both black and white.

While it is well to encourage the Negro to industry and thrift, he has suffered much from a neglect of the higher Christian virtues in the common system of education. The want in large part of a well constituted family life is a baneful legacy from slavery, and is largely responsible for the ill-training of the young. Under such conditions, it is little surprising that there exists among them a vicious class whose crimes are often pursued by a lawless vengeance. But the vast majority are industrious and law-abiding. This class is much grieved, when, as is the wont of relentless prejudice, the whole race is made to suffer for the sins of the vicious few. As a rule, the colored people with their native courtesy are respectful to authority. Such movements as Socialism, anarchical tendencies and like aberrations, find few sympathizers among them. Deference is shown by them to the ministers of religion, and a Catholic priest rarely meets with disrespect even from the vicious.

Protestantism predominates more largely in the South than in any other part of the country. So it happens that the densely non-Catholic atmosphere in which the Negro lives constitutes one of the difficulties with which Catholic missionary work among the Negroes must deal.

Notwithstanding such drawbacks, Catholic work is making steady progress. Here, as in other fields of missionary endeavor, the zeal and charity of Christ win souls. Although the colored people often have little edu-

cation and are most simple in their habits, they are as a rule quick to detect the spirit which animates those who come among them. Wherever there has been earnest and zealous work done under Catholic auspices, there have been fruitful results; so that those laboring in this field, as also those who are giving moral and financial aid to the work, have reason to be encouraged.

There are now a goodly number of devoted priests and religious women of various orders laboring with much zeal among the Negroes. Among the workers are the Fathers of the Society of the African Missions; some of the Society of the Divine Word; some of the Society of Jesus, and also some of the Holy Ghost Fathers. Not a few diocesan clergy are engaged in the work. Father John E. Burke, Director-General of the Catholic Board for Mission Work among the Colored People, with Fathers Bustin and Mountain, is giving effective aid and encouragement by visiting the missions and by securing substantial aid in the North for new schools in various parts of the South.

Amongst those actively engaged on the Missions the Fathers of the American branch of the Society of Saint Joseph, or the Josephite Fathers as they are usually called, stand preeminent. They are exclusively devoted to the evangelization of the Negro, and have now fifty-four priests laboring in ten States and twelve dioceses. This society is endeavoring to secure and form more workers for the field. Their Motherhouse is Saint Joseph's Seminary, located in Baltimore, where there are now twenty-six young men studying philosophy and theology. This Congregation has in the same city Epiphany College, which is the preparatory school for Saint Joseph's Seminary. Epiphany College has at present fifty-four students.

There are, as a rule, a number of new missions in various dioceses waiting for priests to begin work in promising locations. Generally some of the Josephite Fathers are engaged in preaching missions to the Catholic and non-Catholic Negroes on the scattered missions. There are two colored priests among the Fathers of St. Joseph's Society. One of these is Rev. John H. Dorsey, who has been successfully preaching missions for several years at many Southern points. Since October last the Rev. Father Dorsey has given missions single-handed at Baltimore, Md.; Wilmington, Del.; Norfolk, Va.; Lexington, Ky.; Meridian, Miss.; Memphis, Tenn.; San Antonio, Houston and Ames, Texas. Everywhere he has made an impression on his people by his eloquence and zeal. It is commonly assumed that the Negroes do not care for the ministrations of priests of their own color. This is a mistake. Although obedient to authority and devoted to their white pastors, it is only natural and human, no less than the teaching of experience, that they are glad to see a clergyman of their own race.

The communities of teaching Brothers and Sisters are an important factor in the work of the Church where her gentle sway is already established; so must they also

be where the Faith is to be propagated among the Negroes. Unfortunately there are as yet few Brothers for this work. The Christian Brothers conduct the Saint Emma Industrial and Agricultural College at Rock Castle, Va. This school is supported by General and Mrs. Edward Morrell, of Philadelphia. The Brothers are successful here, and the 116 boys under their care are industrious and docile.

There are some twenty Sisterhoods that conduct schools for Negro children, but those who give themselves especially to the work, outside of the colored Oblate Sisters of Providence and the Holy Family Sisters, are the Franciscan Sisters of Mill Hill, England, and the Sisters of the Blessed Sacrament, founded by Mother Catherine Drexel. The Sisters usually conduct day-schools, but in several places there are industrial boarding-schools. A large proportion of the pupils usually admitted to the boarding-schools are non-Catholics, but they almost invariably ask for Baptism and admission to the Church after a short time. Catholic faith, example and practice have an attraction for them.

Therefore, in this field where "The harvest indeed is great but the laborers are few," there are many possibilities for apostolic work, and doubtless success will be the greater where educational institutions of various kinds go hand in hand with the preaching of the Gospel by missionary priests.

JOSEPH BUTSCH,

Society of St. Joseph, Epiphany College, Baltimore.

Solving the Problem of Unemployment

The problem of unemployment is now uppermost in the popular mind. It is not new to our legislators and economists. We have hitherto periodically considered it during times of depression. The first law establishing free employment offices was passed in the State of Ohio as early as 1890. Many other States have since erected similar institutions, and the question now promises to become a national issue.

The problem of unemployment is not to be solved in a day. Nor can it be met by the simple erection of labor bureaus, municipal or otherwise. It has been amply studied and discussed in Europe for decades of years and still remains a "problem." The most varied measures of relief and prevention have long been tried in Belgium, Germany, Great Britain, France, Norway, Denmark, Switzerland, Austria, Hungary, Holland, Sweden, and other lands.

Before attempting a solution it is necessary to distinguish carefully between the various classes of the unemployed. The confusion existing in much of our current literature, and in the minds of the clergymen who have either welcomed into their churches the godless members of the I. W. W., or have thundered from their pulpits against those who would not do likewise, is largely due to a neglect of this precaution. There are in the first place the old, infirm or defective, who, though

perhaps seeking work to avoid public charity or to ward off starvation, should be separately classed and separately provided for. There are, secondly, the professional vagrants, who must be forced to work by public authority, if necessary for the common good. There are next the revolutionary agitators who shirk all labor by proclaiming that they will accept it only upon their own terms. An eight hour workday and three dollar wages, or war upon society, was the ultimatum delivered by the I. W. W. church-stormers of New York. Farm labor or snow shoveling they declared to be beneath their dignity at any wages. They would fight for their bread rather than earn it in such wise. Municipal relief they would not accept. This class can be of interest only to the criminologist and the police. The economist is not concerned with them. The Church indeed is commissioned to seek their conversion, but she may not confirm them in their errors by weakly yielding to their demands.

There are, finally, those who are able and willing to accept work, but seek for it in vain. Their number is often very great and their misery extreme. With them alone we are concerned. Statistics can be obtained only with the greatest difficulty. Even in Germany, with all its systematic precision in such matters, unemployment statistics are still so imperfect that no safe deductions can be made. The condition of the skilled craftsmen, who are best organized and best salaried, is easily learned; but little can be known of the vast and constantly shifting army of foreign and unskilled laborers.

The first and apparently most obvious solution of the problem of unemployment is that of public relief work. The theory regarding it has seldom been more perfectly developed than by Dr. Treub, Dutch Minister of Industry and Commerce, in his report to the First International Unemployment Congress, held at Ghent, in September, 1913. We give the summary of his recommendations:

1. That public bodies should as far as possible defer their undertakings to slack seasons or years of depression.
2. That reserve funds be maintained for this purpose.
3. That permanent commissions be created in every State to study economic crises and to advise public bodies as to the probable recurrence of dull seasons.
4. That public bodies undertake more frequently than is now the case, the draining of marshes, the reclamation of desert lands, afforestation, the improvement of roads, etc., with a view to furnishing employment that might carry the unemployed through periods of depression. (*Survey, Feb. 28, 1914.*)

The plan thus presented in its most feasible form has much to recommend it. Nevertheless, the entire system of relief work is at present greatly discredited in certain circles, owing to the failure of the Public Works Act in England. The arguments against it, as drawn from the English experiment, were thus urged by the English delegates to the same congress:

Their experience under the Public Works Act, they said in substance, had been most discouraging. The opening of artificial relief works had been very costly to the public and has actually increased the number of the unemployed. Public officials had

been prone to curry popular favor by starting such enterprises, and men were attracted from legitimate employment, such as agriculture, for example, and congregated in these demoralizing centres. (*Ibid.*)

These objections deserve careful consideration. They must not, however, be taken as a final condemnation of the entire system from every aspect. "Not in a day," writes the *Outlook*, "can the problem be solved that Pericles tried to meet in Athens of old by the plan of public works—that ancient plan that has failed down the centuries whenever tried." Such a condemnation is too sweeping. The Dutch and Belgian delegates wisely pleaded for patience. The system of relief works alone is not sufficient. But it may be of service in conjunction with other methods, provided it is applied prudently. At all events the final word has not yet been spoken.

A somewhat similar plan was favorably received by the Third German Christian Workingmen's Congress. They, moreover, stressed in this connection the duty of employers' organizations and federations to do everything in their power to give greater steadiness to the labor market. This last idea was, likewise, vaguely contained in the recommendations drawn up by our own National Cooper Union Conference. It sought in particular to direct public attention and action towards

Regularization of industry—seasonal industries, dovetailing of industries, adjustment of large contracts to run long periods, casual labor, civil service methods.

The great danger in public relief work is the injection of politics. This last reason may likewise account for the high wages which are often paid and which consequently withdraw men from regular industries and seriously overcrowd a given locality. An experiment recently made in our own country so deluged the city which offered work that a new and very serious problem presented itself. It was wisely met by reducing wages on the public works to twenty cents an hour. We must be both kind and prudent. Unfortunately the altruism required for such an attitude often lies far beyond the horizon of the local politician.

Besides the system of public relief works, two other methods are to-day receiving the most careful attention: the systems of labor bureaus and of unemployment insurance. We shall consider these in another article.

JOSEPH HUSSLEIN, S.J.

The Eunomic League

Professor Ward, the head of the sociological department of Boston University, is quoted by the Boston *Herald* as saying:

The fight of the Roman Catholic Church against Socialism is the last fight that the Catholic Church is going to make. . . . One of the strongest points of Socialism is that it is the protest of the working class, and that it is trying to make that protest effective. There can be no doubt as to the justice of the claim, and something must be done. To secure this social justice

all the people of good will should stand together and co-operate, and in this work, I am sure, the Protestant Churches will do their share.

Words of this sort are quite familiar to us. Professor Ward is unusually bitter against the Church, and exceptionally ignorant of what the Church is doing and has already done, but his general sentiment is echoed by an astoundingly large number of prejudiced people outside the Church's influence.

We could neglect these utterances and opinions if it were not that they leak through the blanket of theory and infect all classes of society. We cannot, of course, prevent these opinions from being written and declaimed; but we can show their absurdity, and apply the antidote of constructive work wherever the poison has reached. This is the life-work, so to speak, of the American Eunomic League.

The Eunomic League was organized to draw out the best constructive social thought of American Catholics. Protestants and Agnostics are apt to consider the Church opposed to democratic institutions and "progress," committed to a purely negative policy. They forget that, to the Church, the form of government is an instrument, not an end in itself; that the Church is no more opposed to democracy than to absolute monarchy. They forget that the Church, passing far beyond the instrument to the final end, is not confused by formulas, but understands the only real strength of all constructive legislation, namely, its complete harmony with natural and divine law. The Church is not misled by a name or a promise; it demands strength and truth before paraphernalia. Its thought, when properly understood, is never negative, but firmly constructive.

The unwillingness of the Church to ally itself at once with every whim and fancy of the sociologists is its greatest strength, humanly speaking. But this strength has caused lamentable misunderstanding. The aim of the Eunomic League is to remove one cause of misapprehension by laying distinct emphasis on the constructive elements in Catholic social philosophy, and by urging Catholic laymen to assume their proper place as energetic leaders in all sound movements toward a better public morality and more judicious, effective laws.

The official organ of the League, the *Eunomic Review*, opens its pages for active, keen discussion of all important, constructive measures, whether personal, legal or economic. It strives to stimulate as well as voice the opinions of prominent Catholics. All matter that appears in the *Review* is first examined by the proper authorities to insure its ethical soundness. This is a just precaution against loose thinking. But no special measure is definitely advocated, even if ethically sound, until it has been discussed from every side, economic and practical, as well as moral. The *Review* thus serves as a valuable forum.

The Eunomic League is now contemplating two extensions of its activity. In addition to individual mem-

bership, it will probably take steps to include as members those local clubs for social study which may desire to affiliate with some national movement, while retaining their distinct individuality. This would obviate duplication of activities, and would give to local clubs a means of spreading their ideas and general influence. In places where there are no existing organizations, the League will make every effort to establish local chapters of its own, where systematic discussion can be held on all social questions demanding attention.

The only truth in Professor Ward's statement is this: a protest is being made, and in that protest Socialism finds its strength. The real duty of Catholics is not so much to condemn the protest, as to remove its cause. There is an obvious lack of economic balance; equilibrium must be restored. No one is better qualified for this task than the average Catholic of to-day. Catholics have back of them the forceful constructive aids of sound ethics and clear thought; they have also the inspiration of their religion. Their opportunity is waiting. The Eunomic League offers itself as a tool ready to their hands, asking only their attention and skillful use to become vigorously effective.

RICHARD DANA SKINNER,
President of the American Eunomic League.

The Unsociable Catholic

The modest Catholic goes to Mass, assists devoutly, Sundays and holy days, and goes home. So he may go on for twenty years, but none of the "household" will venture to say a word to him or give him a grasp of the hand. Meanwhile, however, the priest, who may never speak to him outside the confessional, would, if necessary, suffer death to give him the last rites.

The modest Catholic may attend all the lectures of the Summer School Extension, or any other "course," and at the end of each the audience will pass out, as if it were a theatre they were leaving, with never so much as a kindly glance for the brother to whom they have not been introduced, and are not likely to be introduced. Yet, all would stand together and suffer, if need be, for the Faith. In a word, we are strong in essentials, but negligent in courtesy. Yet courtesy is a flower of faith.

These things are different among Protestants. Perhaps it may be said without any wish to be rude, that our Protestant friends are strong in courtesy, if weak in Christian essentials. There is a vast deal of hand-shaking, a great outpouring of kindness, a decided atmosphere of "sociability" at all sorts of Protestant gatherings, except, perhaps, among certain bodies of Episcopalians. The favorite Protestant word of address—Brother—has an agreeable suggestion of personal interest and sympathy. It speaks of the "household."

Did it ever occur to you that this sociable quality of Protestantism is a fountain of great power? Did it ever occur to you that it leads to enthusiasm, generosity,

solidarity—to the erection of Protestant churches and Y. M. C. A. buildings, in these days of fading Protestant doctrinal convictions?

Some of our friends say that we American Catholics are apathetic. Perhaps. And again, perhaps, unsociableness and apathy may be father and son.

J. W. KANE.

Theology and Natural Science

Evolution had been long a word to conjure with. The frequent use of it, however inapposite or indefinite, in essays, lectures and speeches, has served till recently as the hallmark of scientific distinction and intellectual profundity. It is one of those blessed words, like suggestion, automatism, sub-conscious self, and Mesopotamia, that shallow people find handy as a deceptive wrapper for their ignorance, and also as a bomb to hurl at the Church, assured that it will blow her all to pieces. Yet it is an excellent word in itself, connoting facts and processes that men have perceived and talked of since human intelligence first looked out upon the world. The growing or development of things out of other things, and especially of sentient things, for it is chiefly confined to them, has been always obvious to the most ignorant; but that the higher sentient beings developed from the lower and these sprang from the matter of the earth without direct interposition of Omnipotence, was never obvious even to the most learned; and it is the distinction of radical Darwinism that it originated the vogue of using the word in this meaning exclusively.

People who were glad to believe that evolution, so understood, shut God out of the world and therefore His Church, imagined that the destruction of the theory was a matter of life and death to Catholicity; and some who believe firmly in God were equally assured of the Church's bitter antagonism to the doctrine of evolution. What, then, will be their surprise to learn, "that until comparatively recently the greatest theologians to a man believed not only in the possibility but, as in the case of the lower animals, in the everyday occurrence of spontaneous generation—the production of life from non-life"? This surprise will be increased on finding this information in a standard ecclesiastical magazine, and imparted by a Jesuit.

Father Kellner, S.J., in his "Christianity and the Leaders of Modern Science," has shown that in 1803, before Darwin was born, Ampère agreed with Saint-Hilaire that, granted the spiritual principle in man, the genetic development of species and organism through an inherent power infused by the Creator, rather than by special creative act, is not opposed to Christianity but rather exalts our conception of the wisdom and omnipotence of God; and that D'Omalus maintained the same view against Cuvier in 1830, and was upheld by Lossen, Waagen and David. Now all these were loyal Catholics, and not only were not reproved but were held in honor by the Church. In

fact, many of its most authoritative theologians were then enunciating the admissibility of the theory, and the same had been laid down centuries before by the greatest and most authoritative of all theologians, St. Thomas Aquinas. These are his words, cited by Rev. Henry Gill, S.J., in "The Origin of Life," an article contributed to the December *Irish Ecclesiastical Record*:

At the first beginning of the world the active principle (in the natural generation of all animals) was the word of God, which produced animals from material elements, either in act as some holy writers say, or virtually as Augustine teaches. Not as though the power possessed by water or earth of producing all animals resides in the earth and water themselves, as Avicenna held, but in the power originally given to the elements of producing them from elemental matter by the power of seed or the influence of the stars.

The doctrine of spontaneous generation of animals, as an admissible or preferable explanation of the origin of life, continued to be taught in Rome by the most orthodox theologians at the very time that many thought all evolution was under the Church's ban; and there is no reason why it should not still be maintained, except that there are no facts to support it, and that modern chemical research has found the possibility of quickening potential living matter into life by laboratory processes increasingly improbable. Chemists can now take nature's structure to pieces, fit it into a formula, and rebuild it in a form apparently identical with the original, but this achievement, says Prof. Wynne, F.R.C., "leaves unexplained the profound difference between the conditions we find necessary to achieve our purpose and those by which the plant or animal carries on its work"; and he warns all theorists against the assumption that "known laboratory methods are the equivalents of unknown vital methods." But should they happen to discover the vital equivalent, this would in no way affect the teachings of the Church or disturb in the slightest Catholic belief. It would only verify one of the alternatives granted by St. Thomas, and advocated for centuries by theologians of repute.

The assumption that the direct production of life from life is a necessary proof of the existence of God or divine causation, was the reason why some infidel scientists stressed the alleged fact, actual or realizable, of spontaneous generation. The assumption is unfounded. The production of life from life requires divine power, but so, and in a greater degree, does the production of life from non-life. "Until about two hundred years ago," says Father Gill, "the doctrine of spontaneous generation was accepted and taught by both scientists and theologians, and no one ever dreamt of suggesting that such a doctrine would be in the slightest degree antagonistic to the claims of the Creator." On the contrary, it would demonstrate more imperatively, as the great Ampère perceived, the omniscience and omnipotence of the First Cause, Whose sole and primal agency in universal causation cannot be denied unless we deny causality. This is a logical necessity, and because logical conclusion in any science must necessarily assert the primal causation of a

personal and omnipotent God, certain so-called pragmatic philosophers have set themselves to destroy all logic and substitute therefor a vague, indeterminate impressionism; the futility of which is sufficiently demonstrated by the fact that they have to kill logic by logic, and again use logic to float their pragmatic fancies.

Their ultimate aim is not scientific, but rather to eliminate the foundation of all science, which is God. The more we investigate the properties that must be assigned to the First Cause, the more we satisfy the demands of the intellect He gave us, which can never be convinced that mere chemical combinations are the origin of life. Science has given us no alternative, nor any likelihood of an alternative, for special creation of real species; but whatever it may do in the future, it will always remain true "that the existence of the slightest thing, be it living or merely the grain of the most inert of material things, implies with unanswerable force the existence of a Being, Who had no beginning because He can have no Cause, Who exists because He is the one absolute necessity in the Universe, Who is 'the Alpha and Omega, the beginning and the end, Who is, and Who was, and Who is to come, the Almighty.'"

M. KENNY, S.J.

Yale's New School of Religion

The gathering of notables at Yale University on February 23, to witness a splendid expansion of their Alma Mater and to see Yale in her working dress, was rendered doubly important by the weighty suggestions thrown out both in the Yale publications and in President Hadley's opening address of welcome and explanation of the purpose of this foregathering.

Happy as he always is, this gifted and genial college president is happiest in addressing the older alumni who have known, loved and admired him since the days of yore when they sat with him on the benches.

Not the least pregnant of his new ideas was that embodying the plan of establishing at Yale a new school of religion. In answer to a question asked him on the spur of the moment about this proposed school, he called for concrete suggestions with reference to the probable realization of his idea.

Meeting this hint of President Hadley, we would like to ask, first of all, what need there may be for such a so-called school of religion. Has not Yale always been synonymous with orthodoxy? Is not the theological department well manned and equipped? Has not every president, up to Mr. Hadley's advent, been a minister of the Congregational Church? Have not many of the ablest and most eloquent Congregational defenders of the inspiration of Sacred Scripture, the Divinity of Christ, the authenticity of the Gospels, and the true nature of the miracles therein described, been furnished by the staunch theologians of Yale? Why, then, any need of a new school of religion?

Again we ask, what would be likely to be the scope of such a school? If Congregationalism be now regarded, under the new régime of the expanded university, as only one of many equally favored forms of the Christian religion, and if the other churches be on an entirely equal footing in the eyes of the faculty, why should not their leaders dare to step across the threshold of number one Hillhouse Avenue, enter the doorway of a model Dominican priory placed on that spot for this very purpose by wise old Mother Church, and find themselves in a genuine school of religion, new, alas, to Yale, but eight centuries old to the learned world at large, a school which reached the brilliant culmination of its best intellectual effort in the thirteenth century, the greatest of all ages for deep religious training, in the world's long story of groping after truth?

Why not let the favored youth of your cloister-by-courtesy look straight out of their back windows through those of the real splendid cloister next door to them, and then entering, after breaking a lance or two in manly Yale fashion against the solid harness of these knights of the Middle Ages, find for themselves under the gleaming robe of the great St. Dominic the brilliancy of true religion reflected in the beaming faces of some few of the thousands of champions of this far-famed religious order which constitutes one of the sublimest schools of religion the world has ever known? But no, the glorious white robe of St. Dominic and all that it stands for, in art and oratory and theology, are not to be beheld by New England eyes. Yet why are such manifest things invisible? Why but because Yale's present leaders have entirely discarded the very elements of all supernatural religion, whether we regard that portion which was their own somewhat meagre heritage or the far more ample round of dogmatic truth held and taught by the Church of the Ages?

These gentlemen have given up the Bible, Christ Our Divine Saviour, His miracles and dogmatic teaching, and now they would fain conjure up from their own glowing imaginations some semblance or spectre of a new-fangled religion, without any positive teaching of any kind on which to base it. We submit that a school should teach something. By way of religion, they have nothing whatsoever to teach. Therefore their school of religion has no scope, no aim, no purpose. It is a pure figment of their imagination.

But why, you will ask, may they not arrive at some sort of basis from which they may begin to build up their new religion, let us call it if you will the religion of humanity, which, we take it, without wishing to misread the public utterances of those whom we are venturing to criticise, is the semblance of religion which it is proposed to substitute for dogmatic creeds outworn and discarded? Why can they not gather together some of the collected fragments of the old religions which lie scattered about them, and, piecing them together like a mosaic, preserve what may be good or true in each and every one of the

kaleidoscopic fragments so deftly joined? The answer is, that you may not hope to have the fruits of the tree without its root and its trunk, which you have already hewn down and upturned. You cannot have flesh and muscle and nerve and sinew without a backbone of dogmatic teaching.

Yale's architecture, art, letters and culture, all these are borrowed, and the Yale of to-day handsomely tricked, put as she is in splendid plumage plucked from many a wing, would seem to have neither the wit to see, nor the manners to admit, that all this is not her very own. We love Yale for her burly manhood. We admire President Hadley for his splendid qualities, so generously employed in expanding the college into a great modern university, but we fear there is a fly in the ointment. In the expanded university there can be no school of religion for another grave reason, and that is because there is no sound philosophy on which to base a religion. Please define religion, analyze the etymon of the term, explain its history. It implies the retying of some bond which has somehow become untied. What was untied? The essential religion between God and the soul. But is there a personal God? Have we any immortal soul? Were there ever any such ties really existing? How did they become untied? What happened when the string broke? What fell out of this curious basket of qualities which we call man or human nature? Did we actually quarrel with our own Maker? If we grew from protoplasm, are we sure we have a Maker? Did the infinite God quarrel with us, His creatures? How could He quarrel? and so on through the long roll of sceptical questions now uppermost in almost every mind at most of our universities. Now, no teacher can teach that which he does not know. Does Yale really pretend to know the answer to these simple questions, which should be as clear in the mind of every child as are the first principles of any art or science to be acquired by us at the outset of our training in life?

What system of philosophy has Yale held or taught since the death of Noah Porter which will enable her to give an authoritative, definite, conclusive answer to these fundamental questions, which must be answered before you can begin to study religion at all? The first page of the catechism, clearly imprinted in the mind of every Catholic child as it has always been and should always be, contains more solid religious truth than the whole of Yale University, as represented by her brilliant and charming leaders. Great buildings, heaps of books, accessions of money, hosts of students, clever investigators in a hundred branches of art and science, taught with the enthusiasm that comes from the sacred thirst for learning—all these lend a glamor to the university which dazzles the imagination and kindles sentimental attachment, but they do not make a college capable of teaching even the first elements of sound philosophy or of orthodox theology.

Yale must go to some authorized teachers, sit at their feet in the child-like simplicity the Gospel calls for, learn the catechism and hold fast to it before it talks to us, men

who live in the world of pride and passion, of sin and crime and shame and horror, for which Yale has no shadow of any remedy or relief. There is a God, but Yale is not his prophet.

We remember attending an amateur lecture on astronomy at which a clever soubrette stepped before a curtain with a long wand in her hand and significantly asked: "Does anybody present know anything about astronomy? If not, the lecture will begin." The parity is obvious.

THOMAS E. SHERMAN, S.J.

Albania after the War

The eyes of the civilized world, especially of the diplomatic corps, are again fixed on that storm-centre of European politics, the Balkan Peninsula. Austria's unshakeable mandate regarding the disposition of the war spoils has been effectively hearkened to by the Great Powers, with the result that a new state takes its place upon the map of Europe, the Kingdom of Albania. That distracted land, long linked in transatlantic minds with Thrace, Thessaly and Macedonia as the traditional home of Turkish atrocities and picturesque mountaineers, has at last achieved something like independence, but an independence that is still far from absolute nationality.

For, internal obstacles apart, such as the claims of rival factions among the intermingled races, a ruler who is a total stranger to Albanian customs and traditions, and the very intimate suzerainty of five European Powers that are mutually distrustful of one another, the new state is by no means free from the danger of external encroachment. In the first place, it is a dangerous fallacy for Christendom to imagine that the Turk has been finally eliminated from the field of political activity in the Balkans. He has re-entered Adrianople, and there he sits to-day, re-sharpening his scimitar against the hour when he shall come to the grapple again, first with Greece for the recovery of his lost possessions in the Ægean and then with the lesser Balkan States for the double purpose of recovery and revenge.

In his own good time, when his German and English experts have completed the reconstruction of his army and navy, the Turk will begin again his westward ride; when he does, as the prophets say he surely will, then long-suffering Albania, particularly the Catholic element, will find herself back in her old place, between the upper and nether grindstone, between Turk and Schismatic.

Albania's position as an independent entity, realizing the dream of every Albanian patriot from Skander Beg down to the last peasant who fell in the recent conflict, is undoubtedly due to Austria's stubbornness and so-called injustice. The tenacity of purpose which she has shown regarding Albania from the very start has been persistently and systematically misrepresented by her foreign rivals, especially by the English press. Suffice it to say, in summary, that her ukase regarding Albania was the only logical outcome of the Catholic Protectorate

assumed by Austria as far back as 1615, and exercised so vigorously for the protection of Catholic interests that in the Balkans to-day the terms "Austria," "the Catholic Protectorate" and "Catholicity" are practically synonymous in Turkish and Schismatic ears. We would not, of course, imply that her policy was always pursued solely for high spiritual motives.

It must be many a day before the Catholic Albanian can forget the treatment meted out to his coreligionists by the Schismatic during the year of carnage, 1913. The reported outrages committed by Schismatic armies upon Catholics were at first received with incredulity by conservative writers who had conceived a strong admiration for the members of the Balkan League. But with the clearing away of battle smoke and the uncertainty that usually accompanies first news from the front, both facts and motives are no longer subjects for dispute. With regard to the Servians, there is abundant evidence at hand which ends all reasonable doubt as to their treatment of Catholics during the march to Scutari. The Servians themselves do not admit the truth of the charges. Various explanations have been offered by their apologists, ranging from pleas of extenuating circumstances because of the treachery of certain Moslem Albanians at Ferisovitch, down to flat denials of every specific accusation. The present writer has the personal assurance of Mgr. Koletsi, Catholic Bishop of Sappa, that Catholic Albanians were undoubtedly put to death by the Servians, that to his own knowledge the church was destroyed by them in the Puka district, and, finally, that it was a common experience for Catholics to be given the alternative of apostatizing to the Schismatic Church or suffering the extreme penalty. The writer has also had the opportunity of examining the correspondence that passed between missionaries in Albania and their superiors and colleagues. These letters bear out the bishop's statements.

In the face of this and like evidence now available it will be hard for the chronicler of some future generation, who writes as a dispassionate historian, not as a controversialist, to free Christian Serbia from the stigma of having outrageously persecuted innocent Albanians for no other reason but their Catholicity. Otherwise it is hard to explain: 1. The threat made to the parish priest of Djakova: "Either renounce the Austrian Protectorate (*i. e.*, Catholicity) or we will burn a hole through your brain." 2. The ultimatum delivered to the Laraman tribe: "You must be either Mohammedans or Orthodox (*i. e.*, Schismatic), but *not Catholics*." 3. The force exercised against the 400 Catholic families of Janjewe: "You were once Orthodox (Schismatic) as we are; it was only the propaganda of the priests and Austria that betrayed you and brought you over to the Roman Church." (These people were always Catholic.)

Finally, if the Powers had adopted the total dismemberment plan and consented to make Albania a second Poland, Austria would certainly have insisted more than ever on continuing her protection to the Catholic popu-

lation by, let us say, separating it out from the other bodies and erecting it into a dependency of some kind. But this was manifestly impossible for two reasons: First, to speak of separating the Catholics from the Moslems and Schismatics suggests a complete misunderstanding of ethnological and religious conditions in Albania, where the races and creeds are hopelessly intermingled. In the second place, such a policy would eventually lead to annexation, which would not be tolerated for an instant by Russia, Servia and the other Slavic States. One only needs to recall the fever heat of indignation caused by Austria's annexation of Bosnia and Herzegovina in 1908, when Servia, supported by Russia, was on the point of declaring war against Austria, and was only prevented by Germany's declaration that in such an event she would be found with Austria.

Therefore, the only workable solution was the one championed by Austria from the beginning: an autonomous Albania supervised by an International Committee comprised of England, Germany, Austria, Italy and Russia. Whether Austria's motives were pure or mixed need not enter into a discussion of facts. However, as has already been noted in *AMERICA*, January 3, 1914, it is significant that even the Powers least in sympathy with Austria accepted her point of view in every detail.

Among the powerful factors for the peace and progress of the new government must be counted the six Catholic bishops, whose influence is considerable. They will also prove a strong bulwark against any legislation that might tend to lessen the freedom or rights of the Church. They will have many hardships and difficulties to contend with, among which the utter poverty of their flocks is by no means the least. Thus they are sorely handicapped at the outset, and must face, in addition, the competition of Protestant missionaries, who will begin their labors in the new kingdom with a capital of over a million crowns.

Under such auspices Wilhelm I has ascended the perilous throne of Albania. He carries with him the sincere sympathy and moral cooperation of all truly disinterested nations in his arduous task of attempting to weld the discordant elements of Albania into something like homogeneity and national consciousness. But it has been observed that European publishers and book-handlers are not rushing into print with large editions of "A Reconstructed Map of the Balkans." They have learned to move slowly in all questions touching that land where one night may render obsolete their most recent charts and geographies.

EDMUND A. WALSH, S.J.

COMMUNICATIONS

The Annual Trial of Faith

To the Editor of *AMERICA*:

It is high time we stopped calling St. Patrick a Catholic. With every return of March 17 the claim suffers in a way that is painfully embarrassing to those who profess the ancient faith. This year difficulties calculated to unsettle even the staunchest believer were put by the Rev. Dr. Christian F. Reisner, a New

York Methodist minister, presumably a fair-minded, well-informed person. St. Patrick, he tells us, was a "profound and regular Bible student," and therefore, as is obvious, not a Catholic. How then can clients of St. Patrick who are publishers boast of the number of Bibles they sell; how could Dom Gasquet go on lecturing here in the interests of the new Vulgate? For that matter, what possessed Pope Pius to let him do it at all?

According to Dr. Reisner St. Patrick's well known aloofness from Catholicism seems to be shown by the fact that he "evangelized the county (*sic*) of Ulster, which now rebels against being tied up with the south of Ireland, since that would mean Catholic domination." Alas! Whither shall we turn for an answer to this crushing argument? Though St. Paul planted Christianity in Asia Minor, the Crescent is there now. Could St. Paul have been an early Mohammedan? Be that as it may, nothing is surer than that "St. Patrick was not a Roman Catholic," for the fact is conclusively proved by "many well attested authorities," which, had time permitted, Dr. Reisner would no doubt have cited. Could Ireland's apostle have been possibly an early Methodist? a morning star of Wesleyism? Dr. Reisner says that the Saint belonged to a religion that "brings all kinds of manhood to best size and usefulness." Perhaps that is Methodism. At any rate the Doctor tells of a certain Barbara Heck, an Irish colonial dame, who "compelled" Rev. Philip Embury to organize the first American Methodist church.

Though the Irish, as Dr. Reisner points out, labor under "many native weaknesses which seem to unfit them for progress," St. Patrick's "uplifting" influence is so great that there are in New York State to-day three scions of the Milesian race, Governor Glynn, Senator O'Gorman and Mayor Mitchel, who have attained positions of considerable importance. Their achievements are generously applauded by Dr. Reisner, but as the three gentlemen named have always been Catholics, it is not clear just how they were made to support the thesis "St. Patrick was not a Catholic." Perhaps the Doctor is addicted over much to the use of the *saltus logicus*.

FRANCIS WILLETT.

The American Economic League

To the Editor of *AMERICA*:

May I make use of this column to inform your readers that due to changes in the headquarters of the American Economic League, all mail matter should be addressed to Post Office Box 87, Cambridge, Mass.

Also, I should like to say that we shall gladly forward copies of the *Economic Review* to all persons desiring information about the League and its present program. JOHN McDILL FOX,
Secretary, The American Economic League.

The Laymen's Retreats Movement

To the Editor of *AMERICA*:

The author of "Laymen's Retreats Movement" writes in *AMERICA*:

"To summarize: in five years, one hundred and six retreats have been given with 2,414 retreatants—a record that will match that of any other 'House of Retreats' in its first five years."

May I call your attention to the "House of Retreats" in Limburg, a small province of Holland? Limburg rightly boasts that the first "Houses of Retreats" built in Holland were erected on Limburg's ground. "Maria," the first "House of Retreats," was built at Eysden, in 1906; the second, "Manresa," at Venlo, in 1908. During these few years, in "Manresa" 7,862 men of Limburg only have made a retreat. In "Maria" about 7,000 women of Limburg only followed the spiritual exercises.

The total number of retreatants from June, 1908, to November 15, 1912, amounted to 16,450. This record will match that of any "House of Retreats" in its first five years.

GREEN BAY, March 16.

(REV.) L. VAN OEFFEL.

A M E R I C A

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SATURDAY, MARCH 28, 1914.

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Save Our Indians!

This is an appeal to all fair-minded people, Catholics, Protestants, Jews, infidels. It is an appeal to Catholics in particular. They are concerned before all others. The most sacred interests of our Catholic Indians are in jeopardy. A great injustice is designed against these lowly, God-fearing men. Efforts are being made under the present Administration to cripple, even destroy their schools. A persistent, insidious campaign has been waged against them for some time. There is an organized opposition to the schools. Party loyalty is sacrificed in order to carry on the nefarious work. Republicans are hand in glove with Democrats. The Panama tolls and the tariff do not form lines of division in this matter. Somebody powerful in the Administration is at fault. That is clear. In the very nature of things the Indian Department should have been overhauled from top to bottom. It was not. Republicans were left in important positions. And it is more than a coincidence that one of the men so left has for years been a bitter and determined opponent of Catholic Indian interests. A couple of others, to say the least, have been exceedingly indifferent in regard to them. Our schools will go unless some action is taken. Our Catholic Indians will be done a great injustice unless we rise to prevent it. Their children will be cast out to become the prey of ravening lions. We have before us a bill relating to Indian trust and treaty funds, introduced in the House, August 5, 1913, which justifies this statement. Are we to tolerate this? These Indians are our brothers. They are bound to us by ties of charity. These Indians are our brothers. We are bound to see that justice is done them. They are asking no favor. The money of which some legislators would deprive them is theirs. It does not belong to the Government. The Government is its guardian and dispenser only, not its

owner. Such money must be dispensed in accordance with justice, not in accordance with blind prejudice. We cannot and will not sit idly by and see the work of long years of toil and sorrow ruined by the stroke of a pen. Our priests have broken the bread of life in pain and travail to the Red Man, and he is grateful. Our Sisters have trod the wine press for the sake of the Red Man, have labored in agony and tears for him, and he is grateful. Their work, done in trials, agony, tears, is threatened with destruction. Are we to lounge in luxury and allow this? We can stop it. The Administration thinks that we do not care. We do care. The Administration thinks we do not know what is going on.

AMERICA knows it, and before AMERICA drops the subject every Catholic from Cape Cod to California, from the Canadian border to the farthestmost point of Texas will know it. The Catholic vote made this Administration possible. If this Administration betrays the interests of justice Catholics will bear a stigma with it. Catholic politicians and statesmen are not speaking out, for fear of injuring the Administration. This excuse is no longer available. AMERICA has spoken the word. We will speak it again. We will cry from the housetop and clamor in the highway for the sake of justice. The Democratic party should be thankful to us. We may prevent it from being turned out of office three years hence. We may prevent it from going down to posterity with infamy upon it. Our Indians must be treated justly. Our people will protect them. Later, if necessity demands, we shall advise them how to do so.

Presbyterian Idols

No. 156 Fifth Avenue, New York City, is an interesting place. The whole building is interesting. The eighth floor is especially interesting. Fates are decided there. Souls are saved there, and nations, too, perhaps. Young ministers fresh from Presbyterian seminaries come to that floor to catch inspiration for a life work, to find or foster a vocation to serve those who sit in darkness and the shadow of death. Round the rooms and out into the corridors these stern-faced gentlemen march, growing more zealous for pagan souls at each step. Before their holy pilgrimage is finished their hearts are aflame with zeal for their Father's house; their manly breasts are heaving with mingled pity and indignation:—pity for the pagans and indignation against the system which keeps them in the bondage of Satan. The source of all these high emotions is a collection of idols conveniently placed on the top of book-shelves and in specially prepared cases.

One group of idols contains a Hindu shrine, a Chinese joss and a *crucifix*. The most pathetic and sublime image the world has ever known, the symbol of man's redemption, the figure of Jesus Christ, the Man-God lifted up in shame on the barren wood, torn, bleeding, buffeted, killed for the sins of men, is placed by Christians in the same category as a Hindu and Chinese idol.

A hit must be made at Catholics. Christ is blasphemed to accomplish it. Presbyterian laymen may find comfort in this. Presbyterian ministers may catch inspiration from it. Other Christians shudder at it. And some who know the facts will realize that Presbyterians are playing fast and loose with honesty. Three years since they set up the crucifix and altar and candles and all that in some of their mission churches; while but a short distance away they were exhibiting a crucifix as a despicable idol amongst despicable idols. Perhaps some Presbyterian can explain this. We cannot.

In view of this treatment of the crucifix we were prepared for disrespect to the Blessed Virgin. Despite our preparation the disrespect was too great not to cause amazement. The statue of Our Lady is collocated with a phallic idol. They are in the same case. The representation of the holy Mother of purity, the immaculate Virgin who gave the Man-God unto the world is classed with an image indicative of bestial passions and bestial orgies. Decency and respect for our readers restrain our pen. Presbyterians no doubt share our sentiments. A mistake has been made.

There is an amusing aspect to this collection of idols. Amongst them are numerous dolls dressed as priests and nuns: a common toy in many Catholic households. This is a delicious bit of humor which would be spoiled by comment. We will not spoil it. Some of the dolls are beginning to look "seedy." We wonder if the managers would accept a new set from us. We know of two or three play-rooms which will yield some to so noble a purpose. Of course our tiny friends would weep a bit over the loss of their *idols*. But we feel sure that once they understood the high purpose in view, they would dry their tears. After all, tots are generous. They will sacrifice their dolls to send zealous men to the pagans. And maybe they can enjoy the humor suggested by the conversion of a favorite doll into an idol which Papists adore.

Of course, if the managers decide to accept our offer, we shall feel obliged to make them promise not to send missionaries to evangelize our tiny friends. A child's life is joyless without a doll.

"Defectives" in the Public Schools

Another of the fads, which some up-to-date educators have been exploiting of late years, met a sharp check in a report submitted some days ago to the Board of Education by a special committee named to look into the problem of the feeble-minded and "ungraded classes" in our common schools. Doctor Henry Goddard, of the New Jersey Training School for Defectives, at Vineland, N. J., to whom, it will be recalled, the Hanus Investigating Committee of two years ago deputed the examination of this phase of public school work in New York City, after visiting 125 of the 134 ungraded classes in the city, made a very practical suggestion in the review of

his special investigation made public February 7, of last year. He had found 15,000 defective children, or two per cent. of the enrollment of the city schools, in attendance at the public schools. "For many of these," he said, "the very best thing is to go to work where they can be trained by their fathers or mothers or by persons who are willing to take charge of them and see that they are trained to do some sort of work; and as this is the only thing they can ever do and the best thing for them, it is folly to keep them in school a year or two after they are ready for that work."

AMERICA does not need to assure its readers of its cordial sympathy with every proper measure taken by society for the help and care of these children, but it insists that the public school is not the place for such helpful care. The special committee, to whose report we refer, is evidently of this same opinion, since its members are agreed that for a very large number of the feeble-minded, institutional care is the only practical and humane solution of the problem of their treatment.

"Idiots, obviously, as well as most imbeciles," they go on to say, "including all of the lower grades, should be excluded altogether from the schools. Defectives of high grade and abnormal children might be dealt with by special treatment, but at present the Board of Education has neither the power nor the means to effect a reform. Inasmuch as the problem is State-wide, and the care of similar groups of our population a State function, and for the further reason that the State has already made partial provision for the guardianship of defective persons, it would seem advisable to recommend to the Governor of the State of New York the appointment of a commission to deal with the subject in all its many phases to the end that a permanent solution be approached."

Thus does the turn of the wheel bring us once again to realize that the "new" things are not always the "better" things.

Is the "Catholic Smith" Negligible?

"For Catholics every Sunday seems to be a 'go-to-Church Sunday'"; "the Catholic Smith who does not attend divine service weekly is a negligible quantity," are gratifying tributes that American Catholics have recently received from Protestant observers. Both assertions should, of course, be strictly true, for the obligation of Sunday Mass is a grave one. Some watchful shepherds, however, have serious misgivings as to whether the men in their flocks deserve such high praise. In our greater American cities there are parishes so large that a European bishop would consider one of them a good-sized diocese. It is hard to believe that anything like all the "Catholic Smiths" in such a district attend Sunday Mass regularly. One pastor says that he has nearly twice as many men at Mass on Easter and Christmas as on any other day of the year. Does their work ordinarily keep away so large a proportion as that or is their ab-

sence largely due to laziness and decaying faith? Thronged as our city churches are, not once or twice merely, but four or five times each Sunday morning, it is certain that the attendance would be much greater if every Catholic were present who could and should assist at Mass each week. Observant priests say that the neglect of Sunday Mass is growing alarmingly common especially in our large cities. Would not this fact go far to explain the "Catholic leakage" we complain of nowadays? Men and women who lightly excuse themselves from the obligation of Sunday Mass, and thus miss their pastor's weekly instructions, and deprive themselves too of those graces God would bestow on them during the Holy Sacrifice, have taken the first step toward religious indifference.

A Grave Charge

The New York *Globe and Commercial Advertiser* has discovered that law is unequally administered. One may say or do with impunity what another is sent to jail for. We do not live in a world of flawless perfection, and error may creep into the administration of the law as well as into the editing of a daily newspaper. Whether the error in question is so common as to call for editorial denunciation, is very doubtful. On the other hand, the newspaper has a grave, definite obligation, as a guide of public opinion, to support public authority and not to defame it. Let us come to what the *Globe* puts forward as a concrete case of unequal administration.

It writes concerning the organizers of the late raids on churches:

When a soap-box orator is arrested and sent to prison for saying that men have a right to eat and that it is permissible for a starving man to take food where he can find it the implication is that all who proclaim a like belief must also be put into jail.

It then quotes Father Bernard Vaughan, as follows:

The Catholic Church teaches that a man who is in extreme need of the means of subsistence may take from whatever source what is necessary to keep him from actual starvation. A starving man who cannot otherwise obtain food may walk into a baker's shop and help himself to as much bread as is necessary to support life. He may do so openly or secretly, and in neither case will his action be one of theft. What is more, the baker has no right to prevent him, for the starving man is taking what he has a right to; to prevent his action would be an act of injustice. It may be illegal, and he might be taken up for doing so, but though it might be a deed against the law it would not be a sin against God.

From these it draws the conclusions that, if the law is to be enforced equally, either some in jail should be let out, or some thousands now outside should be locked up.

This would be true did the soap-box orator and the Catholic theologians say the same thing. But the *Globe*, while it gives Father Vaughan's own words, gives a very inadequate idea of the oratory of Rutgers Square. The

orators there speak of starving men; but starving is a very wide term. Father Vaughan specifies very carefully: "A man in extreme need may take what is necessary to keep him from actual starvation," that is to say, one whose life is in actual danger, unless he be relieved immediately, may take what is necessary to save it. This is not the case of the hearers of the soap-box orator, who, so far from being in extreme need, were able to organize a procession and march past dozens of places where their wants, if urgent, might have been supplied, to demonstrate in a church where there was no means of feeding them. Again Father Vaughan says: "who cannot otherwise obtain food." The soap-box orator acknowledges that this is not the condition of his hearers, but he claims for them the right to refuse the means offered them and to raid churches instead. "We won't go to the municipal lodging house, and we won't shovel snow at twenty cents an hour." Father Vaughan speaks of the rare case of a single individual in extreme want; the soap-box orator contemplates an organized band. Practically such a band could not be made up of men in extreme need; there would be as many different degrees of hunger as there would be individuals. Moreover, men in extreme need could not march through the streets in procession. Besides, persons in extreme need have a right to food where providence puts it before them: they would have no right to organize an attack on one source of supply only, to the serious loss of its proprietor, and ignore so many others which they must pass on their way to the attack. Such conduct proves irrefragably the absence of extreme need. Father Vaughan bases his doctrine on the true principle that, in general, one has the right to preserve his life and therefore to the natural means without which it must perish here and now. The soap-box orator founds his on the false principle that society is bound to furnish everyone with the means of subsistence according to the fancy of each. Lastly, Father Vaughan rests on natural law: "There is a definite law for all, even for the one in extreme need, which everyone is bound in conscience to observe." The soap-box orator proclaims anarchy. "There is no law for the starving man."

Such being the state of the case, the *Globe* is bound in conscience to withdraw the charge it has made against the administration of justice in New York.

The Children of the Divorced

During a recent Chicago meeting at which were discussed the evil results of marrying hastily and thoughtlessly, a practice that is yearly growing more common in this country, Chief Justice A. J. Petit made this significant remark: "Fifty per cent. of the boys arrested for misdemeanor in Chicago and of the young girls who go wrong are of parents who have been divorced."

Credible enough. What else indeed could be expected? If the whole duty of parents is merely to see that their child's material needs are not neglected, a hastily mar-

ried couple who have grown tired of each other do their offspring no great wrong when they trip off to a divorce court, secure a separation, and set apart sufficient money to supply their little ones with food, shelter and clothing. But if human beings should show for those whom they bring into the world a little more concern than the mother hen has for its chicks, divorced parents certainly do their offspring a cruel injustice.

Parents are bound to give their child the mental education its station in life requires. They are bound to see to its religious training, and to safeguard its morals. But men and women who make an unconsidered marriage and live together with the tacit understanding that the contract can be terminated at any time, do not, as a rule, pay much attention to the moral and religious training of their children. When the almost inevitable divorce is granted, and the court has ordered that provision be made for just the physical well-being of the marriage's issue, is it any wonder that fifty per cent. of the boys and girls who swell the ranks of our cities' criminal classes are the children of these divorced parents?

Lo, The Methodists Vote!

The Methodists have voted once again. They rose to do it. The Methodists rose. The Methodists voted. They should have arisen. Their vote called for this. It was a momentous vote, full of truth and charity. Every word of it was true. Every word of it was charitable. No wonder the Methodists rose to vote. The country will be eternally grateful to them. They have saved it once again. They have warned Americans of their danger in the nick of time. The Methodists are always heroic. They discovered America. They were the first to colonize America. What matters it that they did not exist in those days?

They wrenched victory from the British in the Revolutionary War. What matters it that they were a mere handful in those days? They shed their blood more profusely than others in the War of 1812, the Mexican War, the Spanish-American War. What matters it that this could not be? They have just conquered a new foe, a new enemy of life, liberty and the pursuit of happiness. They rose; they voted. Their vote? Ah! It is momentous; true, too, every syllable of it; charitable, too, every word of it. Harken, all! The Methodists rose and voted to denounce President Wilson for his *official courtesy* to Catholics. The Methodists rose and voted to condemn the Catholic press for presumption in putting forward the claim that the Roman Mass is the official celebration of Thanksgiving. The Methodists rose and voted that Catholicism is not in agreement with Americanism. Thus spoke the Methodists in solemn assembly at Asbury Park, in the State of New Jersey, of the United States of America, on the seventeenth day of March (of all days in the year), in the year of Our Lord 1914. The country is now safe. Frowns will dis-

appear from anxious foreheads, wrinkles from wan cheeks. Sleep will become gentle; dreams, sweet.

The President will use his official axe on hapless Papists: the Papistical press will weep over something it never said; Papists will begin to troop into the Methodists' ranks to put themselves in touch with true Americanism. The difficulty is solved. The Methodists did it. They rose. They voted.

LITERATURE

The Truth about the Philippines*

The faithful account that Mr. Worcester in his latest book on the Philippines gives of the American occupation remarkably verifies the old adage: Truth is mighty and shall prevail. In 1898 he published "The Philippines and Their People," a work based upon impressions received during two scientific expeditions in the Islands. The book grossly misrepresented the Friars and betrayed the author's plentiful ignorance of what Spain and Catholicism had done for the Filipinos. But fourteen years as one of the highest government officials under the American regime gave Mr. Worcester exceptional opportunities to learn the truth about the people he governed. As Mr. Worcester has an honest, open mind, the errors in his former book were doubtless due to misinformation he received from interested parties. The present work shows how richly he has profited by a longer and closer acquaintance with the Catholic Filipino. Before he knew him, he tells us that we "cannot fail to admire the self-restraint shown by the insurrectionists"; now, however, he lets his reader study the picture, painted by the insurrectionists in their letters and official documents, of their own cruelty, treachery and lawlessness. The author has been accused of hostility towards the Filipinos. Yet no more beautiful tribute to their character can be found than that written by Mr. Worcester. What he has done for the advancement and prosperity of both Christian and non-Christian Filipinos during the past fourteen years is proof that his sympathy has not been limited to words.

It is Mr. Worcester's belief that the prosperity which has come to the Filipino under the American flag would not last long were our government to withdraw from the Islands. To prove his thesis he quotes largely from letters and official records, both Filipino and American. It is the first time that the world has been given a view of the insurrection leaders mirrored by themselves.

Numerous documents are cited to show that independence was never promised the Filipino leaders; that there was no real co-operation between them and the Americans, with whom they had but one thing in common, an enemy. Aguinaldo, we are told, was a prominent Freemason and a member of the Katipunan, the Filipino secret society. He accepted arms from the Americans to fight against Spain, to be used later against the Americans if independence was not given. His troops were with difficulty kept back from the looting of Manila after its capture by our forces. Later, he planned the massacre of the Americans with much nice detail. His rupture with the Americans was long and carefully planned. The so-called republic he established was a military oligarchy. Nearly four-fifths of the one hundred and ninety-three delegates to the Filipino Congress were appointed, not elected, and the Congress was held in the parish church of Barasoain. The writer of this review may add that this was by no means the only instance of desecration of church property by Aguinaldo and his followers. I have often visited the ruins of the church of Malolos, once a magnificent

*"The Philippines Past and Present," by Dean C. Worcester. Two volumes. Illustrated. New York: The Macmillan Company. \$6.00.

cathedral-like structure of stone, with its five massive altars of pure silver, the one consecrated edifice of the Islands, which was ruthlessly fired by Aguinaldo when the Americans took possession of the Filipino republic.

According to letters of Aguinaldo's officers, Filipino soldiers and citizens were guilty of "robberies, assaults, kidnappings and crimes which are committed only by barbarous and savage tribes." The narrative of the cruelties inflicted on American soldiers and Spaniards, especially priests, has no parallel outside the record of the treatment of Fathers Brébeuf and Lallemant by savage Iroquois.

Atrocities too horrible to describe in these columns were being perpetrated upon helpless Spaniards, both priests and laymen, at the very time that Messrs. Sargent and Wilcox, American naval officers, were making an inspection tour of the district under Aguinaldo's rule. It is no wonder they reported to Admiral Dewey that the country was in entire peace. The escort furnished them by Aguinaldo permitted them to see only what this leader and his followers wished them to see. They were banqueted in a certain town, and "within sight of the banquet hall," says Worcester, "within hearing of the music, lay a lighter on which were huddled eighty-four priests of the Catholic Church, many of them gray-haired old men, innocent of any evil conduct, who for weeks had suffered mentally and physically the tortures of the damned."

The outrages perpetrated on the Friars did not represent popular feeling. "The people of the town," we are told, "put their handkerchiefs before their faces to shut out the sight of the humiliations done the Friars, and some wept." The leader in the cruelties perpetrated on the priests was Simeon Villa, the self-confessed torturer of the saintly Bishop of Vigan. Compared with the Filipino Villa, his namesake of Mexico is as a gentle lamb. Villa was elected a few years ago to the Municipal Board of Manila, but such an outcry arose from the Spanish residents, that he was debarred from office. Yet this "arch-fiend," as Judge Blount styles him, was appointed by, Señor Osmeña, the present Speaker of the Philippine Assembly, as a member of the committee of representative citizens to receive the new Governor Harrison! The story Mr. Worcester tells of the new era that began after the close of the insurrection forms a bright chapter in American history. The vastness of the progress that followed on the touch of American energy amazes and thrills the reader. The overcoming of malaria in the Canal Zone is almost equalled by our success in giving 8,000,000 Filipinos health, security of property and person, and opportunities for education and prosperity. Small-pox, cholera, bubonic plague, which periodically swept the Islands, have been practically eliminated. Unbelievable ignorance and superstition had to be combated in improving sanitary conditions. In the educational campaign conducted for this end "two agencies," Mr. Worcester tells us, "have proved invaluable, namely, the Catholic Church and the public schools." "The Apostolic Delegate Monsignor Agius and Archbishop Harty," we are informed, when asked "to bring to bear the influence of the Church in favor of simple sanitary regulations have invariably given me invaluable assistance." What must prove a boon to all the inhabitants of this tropical climate, be they natives or foreigners, is the health resort established among the pines and oaks of the mountains of Baguio. American energy has brought the temperate zone of Baguio within seven or eight hours' easy journey of the tropics of Manila.

While education was not neglected during Spanish times and even attained considerable importance, as Mr. Worcester shows, more extensive opportunities for receiving a common school education than existed formerly have been offered by our government. One result of this is that English is more universally spoken by the natives than Spanish. It is interesting to note that, three weeks after our army entered Manila, "seven schools were

opened there under the supervision of Father W. D. McKinnon." Of his first meeting with Father McKinnon, Worcester writes: "Here (after the fight at Caloocan) I saw good Father McKinnon, Chaplain of the First California Volunteers, assisting a surgeon and soaked with the blood of wounded men. He was one Chaplain in a thousand. It was always easy to find him. One had only to look where trouble threatened and help was needed. He was sure to be there."

Among good results of American rule are mentioned the building of thousands of miles of highways, trebling the mileage of railroads, the gradual introduction of modern farm machinery, the preservation of valuable forests, the encouragement of agriculture, the establishment of a civil service, 71 per cent. of whose employees are Filipinos, and the establishment of free trade with the United States. The prevailing prosperity would be vastly increased, thinks Mr. Worcester, by "specific assurance that the United States would not surrender sovereignty over the archipelago until its inhabitants had demonstrated both ability and inclination to maintain a stable, just and effective government."

Left to themselves the Filipinos, the author believes, would revert to savagery, and he instances the retrogression of two towns after the Spanish friars departed. "While it is claimed," he writes, "that the Filipinos are a unit in demanding their independence, the bulk of the common people have little idea what the word really means. . . . Let Americans beware of judging the Filipino peoples by the men with one-half to thirty-one thirty-seconds of white blood, who so often have posed as their representatives."

"The Philippines, Past and Present," is a valuable contribution to the literature on our distant possessions. It is not, however, without its defects. The reply to Blount, though provoked, is wearisome and unnecessary. Blount's best refutation is his own book. There are criticisms of the military and other officials that were better omitted. The statement on page 940 "that the vast majority of the Spanish mestizo class were born out of wedlock" is too sweeping and serious a charge to make without a word of corroborative evidence. One feels also that the author reminds us too often how in numerous successful undertakings *Magna pars fui*. But Mr. Worcester has been so much maligned that he may be pardoned if he does tell us some good things about himself, and pardoned the more readily because they are all true.

Whatever its shortcomings, the book stands as a splendid apologia for the American government in the Islands. His countrymen must be grateful to Mr. Worcester for the great light he has thrown on a matter which vitally concerns us and about which most of us know so little.

PHILIP M. FINEGAN, S.J.

REVIEWS

The Lesser Eastern Churches. By ADRIAN FORTESCUE, Ph.D., D.D. London: Catholic Truth Society. 5s.

Everything connected with the Eastern Churches seems to be necessarily matter for polemics; and, now that Dr. Adrian Fortescue has published another book on the subject, we may look for letters and articles telling us how little he knows about them—provided, of course, that their writers can find publishers among our periodicals and magazines. As we have a great respect for his knowledge in the matter and a great regard for his charity towards the Christians of the East, less happy in so many ways than ourselves, we must confess to having read this book with much pleasure, and, we trust, with some profit too. When one sees heretical churches, sunk in barbarism, enduring persecution of centuries rather than deny Christ, and accepting in patience a social place beneath the feet of unbelievers, one feels with Dr. Fortescue

that much will be forgiven the ignorance of their members who have loved so much. And more, when we see the cultured Protestants of the West completing their apostasy—in England, for instance, the Bishops of the Establishment have been engaged during the last three or four weeks in following the Bishop of Oxford's suggestion to strike out of the baptismal service all reference to Noe and the Ark, and to the passage of Israel through the Red Sea lest it should offend "by appearing to give the definite idea that the early narratives of Genesis were historical incidents;" and in remodeling the profession of faith required from men to be ordained, so as to cut out any clear belief in the inspiration of Scripture—when this is seen on the one hand, and on the other, the fidelity of the Eastern sects to the tradition of revelation, we may hope with Dr. Fortescue that these have been preserved by God for a great reunion and for the vindication of Christianity in the face of an unbelieving world.

Nevertheless, we may be allowed to indicate what seem to us blemishes. What need was there to put this quotation from Duchesne's "Histoire Ancienne de l'Eglise" at the head of the account of the Nestorian controversy? "Since the curiosity of man would investigate the mystery of Christ, since the indiscretion of theologians laid on the dissecting-table the Blessed Saviour, who came to be the object of our love and of our imitation rather than of our philosophical investigation, at least this investigation should have been made peaceably by men of approved competence and prudence, far from the quarrelsome crowd, etc." Duchesne's work is not, to say the least, in good odor; and we suspect that this is due just to such passages as the one quoted, which sounds not a little like what we hear to-day among Episcopalians and others regarding the Christian mysteries, especially the Holy Eucharist. Man's nature being what it is, the philosophical investigation of revelation must necessarily exist; and when conducted in due subjection to the supreme magisterium of the Church, instead of being presumptuous, it gives great glory to God. And here is another fault in Duchesne's words. He omits any reference to the supreme magisterium and seems to hold that experts alone can form a competent tribunal for the settling of dogmatic questions, one of the most patent errors of Rationalism.

We find something similar on pages 216-217. Speaking of the Patriarchate of Alexandria Dr. Fortescue says: "No one then conceived the possibility of two Patriarchs side by side on terms of mutual recognition. . . . When a Catholic, supported by the Government, succeeded in holding the Patriarchal throne, he promptly drove out all Monophysite bishops, forbade Monophysite theology, tried to stamp out the heresy, and persecuted the heretics without scruple. Then, when the native population succeeded in driving him out or murdering him, they set up a Monophysite as his successor, who immediately ejected all Catholic bishops, recalled the Monophysites and persecuted the Catholics. . . . It would have saved much trouble, and incidentally much murdering, burning and mutual persecution. . . . if the Government of Constantinople had frankly acknowledged two religions in Egypt, had let each have its own Patriarch and hierarchy. But this is a modern idea of toleration which we must not expect in the Byzantine state." We may remark that it is a modern idea of toleration condemned explicitly in the Syllabus of Pius IX. It is true that eventually the Patriarchate protected by Constantinople followed its patron into Photianism; but the author is here dealing expressly with the time when it was Catholic. We, of course, deplore violence; but the violence here recorded is to be attributed to the manners of the times, and had no essential connection with the defence of the Catholic faith. Nevertheless, if it was not to be avoided, taking men as they were, it was infinitely better for

the Byzantine state, ignoring what it could not or would not prevent, to maintain the impossibility of a Catholic Patriarch and an heretical one "side by side on terms of mutual recognition," than to have bought cessation from violence at a price unlawful for any Catholic state to pay.

Lastly, we do not see why Dr. Fortescue should treat St. Cyril rather coldly in connection with Nestorius, and St. Pulcheria in her relations with Eudokia. It can not be that he shares the modern notion of impartiality, namely: when you have given a knock to one who deserves it, give another to one who does not—a sort of quantitative impartiality. We must call attention in closing to the very moderate price at which the Catholic Truth Society sells this handsome volume.

H. W.

The Life of St. Ignatius Loyola. By F. A. FORBES. With an Introduction by Father SYDNEY SMITH, S.J. Illustrated. London: James Brodie & Co. 1 shilling.

This is the first of the "Standard-bearers of the Faith, a Series of Lives of the Saints for Children." The Religious of the Sacred Heart who writes the present volume, has succeeded admirably in presenting the Hidalgo Saint in a way that will appeal to youthful readers. Through eleven short chapters she follows his romantic career, the account of this first Jesuit's adroitness in bringing souls to God being particularly well done. Referring briefly to the Society's calumniators, Madame Forbes observes:

The world would hesitate to accept as trustworthy the testimony of a clerk dismissed for misconduct against the business firm who had dismissed him; the evidence of a servant sent away without a character would be taken with caution against her mistress. Yet the witness of one expelled from the Society has always been accepted by many as unquestionably fair and truthful, no matter how monstrous his assertions may be.

The lives of St. Columba, St. Paul and St. Catherine of Siena are already announced, and other biographies will follow. If in style, illustrations and make-up they prove as attractive as the present volume, the "Standard-Bearer" series will doubtless meet with success. The American agents of James Brodie & Co., however, should see that the price of these books is not more than thirty cents.

W. D.

Continuity. The Presidential Address to the British Association for 1913. By Sir OLIVER LODGE. New York: G. P. Putnam's Sons. \$1.00.

Absolute scepticism bids fair to replace scientific certitude. Many modern savants have already fallen victims to this canker of the intellect. Poincaré but reechoes the judgment of a whole class, when he writes that principles are conventions; the fundamental propositions of Euclid are conventions, neither true nor false; the existence of substance is only a convenient hypothesis. Sir Oliver Lodge had this in mind when he delivered the address under review. He attempted to inaugurate a reaction against it. He has failed in his purpose. His address is not convincing. It is neither clear cut nor incisive enough for that. The author does not seem sure of his ground. Eminent in physics, he falls short of eminence in metaphysics. The address is divided into three principal parts. The first deals with continuity, principally in the inorganic world; the second part, with continuity in biology; the third, with continuity of existence after death. The first section is a bit vague. The professor might have avoided this defect by a distinction between the different kinds of quantity. Number and a substance, for instance, constitute different species of quantity. Then, too, Sir Oliver might have been more emphatic in his opinion about ultimate continuity. Unless he wishes to defend *actio in distans*, the hypothesis of the electrical con-

stitution of matter, for which he has a liking, becomes unintelligible.

In the second part of the address the speaker at first appears to reject a vital force "as against the laws of chemistry and physics." Later it becomes clear that he is a vitalist, merely protesting against the expression "vital force." His argument cannot be sustained without the admission of such a force, call it what he will. The last part of the address is a distinct disappointment. The speaker no doubt was hampered by lack of time. Be this as it may, continuity of life, immortality, gains little or nothing from Lodge's words. The whole address is valuable chiefly because of the temper it reveals.

R. H. T.

A Defence of English Catholics. By WILLIAM ALLEN. Vol. I. With a Preface by His Eminence the Cardinal Archbishop of Westminster. St. Louis: B. Herder. \$0.30.

This second number of "The Catholic Library" contains the earlier part of Cardinal Allen's "True, sincere and modest defence of English Catholics that suffer for their faith both at home and abroad, against a false, seditious and slanderous libel, entitled: 'The Execution of Justice in England.'" The work attacked, though it was issued anonymously, is known to have been written by Lord Burghley, Elizabeth's unscrupulous minister, and was designed to throw dust into the eyes of Continental Catholics. Burghley undertook to show that the English Papists were suffering, not for their religious opinions, but solely because they were traitors to the Queen. In 1584 Allen wrote this famous rejoinder. He proves in long and stately periods, built on Latin models, that the Jesuits and Seminary Priests tortured and killed by Elizabeth were persecuted just because they practised and propagated the Catholic religion. This is plain from the martyrs' trial records which the author quotes. The great historical value of this "Defence" that the "Catholic Library" is reprinting, should warn those who have not yet subscribed for the series, of what they are missing.

W. D.

Mariology: A Dogmatic Treatise on the Blessed Virgin Mary, Mother of God. With an Appendix on the Worship of the Saints, Relics and Images. By the Rev. Joseph Pohle, Ph.D., D.D. Translated by Arthur Preuss. St. Louis: B. Herder. \$1.00.

St. Anselm considered it a great sign of salvation for anyone to have had the favor granted him of frequently thinking of Mary. Whatever of worth is written about the Mother of God in song or story is founded on the dogmatic teaching of the Church in her regard. This teaching is admirably collected together in the present volume. Mary's divine motherhood is first established, since it is the source of all her prerogatives. In this connection an account and refutation is given of the Nestorian heresy which assailed both Son and Mother inasmuch as, asserting in Christ a twofold personality, divine and human, it made Mary the mother of a mere man and not, as is taught by the infallible Church, the mother of the Second Divine Person to whom in His human nature she gave birth. Mary's prerogatives are then successively explained and proved. It may at first sight strike the reader as strange that most of Mary's prerogatives are classed as negative. The author explains that they are essentially negative in the sense that they denote the absence of some defect, but that they are also positive in the sense that they constitute her an ideal human being and consist in a series of special graces. It is in this last aspect that the average mind prefers to consider them, namely, as something decidedly positive. The volume ends with an exposition of the worship due the Blessed Virgin, and in an appendix is discussed the worship of saints, relics and images, the distinction being clearly drawn between adoration due to God alone and the veneration due to the loyal, saintly loved ones of God, among

whom stands preeminent Our Blessed Lady, in honoring whom Christ has led the way.

P. R. C.

Compendium Theologiæ Dogmaticæ. Tomus IV. De Sacramentis. Auctore CHRISTIANO PESCH, S.J. S. Ludovici: B. Herder. \$1.60 net.

The indefatigable Father Pesch has finished the fourth book of his valuable compendium of dogmatic theology. This volume will be of real service both to busy priests and to students. In it the Sacraments are treated in a brief, clear manner. Although many who are acquainted with the author's larger works will miss his copious citations and references, yet they will be delighted to find that Father Pesch has omitted nothing essential from the book under review. At the beginning of each section of importance he cites the authors of note. Moreover, each thesis is supported by references to the Fathers and others and by short citations from them. For instance, in one paragraph of a scholion, *De Speciebus Eucharisticis*, he cites no less than seven authorities. This is made possible by his power of condensing matter without falling into obscurity.

The author is to be commended for mildness of doctrine and absence of finality of opinion on disputed questions. Unlike many manualists, he does not labor under the delusion that he is speaking with the authority of an ecumenical council in full session.

R. H. T.

BOOKS AND AUTHORS

Miss Susan Emery, who had been for the past dozen years on the staff of the *Sacred Heart Review*, died recently in Boston. Miss Emery, who was of New England Protestant ancestry, was received into the Church in 1875 and thereafter devoted her pen to the cause of Catholic truth. She will be longest remembered for her excellent translation of "The Little Flower's" poems, and for a volume of devotional papers entitled "The Inner Life of the Soul."

Books recently published abroad that are of interest to Catholics are: "Some Counsels of St. Vincent de Paul and Thoughts of Mademoiselle le Gras" (Heath & Cranton); "The Nun: Her Character and Work," by Etienne Lelong (Kegan Paul); "Irish Priests in the Penal Times," by the Rev. William P. Burke (Harvey, Waterford); "Irish Witchcraft and Demonology," by St. John D. Seymour (Hodges, Figgis & Co.) and "Time or Eternity," a volume of sermons by Rt. Rev. John S. Vaughan, D.D. (Burns & Oates).

"Daily Reflections for Christians" has been lately published by Herder in two 550-page volumes (\$3.25). The author of the work is the Very Rev. Father Charles Cox, O.M.I., Administrator Apostolic of the Transvaal. The papers, which average two pages in length, follow pretty closely the fasts and festivals of the Church's year and will furnish every day appropriate matter for the reflections of the "devout reader," to whom the work is meant to appeal.

"The Custody of the Child," the latest story of Mr. Philip Gibbs, an English Catholic novelist, is warmly praised by the *London Times*. The book's purpose is to prove that in divorce cases it is always the children that suffer most. "Mr. Gibbs' human and moving and in many ways beautiful story" is told at first very much from the child's standpoint. The reviewer considers the "novel of decided excellence and the best work Mr. Gibbs has yet done."

The most valuable book among those recently acquired from the Duke of Devonshire by Mr. Henry E. Huntington is a

"Hamlet" quarto of 1603 worth some \$50,000 or \$100,000—why haggle over a few thousands? Only one other copy, the British Museum's, is in existence and its condition is not so good as Mr. Huntington's purchase. Another of his treasures is a richly illuminated missal that belonged to Henry VII of England, containing inscriptions in the King's own hand. In one place he bequeaths the volume to his daughter Margaret, and in another he reminds the Princess to "Pray for your loving father that gave you this book." A third rarity, which Catholics would be interested in, is St. Ethelwold's illuminated benedictional, which dates from the tenth century. It was wrought for the Saint when he was Bishop of Winchester.

The author of "Vices in Virtues and Other Essays," an amusing book reviewed in our issue of March 14, is an Englishman named Thomas Longueville, who was received into the Church thirty-seven years ago. He had long been a contributor to the *Saturday Review*, but is best known as the creator of the "Prig" series, those witty little satires on Protestant and Rationalist inconsistencies. He has also written an excellent story, "The Recusants," and a number of valuable biographical works such as the "Life of Sir Kenelm Digby," "Turenne," "Benvenuto Cellini," etc. Through Mr. Longueville has been for many years an invalid, that fact does not seem to have much affected the quality or quantity of his literary work.

While turning over the pages of a "Century of Parody and Imitation," we noticed that Lewis Carroll's "Beautiful Soup" was put down as a parody of an uncertain author, and thought it strange. On looking through the notes we found it connected with "Beautiful Snow," which the editors tell us was immensely popular both in England and America, but of which the authorship can not be verified. This made us rub our eyes, as there can be no possible connection between it and Lewis Carroll's parody. Clearly then the editors did not know it. The original of "Beautiful Soup" is one of the early Christy Minstrel songs, "Beautiful Star," which everybody knew in the middle nineteenth century and later, too:

"Beautiful star! In heaven so bright!
Softly falls thy silvery light,
As thou beamest on earth afar,
Star of the evening! Beautiful star!"

And then came the refrain, according to the music:

"Beautiful sta-ar!
Beautiful sta-ar!
Star of the e-e-evening! Beautiful, beautiful star!"

corresponding sufficiently to "Beau-ootiful Soo-oop," etc., of the parody. *Quandoque bonus* though in this case, Homer stands for two nodding editors. Or is it that they are very young? Or, worse still, that we are growing very old? Strange, too, that no review we have seen has noticed this error.

Reviewing Ernest Weekley's recent book, "The Romance of Names," the London *Times* remarks:

Names play so large a part in our lives, are so near and intimate to us, that it is curious how little we know or think about their origin. These odd labels we wear, these absurd sounds about which we are so ludicrously sensitive—where on earth have they come from, and by what chance has each of us got one of them tagged to that perambulating body, that queer little whirlpool of thought and feeling which he calls himself? If it is odd and astonishing to have a name, the origin of that name and its meaning are often no less astonishing and odd. The truth is, as Mr. Weekley shows us, that we go about our dignified proceedings, solemnly addressing each other by names of beasts and birds and kitchen implements; we are dressed like savages in fantastic feathers; and the most important list of

honored personages contains a set of nicknames graceless enough to keep us laughing for a month. For our surnames are all of them merely nicknames in the etymological sense of the word—convenient or comic tags, given by their neighbors to our ancestors in the thirteenth or fourteenth centuries, when the use of surnames became customary. . . . Families have acquired surnames like *Pope*, *King*, *Bishop*, from the part in a miracle play acted by one of their ancestors, or from the feast of the Church which coincided with his birth; in the names *Pace*, *Pack*, *Pascall*, *Pascoe* we preserve the ancient name of Easter; *Theoplandia* has become Tiffany, and Mr. Weekley derives the great name of *Pankhurst* from the Pentecost. But the greater part of our surnames come to us from the occupations of our forefathers, or from the places where they lived.

Regarding the derivation of the Pankhursts' family name, however, let us hope that Mr. Weekley is mistaken. For the gentle British Feminists will be more zealous for the "cause" than ever, if the Pentecostal fire, wind, tongues and outpouring of the spirit are believed to be connected in some mystical way with the achievements of the three valiant Pankhurst women.

Of "Monksbridge," John Ayscough's latest novel, the London *Times* writes that the author "veils his serious intentions with a facetiousness which most of his contemporaries would admire, but could hardly be trusted to imitate." The reviewer finds Sylvia, the story's heroine, "and the group of individuals among whom she moved and intrigued," "limned with fascination," while "Perkin is something more than a character. He is an issue. Mr. Ayscough has more than intentions. He has intent. He designs a challenge, and brings it out with great ingenuity. From the moment that we hear Perkin sing in the school chapel, and are privileged to intertwine our feelings with his, we become conscious of the designs which his creator has upon us." Perkin subsequently "saw a great light" and "discovered that the Roman obedience must be everything, and so he gave up all he had gained, to the bewilderment of the ecclesiastical Monksbridge coterie." "It is not for us to take a side," concludes the *Times*. "It is rather for us to admire Mr. Ayscough's skill, even when he is taking one. He states his case with prejudice, perhaps; but certainly with humor."

BOOKS RECEIVED

James Brodie & Co., London:
The Life of St. Ignatius Loyola. By F. A. Forbes. With an Introduction by Father Sydney Smith, S.J. 1 shilling.

Schwartz, Kirwin & Faus, New York:
A Complete Catechism of the Catholic Religion. Translated from the German of the Rev. Joseph Deharbe, S.J., by the Rev. John Fander. Sixth American Edition. Edited by the Rev. James J. Fox, D.D., and the Rev. Thomas McMillan, C.S.P. \$0.36.

B. Herder, St. Louis:
Mystic Trees. By Michael Field. \$1.50.

Christian Press Association, New York:
The Holy House of Loreto. A Critical Study of Documents and Traditions. By Rt. Rev. Alexander MacDonald, D.D. \$1.25.

Henry Holt & Co., New York:
Latin America. By William R. Shepherd. \$0.50.

German Publication:

Benziger Brothers, New York:
Prehigten zur Verehrung der Mutter Gottes von Dr. Augustin Egger. Herausgegeben von Dr. Udo Fah, Stiftsbibliothekar. \$1.40.

French Publication:

Oxford University Press, New York:
Feuilles De Route 1870. Par Paul Déroulède. Adapted and Edited by R. H. Pardoe, B.A. \$0.25.

Pamphlets:

Society of the Divine Word, Techny, Ill.:
Our Catholic Sisterhoods: Facts and Reasons. An Open Letter to Protestants; How Johnny was Baptized. A Narrative with a Lesson. All by Ambrose Reger, O.S.B. \$0.05 each.

Benziger Brothers, New York:
The Scapular Medal and the Five Scapulars. By the Rev. Peter Geiermann, C.S.S.R. \$0.05.

The Paulist Press, New York:
The Socialist State Doomed to Failure. By Rev. Joseph J. Mereto, S.J.

EDUCATION

Catholic Summer Schools

Strenuous efforts are being made this year to improve the organization of our Catholic school system in the one particular detail which for a long time has been a source of perplexity to those charged with the development of educational opportunity among us. To keep pace with the work done in non-Catholic and in State educational circles leaders in the Catholic body have recognized the imperative need of Summer Schools, in which the teaching force of Catholic schools might find special facilities for normal training equal to those afforded in non-Catholic institutions. In the new spirit growing up throughout the country, manifesting itself in a keener striving for higher standards in educational efficiency, it was agreed that Catholics should not be remiss in providing the means whereby those entrusted with the training of Catholic youth would be enabled to equip themselves for their sacred calling under strictly Catholic auspices. Eager to meet fully the standards set up by secular educators, our teaching Sisters and others devoted to Catholic school work had hitherto been obliged to seek this special normal preparation in State institutions, or in schools where the prevailing atmosphere was anything but Catholic.

This necessity marked a defect in the fine system, which the self-sacrificing zeal of Catholics has established in the land. The *Catholic Educational Review* for February instances one sad consequence of the defect: "Every Catholic throughout the country must have been genuinely shocked by the following statement of Oscar Morrell Heath, published widely through the press and printed on the cover of his prospectus and preface to 'Composts of Tradition,' one of the vilest books that has appeared in the English language. 'Twenty-four hundred teachers and nearly nine hundred Sisters from parochial schools have been satisfied with my work as a teacher. I rely upon them for the publicity which I hope to obtain for my forthcoming book.' This book advocates suicide, the extermination of slum babies, the pensioning of white slaves and of unmarried mothers, making a mutual agreement the strongest cause for divorce, rendering marriage difficult or impossible, and other anti-social doctrines." The *Review* adds this very just comment: "It is a shocking thing that such a man should be able to say that nearly nine hundred Sisters were among his pupils."

Of course when they registered for work in the Cultural Review School of Chicago, of which institution Mr. Heath was the Principal, these Sisters had no knowledge of the vicious principles the man was to blazon in his forthcoming book. They sought in good faith the special training they needed in their own school work, and it was their misfortune to have to seek it where they did. The lack of opportunity for such special training under proper Catholic influences, it is needless to say, was in no wise due to oversight or remissness on the part of Catholic authorities. As in many other cases the burden imposed upon these in meeting the first pressing need, the building and material equipment of our Catholic schools, made it impossible sooner to attend to the perfecting of the teaching staff. That for a time had to be relinquished to the zeal of individuals or to the self-sacrificing efforts of the Superiors of those religious congregations whose members were engaged in school work. No one will deny that much was accomplished in this way, and all will admit that Catholic teachers have met splendidly the exigencies of the work to which they had devoted themselves. What has been achieved, however, was the fruit of individual striving; that larger increase of success which follows harmonious development of a plan adapted to meet the universal need, and aiming to make uniform the scope of many teaching bodies, could scarcely be looked for from these sporadic efforts. There came the day when the immediately pressing call for material

development had been fairly answered, and at once the attention of our leaders was given to the question of providing opportunity for the training of the teachers themselves in congenial surroundings and in the enjoyment of facilities which would assure a strictly Catholic formation.

Three years ago a fine beginning was made. For the East, the Catholic University in Washington, and for the West, Marquette University in Milwaukee, threw open their halls to instructors willing to sacrifice the period of their summer rest in order the better to fit themselves for the work of teaching during the rest of the year. The attendance at both of these Catholic Summer Schools was gratifyingly large, and the results following the first tentative programs arranged for were so excellent that, last year, ampler facilities were offered in these two institutions. Creighton University, too, of Omaha, adopted the plan, and, entering the field for the convenience of the teachers of the far Western country, was rewarded with a splendid record of fruitfulness.

This year, preliminary announcements inform us, the plan has passed beyond the mere experimental stage, and Catholic teachers who are ambitious to attain the ampler culture and wider teaching efficiency, which extra work in high grade schools may win for them, will no longer be obliged to do that work in universities and special schools whose spirit is alien to Catholic faith and sentiment. To the already well-established Summer Schools of the Catholic University, of Marquette University in Milwaukee, and of Creighton University in Omaha, there will be added this year the Dubuque Extension of Sisters College, whose courses will be held, under the auspices of the Catholic University faculty, in St. Joseph's College in that middle Western city. In all of these schools, besides the special normal character of the facilities open to students, the courses offered are designed as well to be a practical help to the student taking them, either in the way of preparation for college entrance or as part credit to a college degree.

The announcement of Marquette University's summer classes is before the writer as he pens these lines. The Milwaukee school, the first, by the way, to send us a complete schedule of the courses offered for the coming session, will begin its summer work on June 29 and continue it for six weeks to August 7. Laboratory courses may be extended two weeks to August 22. Classes will be held daily except Saturday, and the prospectus makes it clear these will cover practically every subject that the ordinary student may desire to follow. In Philosophy courses are offered in Logic, Criteriology, Ontology, Cosmology, Psychology and Natural Theology; there will be an elementary and an advanced course in Latin, English, French, Spanish and German; one in Algebra, Plane Geometry, Trigonometry, Analytical Geometry and Calculus; an elementary and an advanced course in Physics and Chemistry; special courses in Mechanical Drawing, Surveying, and Biology; and finally a thorough study of the Era of Economic Liberalism, covering the period running from the French Revolution to our own day, will hold the attention of students registering in the department of History.

To make the opportunity offered available to the widest degree there are no entrance requirements in any of these courses, except the ability to follow the lectures with profit, and in particular cases the preliminary preparation in which the course supposes. But credit toward a degree in the University will be given only on condition that the student qualifies as a regularly matriculated candidate by meeting the entrance requirements of the school whose degree is sought.

The professors conducting courses in the Summer School are either members of the Marquette University staff or of allied colleges and universities, men of experience and technical knowledge. The fact that they hold chairs in their respective branches is guarantee sufficient that they will give entire satisfaction in the summer work. In every case it will be the object of the pro-

fessors to give personal assistance and encouragement to the students following their courses.

Practically similar announcements will soon, we are told, be forthcoming to inform those interested, of the very exceptional advantages now ready for Catholics in the schools in Washington, Omaha, and Dubuque, and these announcements and all further information sought may be had by applying to the Deans of the Summer Schools in the institutions here referred to. It is a most commendable step forward in the cause of Catholic education and one may express the hope that those who have inaugurated it will win the fullest measure of success.

M. J. O'C.

ECONOMICS

Business

What is business? The answer is one of those things on which all should be of one mind, if our economical condition is to be sound, yet there are few things regarding which men differ so widely. Each looks at the matter from his own point of view. The manager of a theatre says that business is good if his house is well filled every night. The commercial traveller says business is looking up if he succeeds in making sales. The stock broker says business is improving when speculation increases, and so on. The sheriff might say that we are entering upon a period of prosperity, when, owing to the increase of stock dealing, and the success of the commercial traveller in selling extravagantly, and the excessive pursuit of pleasure, his deputies are working full time.

Hence, the common idea that good business consists in the multiplication of exchanges is hardly sufficient. Let us take the example of any new town in process of being boomed. Railways are building and consequently paying out large sums in wages. The town itself, confident of its future, borrows large sums which it spends on improvements. People are attracted to the coming metropolis as the boomers call the place, and all who come bring money with them. Money, therefore, is plentiful. Then comes real estate gambling. Lots are bought and sold and the world is told of their high values as a proof of the solidity of the town. Many begin to count themselves rich. Shops are opened and places of amusement. Capital is attracted for investment. Money is passing and repassing continually. Then the railway works are finished and instead of paying out money lavishly, the companies begin to try to get money in. The municipal loans have been spent and, instead of getting a share of them in wages, people have to provide for paying the interest. There is not the money in circulation there was a year ago. Shops go into bankruptcy, mortgages are foreclosed, those who thought themselves rich find themselves poor, investments fail. In a word, business, which a year ago was good, has become poor. The fact is that there never has been any real business. That which seemed to be such was the feverish activity that used to be found in the old mining towns. As long as the diggings lasted the town was full of life; when they gave out, the town was extinguished. Indeed the mining town had this advantage, that its inhabitants were engaged in extracting gold which, added to the world's stock, would make possible trade on a larger scale than before. The boomed town has simply lived on borrowed money. If one would form a true estimate of its present value and future prospects he must study carefully its permanent resources. If these are good, it will recover. Its present depression is only the natural weakness that follows violent force. If they are insufficient, it is doomed to languish, or even to decay.

When the booming of new countries, new towns, new enterprises, is going on all over the world, the stock markets are very active, and the conditions of the boomed town are found on a much larger scale. Money is spent freely and everybody

says business is good. That cannot be good which cannot avoid the coming reaction, which is even its cause.

Business is, first, the production of useful commodities, the conveying of them to market and their exchange for other useful commodities. That, therefore, cannot be called business which draws people away from this to engage them in barren speculation. Neither is that to be called business which brings about the exchange of useful commodities for what is not useful. Secondly, business is the reasonable consumption of natural resources that cannot be reproduced, or that can be reproduced only partially and after a long time. Hence to get hold of oil fields and pump out the oil as quickly as possible; to increase the extraction and consumption of coal in an extravagant manner; to cut down forests to make paper for Sunday newspapers, is not business, but prodigality, leading to poverty. The spendthrift makes money fly, as long as he has it, and for the time being the circle in which he moves gets some benefit out of his extravagance. Yet no one will say that he contributes to sound business. In this there is not one law for the individual and another for the community. The spendthrift community prepares want for its members as certainly as the individual does for himself. The difference between the two is this only: the spendthrift sees that his past folly is the cause of his present misery, and everybody is ready to point it out to him; the community disclaims all responsibility, attributing bad times to some mysterious law of alternations over which it has no control.

In a word, then, real business is economical production, manufacture, distribution, the providing of the necessary means of distribution for the common good. It is a social function in which many take their part, each according to his own individual character and capabilities, physical and mental. It is an exaggeration to assume that it is the only material good, and a much greater exaggeration to assume that it is the chief social good. Nevertheless, it is a very important social function. We cannot expect to organize it perfectly, for nothing that depends on imperfect human beings can be perfect. But it would go on much better if those engaged in it recognized it to be primarily intended to conduce to the good of society, not to the amassing of wealth for individuals. The weakening of Christian ideas, the forgetfulness of the words of the Apostle: "They who make haste to become rich fall into a snare" have much to do with our present economic evils. There was business in more Christian times when merchants were merchant princes in every sense of the term, with all the public virtues of a true prince, a social leader, to whom his dependents are a God-given care. A study of such would help to the solution of many problems of to-day.

H. W.

NOTES AND COMMENTS

If reports be true New York city shelters 1,500 vagrants who boast a college education. A more discriminating choice of students on the part of the colleges, sterner discipline and a religious training will help to keep this number from rising higher.

Socialists and members of the I. W. W. engaged in a pitched battle in Cooper Union, on March 19. They were but putting into practice the doctrine of brotherhood which they preach in lofty fashion.

This week an apostle of "higher feminism" pleaded "for a high standard of baby culture." It seems that "the child of to-day needs more than one mother just as it needs more than one father." Babies are to be brought up collectively. "The home with its stairways and corners is built for adults, not for babies." There should be a "place for babies where mama can take them to-day while she goes away to attend to her business." Part of this is paganism crudely expressed. The rest is quite applicable to vegetables, not to human beings.

The Governor of South Carolina is a man of action. A few days since he threw off his coat in the State House and challenged a legislator to fisticuffs. No blows were exchanged. Something worse happened. Law and authority were brought into disrepute.

Freeville has been much in the public eye of late. Its founder and director was accused of immorality. One paper announced his acquittal. Shortly after, another paper announced his conviction on two counts. Now, the world is informed of an enthusiastic reception given to Mr. George on his return to Freeville after his acquittal. Thus is news written. Three judges stated that the above mentioned gentleman's conduct "in certain instances has been so singularly indiscreet that it cannot be too strongly condemned." Can such a man be a fit director of boys and girls?

In a recent address to the Trinity Church Men's Club, Hartford, a non-Catholic, Judge Waldo Marvin, said:

Right here it may not be improper for me to say that associated as I have been for many years with a political organization [the Democratic party] composed in large measure of Roman Catholics, I have yet to see the first indication of effort on the part of that Church to influence unduly elections in its behalf.

The judge should be circumspect. The *Menace* may ruin his career.

AMERICA's protest against Nathan is re-echoed by the following resolutions of the American Federation of Catholic Societies:

The Executive Board of the American Federation of Catholic Societies, in semi-annual meeting assembled in Chicago, protests against the coming to this country of Ernesto Nathan, ex-Mayor of Rome, as Italian Commissioner to the Panama Exposition to be held in San Francisco next year.

Ernesto Nathan, while Mayor of Rome, used several occasions to flagrantly insult the Holy Father and his Sacred Ministry, and by these insults he has outraged the feelings of the eighteen millions of Catholics of the United States and the three hundred million Catholics throughout the world.

We call upon all our national organizations, state and county Federations and affiliated societies and institutions to resent the coming of Nathan to the United States as the official representative of Italy at the Panama Fair and to register their protest with the President of the Panama Exposition.

A decision of far-reaching importance has just been given by Surrogate Noble of Queens County, Long Island. The Catholic parents of four Catholic children died. Three days after their mother's death, a Methodist minister re-baptized the children, who were immediately placed in a Protestant institution. The pastor of the children brought suit and won his case. The Surrogate appointed a new guardian of the children and ordered them removed to a Catholic home, where they belong by every right. The priest is to be congratulated on his zeal and courage. Others can learn from his example.

Recently there was a notice in a Jersey paper of two instances of "conscience money" received through the confessional. The recipients were profuse in their expression of gratitude. Maybe this little incident will give pause to those who attack confession. The oftener people go to confession the more honesty and morality will there be in the world. The more they go to church, the oftener will they reach the confessional. Thus will the need of restitution and reformation be prevented.

Not long ago the Montreal papers recorded the case of a Jewish lady who sued for insurance on her burned furniture. Things pointed to careful prearrangement, and the judge asked why she had taken out the policy only a week before the fire. "A spirit told me in a dream," she said, "there was danger of fire." "Put him on the stand," said the judge, but the spirit failed to materialize. A minister of Detroit, whose house took fire a few minutes after he had left to deliver an advertised anti-Catholic lecture in his church, supported his claim for heavy insurance by no spirit's warning, but presented the threatening letters of a "Catholic," which, it transpired, he had written to himself. His neat plan of hitting the Catholics and the insurance men at one blow miscarried. He is now in jail. When such folk present like or even flimsier evidence on certain other and graver matters, they are believed. In the pulpit the minister had but false and fraudulent documents and statements to offer against the Catholic Church, yet no one indicted him for this, and his audience doubtless gave him the verdict.

Attention is called by the *Kölnische Volkzeitung* to the recent death of a simple country priest who achieved high distinction in the scientific world as a specialist in conchology, Pastor Nägele. He was an adept likewise in botany, zoology and geology. His studies were all conducted in the interest of the foreign missions. The great variety of rare specimens of snails and shells sent him by the missionaries active in Persia, Asia Minor, Turkey, Greece and other countries were carefully studied and classified by him, and thus received a high commercial as well as scientific value. They were then sold to various educational institutions in Berlin, Frankfurt, Hamburg, London and America. The most generous prices, we are told, were offered him by the universities of London and Hamburg. Many thousands of marks were thus contributed to the support of foreign missionaries. Several rare specimens of shells bear Pastor Nägele's name. Because of his specialty he became known under the naive sobriquet, "the Snail-Pastor." A remarkable collection of stamps and coins which he had likewise gathered was bequeathed by him to the Church authorities of Freiburg. It was thus that all his studies and researches were directed to the propagation of the Faith.

Priests in Russian Poland find it hard to please the Government. We read that on November 28, last, one named Szadurski was sent to prison for six months. His crime was that he had dissuaded his flock from contracting marriage with members of the Russian-Greek Church. A week later the prison doors opened to receive another priest, Mackus. He got ten months and twenty days, and his crime was that he had celebrated the marriage of a Catholic to a Russian-Greek. It seems hard for the Polish priests to keep out of jail; but, according to the principle: Of two evils choose the less, they will do better apparently to oppose such marriages than to favor them.

The Rev. Maurice Dorney, a distinguished priest of the Chicago diocese, died in Mercy Hospital, Chicago, on March 15. Father Dorney was instrumental in bringing to light evidence which caused Pigott's accusations against Parnell to fall to pieces. He met the Irish leader in the House of Commons and delivered to him documents which exposed Pigott's forgery. The documents had been obtained from Alexander Sullivan, President of the Irish National League of America, and Patrick Egan, one time Treasurer of the League. Though this event made the priest a historic figure, yet his chief claim to recognition comes from his devotion to the poor and to the cause of temperance. He labored long and well for both. The poor have lost in him a sincere friend: the cause of temperance, an ardent and effective advocate who sacrificed much for its cause.

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CHRONICLE

Home News.—The railroads in evident alarm over business conditions have begun to retrench materially. The Pennsylvania road has discharged 38,000 men. Out of a total of 65,000 employed on the New York Central lines east of Buffalo, 25,000 have been discharged. Thus since December 63,000 men have been thrown out of employment. This by no means represents the total number of railroad employees who have lost their work. Officials of the roads insist that this discharge was necessary. The gross earnings of the Pennsylvania for February, 1914, were \$15,000,000 or \$2,000,000 less than the earnings for February, 1913. The net earnings for the same month in 1913 were \$3,000,000. This year they are less than half that amount. The New York Central has lost principally in freightage. This month it carried 20,000 less cars than in March, 1913. This is due to business depression in the regions through which the lines extend. There has also been a falling off of three per cent. in passenger traffic. Although the situation is serious, yet there is no danger of panic. Compared with 1910 and 1911 conditions are normal. The chief difficulty at present lies in the diminution of the natural rate of trade increase which has developed since 1910. Under fair conditions railroads develop their business by four or six per cent. a year. This natural growth which has been checked this year, augments the gross earnings of the New York Central to a maximum of \$8,000,000. Despite the protests of officials, the roads could afford to retain some of the men through a short period of depression.

Meantime New York City is making honest efforts to solve the problem of unemployment. The success of the

municipal labor office has been encouraging. It has found employment, temporary or permanent, for 3,973 men. Of these 126 secured permanent work on farms, 70 as laborers, 17 as drivers, ten as packers and porters and six as elevator men. Five free bureaus are now recommended, one for each borough. The principal office will be in Manhattan. This will keep in touch with all sources of information likely to aid in giving knowledge of opportunities for work. It is estimated that 1,500 applicants for employment will be received daily. An average of 600 men can be placed in positions every day. This plan has many advantages. Care, however, should be taken to prevent vagabonds from flocking to New York in the hope of continued help from the bureaus. The city should not be made a sort of clearing house for the shiftless and irresponsible.

This is an age of organization. Science has begun to make itself felt in spheres where chance once reigned supreme. This is especially true in regard to everything which pertains to the young. The latest development is the establishment of a vocational bureau at one of our universities. The bureau is to be in charge of a trained psychologist aided by as many assistants as may be necessary to conduct the intended work effectively.

The purpose of the bureau is to direct young men and women to suitable vocations. It will gather statistics relating to conditions which tell for success or failure in various professions. An individual applying for directions will be examined carefully to ascertain his mental and moral qualifications. These discovered, he will be advised in accordance with the findings. In this way it is hoped to prevent the many failures in life, due to an unfortunate choice of vocation.

In 1912 there were 350,000 students in our colleges and

professional schools. A conservative estimate placed the number of unfit amongst this throng at ten per cent. of the whole. Apart from other considerations, this involved a monetary loss of many millions of dollars.

The bureau may accomplish some good, but like many other institutions it is a surface remedy. The real remedy for failure lies in a complete reorganization of the courses in moral and mental philosophy. The first need is to give the students correct ideas about the end of life. The second need is a right concept of the nature of the soul. Pragmatic psychology should be abolished completely. If a youth is persuaded that the soul is a bundle of experiences, which improves by trial, he will not give much thought to his aptitude for any fixed profession. He will choose without sufficient reflection, convinced that experience will bring success and happiness. If the bureau is to be maintained it should be given a solid basis on true philosophy.

The carefully prepared drama performed by the I. W. W. with the aid of sentimental women and some few ministers who forgot the duty which they owe to their church

*The Origin of
Discontent*

and the State, has begun to pall on the public. The leaders of revolt realize this and are evidently determined to revive interest in their lawless actions. Their tongues are unleashed and interesting revelations have been made. The whole wretched exhibition was carefully prepared. The discontent was dramatized in the Ferrer school and publicly enacted in rags and tatters to stir the sympathy of citizens. The leaders of anarchy knew just what was to take place. They watched the movement until "the psychological moment" arrived and then strutted defiantly on to the stage.

The president of the school affirms that the invasion of churches was by way of advertisement. This ill consorts with the sworn testimony of his pupils to the effect that hunger and cold and sorrow drove them to seek aid and shelter in the sacred buildings. The motive of the wretched blasphemies probably lies too deep for the president's vision. Another leader of this host attests that freethinkers, not at all in want, were plentiful in the invading mob. She consoles the lovers of law and order by saying that as long as the police do not interfere with "her boys," there will be no bloodshed; but as soon as they do interfere, there will be bloodshed.

Meantime the Ferrer school continues to spread revolutionary doctrines. There are classes by day and night. Forty children attend the day classes. The number in attendance at night is not given. It is clear that anarchy is spreading. There are in this country some forty or fifty printing establishments almost exclusively devoted to the publication of anarchistic literature. Ten years ago *Mother Earth*, the most radical of all the magazines, was issued from a squalid room. Now it owns a building and is manned by a large corps.

It is to be hoped that those in positions of dignity or authority, who abetted the rioters by word or deed, may

yet see the wickedness of their action. It may be too much to expect repentance from the class of people who fêted the leaders of the mob, but surely it is not too much to expect that ministers of the gospel who lent themselves to the movement will repent of furthering riot against God and the State.

Austria.—On March 23 Emperor Wilhelm II of Germany paid a visit of friendship to Emperor Franz Josef. As the aged monarch drove to the station to receive his

*Emperor
Meets Emperor*

imperial guest he was greeted by the people with the most enthusiastic applause. Seldom has a ruler enjoyed such intense popularity, which is all the more remarkable because of the constant bickerings and open outbursts of hostility among the various national elements of the double monarchy. He was dressed for the occasion in the uniform of a Prussian officer. Hearty greetings were exchanged by the two Emperors at their impressive meeting. Their drive from the station to castle Schönbrunn was a constant succession of ovations. The German Emperor, moreover, pledged himself on this occasion to participate in the great Hungarian maneuvers which are to take place in the autumn. He received the Presidents of the Austrian and Hungarian Ministries and on the following afternoon left for Venice where he was met by the King of Italy and his Minister of Foreign Affairs. The object of the visits evidently was to strengthen the bond of the Triple Alliance.

France.—The assassination of M. Calmette seems to have produced little effect on the public mind. His assassin is treated with special distinction in prison,

*The Calmette
Affair*

much to the chagrin of the other prisoners; and all the supporters of the ministry rush to leave their cards, send flowers and give other such signs of good will. The investigation of the Rochette affair may have more serious results, as other ministers, notably Viviani, the extinguisher of God, are being connected with it. Although M. Calmette lived long enough to receive the last sacraments, we cannot find any statement that he did so. Still, he had a religious funeral; so we may hope at least that he reconciled himself with God. This seems to be the essentially weak point of French politics. Though effective opposition to the irreligious parties can only be established in the Catholic faith, so few of their opponents are practical Catholics.

Some so-called manifestations, apparitions and such like, have been occurring at Alzonne in the diocese of Carcassonne, and are attracting no little attention. The

*Apparitions
at Alzonne*

Bishop appointed a commission to examine them, which reports that in the so-called visions, apparitions, revelations, etc., it recognizes no sign whatever of divine intervention, but indications pointing the other way; that these manifestations have been communicated to newspapers

and reviews, which have commented on them, contrary to the law of the Church; that they have been made the occasion of spiritualistic séances. Hence the Bishop decrees that the faithful shall not attribute to them any divine character; forbids all unauthorized persons to meddle with them, to publish them, to make them a means of profit, under penalty of exclusion from the sacraments; and reminds all of the prohibition of spiritualistic experiments, even of mere presence at them. Finally he decrees that should any scientific persons think of investigating the phenomena scientifically, they must first obtain his special permission.

Germany.—The various parties of the German Reichstag have for the first time presented a closed front against the abuse of duelling in the army. The law which is to change the penalty for duelling from confinement in a fortress to incarceration and eventual deprivation of civic rights, in certain cases, was universally accepted. The Centre, together with Socialists and Progressives, does not intend to rest the case here, but will insist upon further concessions. The attitude of the Government has not yet been declared; but it is steadily being forced to accede more fully to the rightful demands of the parties determined to efface this blot on the nation's escutcheon.

*Legislation
Against Duelling*

The United States has officially expressed to the German Government the hope that in establishing an oil monopoly the injustice which at present would be done to the Standard Oil Company, will be avoided. German papers express their astonishment at the insinuations so plainly conveyed. They deny that there is any question of doing an injustice to the Standard Oil Company, and describe the action of the United States authorities as equivalent to breaking into a house when all the doors are standing open. There is, moreover, hardly any possibility of the passage of the oil monopoly bill at present.

*Standard Oil
Interests*

Great Britain.—The extraordinary doings of the military in Ireland brought about a grave disturbance in Parliament. The persuasion was widespread that the King was behind the promise made to the officers that they should not be required to wage war in Ulster; and a labor member attacked him in a speech which claimed for the House of Commons the sole right to make laws and to provide for their execution. This brought about a demonstration, a number of members rising to their feet and cheering. Another idea held by many was that the deadlock with the army was the result of aristocratic intrigues which had in view the treading under foot of the democracy. Others again, with more reason probably, laid the blame on Lord Roberts, whose utterances have been quite sufficient to destroy discipline. The real solution of the problem is to be found, we think, in the

Protestantism that underlies British society, as blindly hostile to Catholics as ever. Colonel Seely, Minister of War, took upon himself the whole responsibility for the letter of the Army Council to the officers in Ireland, saying that neither his colleagues nor the King had anything to do with it, and offered his resignation. This the Prime Minister refused to accept, whereupon Field Marshal Sir John French and General Ewart, military heads of the Army Council, resigned. An order has been issued requiring all officers to obey without question, and condemning the method followed in this matter of asking them beforehand whether in certain contingencies they would obey. Some affect to consider the matter settled; but it is clear that it has merely been thrown back to where it was before. The officers say that they will resign if ordered to Ulster: the Government says it will do what it sees fit and punish all disobedience. The fact is that things have reached the *impasse* to which they have been hastening for years. Notwithstanding its theoretical rights, the Crown cannot revive the exercise of rights it has allowed to slip away during a hundred years. The Peers have followed the Unionists in recognizing again and again that England is a democracy, and they cannot go back to claim what was theirs under previous conditions. The House of Commons is supreme, and this must be recognized or else revolution is imminent. Whether it can be staved off is another question.

General Election

That there will be a general election this year seems certain. It is said that the Government will grant it in May if the Unionists will allow their legislation to go on the statute book, especially the Bill against plural voting. This the Unionists will hardly grant, as they have risked everything on the result of the election. Probably they hope to win by rousing the latent Protestantism. Their chances, however, are by no means good. As we have said, it is most probable that the Labor Party will hold the balance of power in the next Parliament. Lloyd George seems to be of this opinion. Many believe, with some reason, that he will ally himself with that party. The results of the elections to Provincial Councils in South Africa, which we mentioned last week, and the monster receptions given to the deported Syndicalists in England, indicate how the workingmen, and others too, will vote in a clash with the aristocracy.

Ireland.—Several county councils, provincial journals and public bodies of all kinds have declared the Asquith proposals unacceptable whether they be regarded as a temporary expedient or as opening the way to perpetual dismemberment. Others to whom the exclusion of any part of the nation is equally distasteful, and especially the part associated with its most sacred traditions, have voted confidence in the Irish Party as the best judges of the necessities of the situation. The Party does not like it any better. Mr. Dillon called it "a bitter draught to

*Disapproval of
Dismemberment*

take," especially as "in the not unlikely contingency of the Tories returning to power in the next six years, it would be possible for them by a one-clause Bill to make the exclusion perpetual." Neither he nor Mr. Devlin, who both deemed the Orange war threats a patent fraud, approved of the Government's offer, but they were reconciled by the belief that no Irish county would vote for exclusion. Bishop Foley, of Kildare and Leighlin, said it was like having a leg amputated to save one's life. Had the Government shown some backbone in suppressing preparations for avowed rebellion it would not now feel constrained to offer the Irish Party this cruel alternative. However, if the financial provisions were made sound, "we might hobble along tolerably until by some system of federation the lost leg would be restored."

The admirable dignity and self-restraint of the Irish people in the present crisis, which Cardinal O'Connell recently commented on, was strikingly manifested during the celebrations of the national festival. The Judges of Assize, who had just finished their circuit, had had no serious cases in any county or borough and found the country in absolute peace. Peace was nowhere disturbed by the great processions and mass meetings held on March 17 throughout the provinces. Nationality of language, government and ideas in an undivided Ireland was everywhere advocated, and the panegyrics in church and on platform were delivered in Gaelic more numerous than hitherto. The religious celebration was especially fervent owing to the preparatory novenas that had been made in all dioceses for the national well-being. At a representative meeting in the Dublin Mansion House, Dr. Douglas Hyde said one of the first blessings of Home Rule, and a proof of its reality, would be the restoration of the language of St. Patrick to the schools of Ireland. At Limerick a strong division of the Irish Volunteers was reviewed by Sir Roger Casement, who reported that there are now 200,000 ready for emergencies. His advice to be ready to meet force by force has borne fruit in the Cunard question. On March 18 Mr. Asquith promised an All-Ireland deputation he would appoint a competent committee to reopen the matter and decide the Queens-town contention on its merits.

Japan.—Count Yamamoto's Cabinet which has been in office some thirteen months resigned on March 24. Though it is widely believed that the downfall of the Ministry is due to the late exposure of a "graft" scandal in the navy, the Government protests that the collapse of the Cabinet is merely owing to the failure of Parliament to agree on the budget. Viscount Sakenori Sago declared in the House of Peers that discipline was so bad in the navy that the sailors despised their officers. The Radicals regard Count Yamamoto's downfall as a serious blow to clan government. In Washington the Japanese Cabinet's resignation has caused some uneasi-

ness. It is predicted that the power of the aristocracy over the army and navy will now be reduced and that the new Government, when it takes office, will represent those Japanese that are most violently opposed to the United States' attitude on the California alien land law.

Philippines.—Quite recently an incident took place in Vigan which Protestant ministers insist will "plunge three world powers into a serious church controversy."

"An International Incident" A motion picture exhibition was given by the American Bible Association in the "Christian Mission Chapel." The grown people who attended were presented with the Protestant version of two gospels, while the children received a copy of one gospel. A Catholic layman, unauthorized in any way, gave an exhibition the following evening, asking the gifts of the previous night as an admission fee. He got 500 copies of the gospels. These were burned in an enclosed garden, in the presence of some Sunday-school children.

This incident has set the passions and the imaginations of the missionaries aflame. They have given to the world an account which states that Vigan friars burned 2,500 copies of the Holy Scripture on the plaza, in the presence of thousands of awe-stricken spectators. A correspondent, who has resided in Vigan many years, points out twenty-seven untruths in the article mentioned. There are no friars in Vigan. Five hundred Bibles were burned. They were burned in an enclosed garden. There were no awe-stricken spectators. There were some laughing children present. So he runs on through a long list of misstatements. At the end he asks, "How can men who claim to be ministers of God, spreading the Word of God, give currency to such a tissue of lies?" We are not in a position to answer. AMERICA's readers would do well to keep this item in mind and compare it with the reports of the incidents which will probably begin to reach this country soon.

Russia.—V. N. Kokovtsov, the Czar's Premier and Minister of Finance, has been forced by his political opponents to resign both offices. Kokovtsov had been a zealous promoter of the Government's monopoly of vodka, a kind of whiskey made from rye, barley or potatoes. During the year 1913 a billion rubles worth of the liquor, or some 289,000,000 gallons, was sold. A financial deficit was thus avoided but the people were demoralized. It then occurred to his Imperial Majesty that possibly this was false economy. So when removing Kokovtsov from office and appointing P. L. Bark Minister of Finance, the Czar directed that a system of taxation be devised that would not be based so largely on the "weakness, poverty, and economic distress" of his people. The new Prime Minister is I. L. Goremykin, a man thought to be well acquainted with the needs of the Russian peasant.

TOPICS OF INTEREST

Public Authority

Should I ask a publicist his idea of public authority, he would answer, probably, that it is the power of suppressing social disorder, of deciding between conflicting rights, of administering public property, of promoting the general welfare, etc. Such an enumeration of functions is not the best kind of definition. It may easily be incomplete. It may introduce functions without warrant; and then the definition is, as a rule, false. It may introduce some that are disputed, and so be but a partisan definition. In no case does it determine directly the nature of the thing defined.

To understand the nature of public authority one must know its source. Ask the publicist what this is, and he will say: "the people." Ninety-nine out of a hundred will tell us that it resides actually in the people; but, as these cannot exercise it, they delegate it to their representatives. But how can public authority reside actually in the people? Is it because each has authority over himself, and therefore the whole multitude has authority over itself? But one cannot be subject to himself, nor can the multitude be subject to itself. Does each individual, because he is an element of the aggregate multitude, acquire an infinitesimal authority over the other elements, so that the sum of their infinitesimals makes up the public authority actually existing in the people? Such a summing up should be made algebraically. If A's infinitesimal authority over B be given the $+$ sign, B's over A must have the $-$ sign; and so the total sum, instead of being a definite authority, would be 0. Secondly, the depositary of public authority does not seem to be a delegate of the whole people, nor necessarily a delegate of the greater part of them. Thirdly, and this is most important, why is it that the people at large cannot exercise public authority and, therefore, have to delegate it? Is the impediment extrinsic, temporary, accidental; or is it intrinsic, permanent, essential, coming out of the very nature of things? If it be the latter, as it surely is, to say that public authority resides actually in those who are essentially incapable of exercising it, is a contradiction in terms.

Nevertheless, the saying, "authority comes from the people," is by no means false altogether. On the contrary, rightly understood it is perfectly true, at least in such a country as ours. Let us illustrate this true meaning by an example. Let us suppose that two men find themselves alone upon an island. By mutual agreement, assistance and forbearance they get along peaceably. Others join them; but as long as the number is relatively small they all get along in the same way. But, as their number grows, they feel more and more that this individualistic life is becoming increasingly difficult. They are only a number of individuals. Putting aside

exceptional cases, each retains his individual rights. If he yields anything on occasion, he does so voluntarily. Yet their relations are becoming daily more complex, collisions of rights more frequent, the dependence of each on others grows continually. At last the moment comes when the life they have been leading is impossible. They are compelled by their own nature and by the nature of their surroundings to organize a society. Here we differ from Rousseau's theory of the social contract. They form a society, not by a purely voluntary act, in which one gives up some rights to secure protection for the others, but through moral, even physical necessity. They do so because man is social by nature, and cannot live with a considerable number of his fellows except in society. Hence society has its origin in God who created man social.

The precise difference between the multitude before social organization and after it, is the introduction of authority which binds the wills of all to procure the common good and direct their actions to the same end. By this authority society exists. It is what we call the formal cause of society. The obligation to obey it rests on no explicit or implicit agreement. It cannot arise by means of any delegation of an authority preexisting in the multitude; for, as we have seen, the multitude as such, a mere collection of individuals, excluded the notion of authority. It is, therefore, a necessary consequence of human nature, the obligation to submit to it is a natural, not an assumed obligation, and in the last analysis finds its origin in the Creator of human nature.

But authority must be concrete. An authority up in the air could have no binding power over the will of the individual. It is made concrete by some evident antecedent fact, which determines the person who shall bear it and the way in which it shall be borne. This fact, in the case we have assumed, must be, practically, popular constitution and election. Hence the multitude must determine whether all authority, executive, legislative and judicial, shall be vested in one individual, physical or moral, or whether it shall be divided amongst more than one. It must determine whether authority is to be held for life, or for fixed time, how its just administration and a legitimate succession of its administrators are to be secured. It must finally choose those who are to be the depositaries of authority. All this again comes from the nature of things, not from mere convention; and as these things can be determined only by the voice of the majority, we see how in these and similar circumstances, that voice must be held to express the social will, again not by a convention or legal fiction, but by the very nature of things.

Our example was brought only to clear up principles. We suppose that no human society was ever really founded in that way; and here, again, we differ from Rousseau's theory of the social contract which supposes a time when men lived purely individualistic lives until they discovered the advantages of social organization.

As man is by nature social, he has lived in society from the beginning in the family, in the tribe, in the community, and so on, according to his social development. The facts, therefore, that determined the possessor of authority differed widely; and so arose the different forms of social organization; but the essential nature of authority, and the essential obligation in members of society to submit to authority, remain always the same. The organization of the American Republic approached as nearly, perhaps, as possible to our example. We are proud of its Constitution, and justly so. But to imagine that, because the power of designating the holders of authority, of calling them to account in the ways provided by the Constitution, of guarding against tyranny, is in the people's hands, our obligations of reverence, submission and obedience with regard to lawful authority and its possessors are different, and even less than those of the subjects of a monarchy, would be the greatest injury we could inflict on it. Fortunately, our errors in this matter are in speech rather than in practice. We may have somewhat cloudy notions with regard to social theories, and our speech may be inexact; but when it comes to practice, it is a great guarantee of the stability of our Republic that nowhere in the world is public authority better respected and obeyed; and there are many countries that might learn wholesome lessons from the American people. This being the case, our rulers may well take courage to enforce order, to suppress lawlessness and sedition, for the whole nation is ready to support them in their duty. HENRY WOODS, S.J.

The Commissariat of the Holy Land

Palestine is, without a doubt, the most sacred and venerable of all lands. Justly so, too, because there were fulfilled the great mysteries of our Redemption; there dwelt the Son of God, made Man; there He suffered and died for the sins of man; there lived His most holy Mother. From those shores came the light of salvation for all the world. Not without reason, therefore, is that Land called "Holy"; and it is not an empty purpose that spurs on the faithful to venerate and keep those Sacred Places from falling into desolation and oblivion.

With a watchful care, deserving of so loving a Guardian, the Church has ever kept in view the needs of the Holy Land. Its care and support have been recommended and urged by forty Popes in more than sixty Pontifical Bulls and Briefs, and by frequent appeals to the charity of the faithful. Latterly, in order again to stimulate the zeal of the faithful towards the sacred places of Palestine and to relieve the urgent and immediate wants of the Holy Land, the Supreme Pontiff, Pope Pius X, has by a solemn decree confirmed and caused to be republished the Apostolic Letters of Leo XIII, *Salvatoris ac Domini Nostri*, by which:

The Patriarchs, Archbishops, Bishops and other Ordinaries of every place in the world are bound, in virtue of holy obedience,

to see to it that in every parish church of their respective dioceses the needs of the Holy Places be recommended to the charity of the faithful at least once a year, namely on Good Friday, or some other day to be set apart likewise once a year. To this he adds: We expressly interdict and forbid that any one dare or presume to convert or change to any other use the alms in whatsoever manner collected for the Holy Land. Therefore, We ordain that the alms thus collected be turned over by the Pastor to the Bishop, by the Bishop to the nearest Franciscan Commissary of the Holy Land; and it is Our will that he send them without delay to the Custos of the Holy Places at Jerusalem.

The Decree of Pope Pius X has served to call attention to the work of the Commissariat of the Holy Land, which is thus charged in a special manner with the collection of alms for the rescue and preservation of the Holy Places of Palestine. The Holy See considers this noble work of such importance that it has instituted in different countries Commissaries of the Holy Land, whose duty it is to collect alms, stimulate interest in the Holy Places, and furnish letters of introduction to pilgrims journeying to the Holy Land.

These Commissaries, appointed for six years by letters patent from the Minister-General of the Friars Minor, are always members of the Franciscan Order, to which, as is well known, the care of the Holy Places in Palestine has been committed by the Church since the time of the Crusades. By a Commissariat of the Holy Land, therefore, is meant and understood the territory or district assigned to a Commissary, but in a more restricted sense the term is used to designate the place where such a Commissary resides.

At present there are forty-three Commissariats in the Christian world. Of these the oldest is that of Naples, founded in 1333, when Robert of Anjou redeemed the Holy Places of Palestine from the Sultan of Egypt. There are now seven Commissariats of the Holy Land in English-speaking countries. Three of these are in the United States: Washington, for the Eastern States; St. Louis, for the Central States, and Santa Barbara, for the Pacific Coast; one in Canada, one in England, one in Ireland, and one in Australia.

The alms for the Holy Land taken up throughout the world at the annual Good Friday collections are turned over by the pastor to the bishop, and by the bishop to the Commissary of the Holy Land in whose district the diocese is situated. By special arrangement the pastors of the Archdiocese of New York make their remittance direct to the Commissariat of the Holy Land in Washington. The Commissary is, in turn, bound to forward such alms without delay to the Custos of the Holy Land at Jerusalem. He is also obliged to transmit every year to Rome a detailed statement of all alms received for the Holy Land, whether through the Good Friday collection or through the offerings made by the faithful at other times. But as these annual offerings are insufficient for the many needs of the Holy Places, there has been instituted a devotion known as the "Crusade," which

has been approved and strongly recommended by the Holy See. The idea of the Crusade is derived from the example left us by the Apostles and the primitive Christians. St. Paul and his disciples, seeing the needs of the Holy Places and the poverty of the Christians dwelling there, and noting that living in the midst of persecuting Jews, they were running the risk of losing their faith and returning to Judaism, conceived the plan of collecting alms for their relief. This same idea prevails even to this day in the collection of alms for the maintenance of the Christians at the Holy Places. This is done by the Association of the Crusade, the members of which contribute an annual offering towards this good purpose. The members have a share in about 25,000 Holy Masses offered annually at the Holy Shrines in Palestine by the Franciscan Fathers. According to the Bull of Pope Pius VI, *Inter Caetera*, they partake of all the good works, prayers, penances and pilgrimages performed in the Holy Land, and they also share in the innumerable indulgences attached to the Holy Shrines, all of which are applicable to the souls of the faithful departed.

Therefore, simply by joining the Association of the Crusade modern Catholics can enjoy all the spiritual advantages that a medieval palmer gained only at the cost of many hardships, and can imitate in a modest way the love St. Louis showed for the fields hallowed by the feet of the World's Ransom, Blessed Mary's Son.

GODFREY SCHILLING, O.F.M.,

Commissary of the Holy Land.

The Missing Link, Religion and Morality

Time was when simple folk paid little heed to the problems of science. That time has passed. The newspapers and cheap novels have thrust these problems upon the notice of all. They occupy the thoughts of professors and mechanics alike. They form topics of conversation for working girls and idle ladies. To-day scarcely anyone is ignorant of the fact that problems cluster round the missing link. Timid souls are frightened by them. They fear that if a link is found religion and morality will be doomed to extinction. That religion and morality will suffer detriment no one doubts. Wicked men grasp at any reason, however absurd, for further wickedness. That they should suffer detriment is an all but patent absurdity. The missing link, what will it be? It will be a skeleton of a creature intermediate between ape and man. What follows from this? Not one jot or tittle against religion and morals. They will remain as they are now, unscathed, untouched. Even a cursory examination of facts will convince reasonable men of this. Given a missing link, scientists will conclude that man's body has been evolved from a lower form. Be it so. God will neither be annihilated nor minimized thereby. He will still remain God, Lord, Creator. Man will still be a mere creature, subject to the Creator. The afore-said evolution would rather heighten than diminish the

dignity of God, if that were at all possible. It presupposes a long progression from lower forms to a higher form, in accordance with set laws which must work through ages with the utmost precision in order that a predetermined end may be achieved. Such a process postulates a supremely intelligent Founder of law, Promulgator of law, Guardian of law, God, infinite in undiminished power, unblemished in sanctity. Thus the ultimate source of religion and morals remains. Religion and morals themselves remain, must remain. Moreover, man's body is not man. He has an immortal soul, a simple, spiritual substance which informs the body and makes it what it is, the body of a rational creature. This soul or spirit is not the outcome of an evolutionary process. It was created directly, immediately by God. Between it and the soul of the brute there is an unbridged, impassable gulf. No process of evolution can fill the chasm. All the powers of nature stand helpless on its brink. The human soul is but a little lower than the angels. The most perfect brute-soul is little higher than the animating principle of the glow-worm. The former is simple; spiritual, capable of an existence independent of matter. The latter is extended, material, dependent upon matter for its continuance in existence. Under such circumstances it is clear that the former cannot be produced by an upgrowth of the latter. Essential differences cannot be smoothed away by a series of accidental modifications. Neither can the brute leap into the estate of man by a sudden essential change. The dog cannot fall asleep a dog and awake a man. By no conceivable process can such an occurrence take place. This is not a conclusion of reason alone. Strange to say, it was supported by no less an authority than Virchow, who was neither ignorant of science nor biased in favor of theology. The soul, therefore, is directly and immediately due to a creative act. God is surely master here. Man is just as surely a creature. Now religion and morals are primarily a matter of the soul. With one slight reservation which does not pertain to our thesis, they concern the body through the soul and by reason of the soul. The conclusion is obvious. It calls for no labor but only for this statement, that the direct and immediate creation of the soul is the second reason why religion and morals would remain undisturbed in the face of one or 1,000 missing links. At this juncture a piping voice cries, "Fraud!" The materialist is alert to accuse us of deception. Here is his difficulty. The Bible is the source of faith. The Bible teaches that man's body was directly and immediately produced by God from the slime of the earth. The discovery of the missing link would falsify this. Thus the source of faith would not only be discredited but ruined. Religion should and would disappear. This reasoning is much too swift to be accurate. In the first place the Bible as interpreted by the properly constituted authority, the Catholic Church, is one but not the only source of faith. This problem does not, however, fall within our present scope. We pass it over for the

second and more pertinent difficulty. Does the Bible teach the direct and immediate production of man's body from the slime of the earth? Has the Catholic Church ever made such a doctrine an article of faith? A direct, frank answer is in order. Here it is:

The doctrine of the direct and immediate production of Adam's body by God is of common, universal acceptance in the Church. Catholic theologians unanimously teach it, but, with few exceptions, they do not pronounce it part of the deposit of faith. No Pope, no Council has ever defined it. The words of Genesis, "and the Lord God formed man of the slime of the earth," imply, so it would seem, direct and immediate production; but of themselves they are neither so precise nor so definite as to exclude another interpretation. However, the Biblical Commission in a decree dated June 30, 1909, has declared that the literal, historical sense of the words which relate to the *special creation* of man cannot be called in question. Though this decision does not demand the absolute, irremediable assent due to an infallible pronouncement, yet its authority is such that without a great change in the evidence which led to it, the decision cannot be contravened lawfully by Catholics.

From all this it follows that should one believe in the production of the human body from lower forms by either a gradually progressive or saltatory process of evolution he would not cut himself off from the Church by *unfaith*. Nevertheless, in view of the attitude of the theologians towards the problem, the decision of the Biblical Commission and the *entirely unsatisfactory nature of the evidence for such an evolution*, the Catholic who should believe in it would be temerarious indeed, and would place himself in a position entirely dangerous to his faith. For the rest, in due time the Church will do justice to this problem in her usual calm, critical manner. She is the divine custodian of God's truth. The gates of hell shall not prevail against her. Satan shall not sift her leader who through the mercy and wisdom of God is infallible as the official teacher of faith and morals. If, as time goes on, that leader passes an official judgment on the Scriptural question in dispute, Catholics can be sure of two things. Firstly, that consideration was given to all the evidence; secondly, that the Holy Ghost, the Spirit of Light and Truth, guarded their teacher from error. Timid souls, hush your complaints, cease your anxieties. Were missing links piled as high as Etna on every plain, religion and morality would be as they are now, a consolation to the godly, a "thwart and disnatured torment" to the ungodly.

R. H. TIERNEY, S.J.

The Recent General Elections in Spain

With deep gratitude may it be said that the close of the elections for our new Parliament, recently fought out, takes from us Spaniards an occasion of serious forebodings. Not for many years has an electoral contest in Spain aroused such interest, caused such anxiety or

awakened such passions as that of the other day. Never has the nation known such complexities in party strife. Divisions and factions tore assunder the two great constitutional parties; on one side Conservatives fought Conservatives and Liberals were arrayed against Liberals; on the other one saw a death grapple between Moderate Republicans and Radicals. There were Catholics aligned under every factional banner, there were "Reformers" of many varying shades of opinion, and in the resulting confusion it was impossible fairly to conjecture where victory was to be won and how it was to be achieved.

Yet, strange to say, the violence and brutality of former contests did not characterize this last struggle; everywhere quiet prevailed and there was a remarkable lack of the riot and disturbance which men had feared. The activity of Señor Dato's partisans, eager to retain their power, had stopped at nothing to inflame evil passion and to encourage the worst impulses among his followers. To rule or ruin seems to have been their policy, and the campaigning methods made use of by the Government faction mark a sad reversal of form in the political life of Spain. Purity of the ballot and respect for the civic conscience of the individual have grievously suffered from the tactics introduced by the "new" Conservatives, who were willing to play to a finish the game of disreputable politics to secure to themselves a fictitious majority and a return to power. No one has been over much surprised at all this. From the date of his elevation to power in October, 1913, Señor Dato has shown himself unscrupulous in the use of methods that might aid in his purpose to ruin the political fortunes of his old chief, Maura.

Fortunately for Spain the results of the elections failed to measure up to the hopes of the Government. In Madrid, owing to division in the camp of the Monarchists, the Republicans elected five of the eight deputies the Capital City is entitled to; in Barcelona, Lerroux, the Radical leader, was routed foot and horse; in Saragossa, once a very citadel of Republicanism, Lerroux's candidate was defeated; Valencia, for years the centre from which radiated every revolutionary movement that disturbed the peace of the country, saw with unspeakable joy the triumph of its Catholic candidate, Don Manuel Simó. And so the story runs in practically every important district of the country.

Evidently the Republican party is losing rather than gaining strength in Spain. Nor do the results in Madrid make it needful to qualify this statement. The triumph of that party in the Capital City was due more to the unfortunate division existing in the opposition, than to its own inherent strength. If the 11,000 votes cast for the candidates put forward by Maura's following be added to the 22,000 received by the Government's candidates, the total shows 33,000 ballots deposited by the Conservatives as against the maximum of 24,000 or 25,000 which the Republicans lay claim to. The responsibility for the

apparent defeat rests solely with the Government. Had Señor Dato's following not proclaimed war to the death against his former chief, had not Maura's friends been excluded with systematic injustice from places on the ticket put forward by the Ministerialists, Madrid to-day would certainly see itself represented by six Monarchists among the eight deputies allowed to that city in the national Cortes.

Analyzing the Catholic representation in the new Congress, we observe that the Jaimists, the old Carlist section, has suffered a loss of four in comparison with its strength in the last assembly. The loss, unhappily, is easily explained. As I indicated in former articles, the Jaimist party lacks strong leadership, and it is torn with rivalries and petty personal dissensions. The Integrists neither gain nor lose. In the last Parliament that party was represented by two deputies, and the same number indicates its influence in the newly-elected body. It is not possible just yet to determine how many Catholics of no fixed party relations will hold seats in the popular chamber of the next Cortes—probably there will be seven or eight. Adding to these the deputies of the Maura following, to whom, especially after the ringing appeal sent out from Maura's headquarters on the eve of the elections, it were an injustice to deny the proud title of Catholic, we have a Catholic minority—the party of the Right—that certainly numbers forty, and it may reach fifty.

This is a relatively small representation of Catholics in a Catholic land. Nevertheless, one need not be discouraged. The elections just closed, in many aspects, show gratifying evidence of a decided trend among Spanish voters to the party of the Right. The number of Catholic candidates presenting themselves to the electors was never before so large, and although all did not win the seats they fought for, no one of them failed to receive substantial recognition in the voting lists, even in districts formerly considered overwhelmingly dominated by liberalism and republicanism. Proof enough, is it not, that future united action and harmony will easily win for the Catholic cause a parliamentary representation sufficiently strong to present a mighty bulwark of offence against the machinations of the sectaries and the schemes and plottings of the anti-monarchistic Republicans. The showing we have made in Madrid, Valencia, Saragossa, and other large cities and towns, easily lends itself to this conclusion. Organization is needed to achieve this; and a readiness on the part of Catholics to consecrate to this purpose much of the time, attention and, too, of the financial aid they have been devoting to other aims not at all as urgently needed in the life of the nation. Meanwhile, the attention of the Spanish people is now fixed upon the new Congress. When will it convene? What will Maura say, and what stand will he take in reentering the political life from which, men last year said, he had been cast forth forever? And what will the Government do to save itself on the day when Maura shall rise in his

place in Parliament to say his say, calling everything by its true and proper name? NORBERTO TORCAL.

The Problem of the Hour

Two questions are at present widely discussed by social experts. They concern the establishment of a national system of public labor exchanges and the introduction of an unemployment insurance. The former issue was strongly urged by the first American unemployment conference, while the latter has already been made the subject of legislative experiment in various European States.

Labor bureaus were conducted successfully in the Middle Ages. In the fifteenth century they received a scientific development when the modern labor question first arose in a serious way, although under conditions very different from the present. With the passing away of the guilds and the progress of the Reformation the public conscience became heedless of the interests of the constantly increasing population of wage-earners. During recent years the system of labor exchanges has been revived in various ways.

The danger of irresponsible agencies, without any supervision, conducted for purely commercial reasons, is evident even to the merest novice in social science. They can be made the means of exploitation and even lend themselves to worse abuses. Immigrant girls have been cunningly enticed into houses of evil fame under pretence of obtaining a respectable position. Immigrants in general readily fall a prey, in this as in other ways, to the harpies who lie in wait for them to snatch away their meagre savings. An indiscriminate condemnation of private labor bureaus and similar agencies is not intended here, but the duty of vigilance should be brought home.

Free municipal and state employment exchanges, when not under political control, may often be a great blessing. In this, as in other things, however, the State should not take upon itself more than is necessary. Self-help is the first principle to be insisted upon, in contradiction to modern socialistic tendencies. Only where the citizen cannot help himself must the State come to his assistance. Even here the sole purpose must always be "to help others to help themselves." Free public labor bureaus can readily be abused by being made a mere political machine. On the other hand, they have failed at times because insufficiently supplied with means. Properly conducted they have the great advantage of procuring labor for the men who stand most in need of it, the penniless wage-workers. Free bureaus under the auspices of charitable associations serve the same useful purpose. Labor unions, on the other hand, naturally restrict themselves to procuring work for their own members.

All these institutions, however, are inadequate to cope satisfactorily with the question of unemployment when it becomes nation-wide in times of public distress. To

handle intelligently this great problem it is necessary to have a national survey of the labor situation. Many desire to proceed farther and nationalize the entire system of employment bureaus. The following was the recommendation made by two prominent experts at the First International Unemployment Congress:

That this method of preventing unemployment [*i. e.*, by employment bureaus] be organized on a national scale, by towns and provinces, so that employers needing laborers and workmen out of employment might be brought together with the least possible waste of time and money; that men be assisted to move to the neighborhoods where their labor was in demand.

As a somewhat free application of this principle to American conditions the National Unemployment Conference passed the resolution of utilizing for this purpose the Federal Department of Labor.

Resolved, That this Conference urge the establishment in the Federal Department of Labor of a Bureau of Distribution, with power to establish employment exchanges throughout the country to supplement the work now being done by State and municipal bureaus, to act as a clearing house of information and further the distribution of labor throughout the country; when such distribution will not make for the deterioration of the present standards of wages, conditions, and hours of employment of American workers, or the impairment of their efforts to improve them.

These recommendations and resolutions indicate at least the modern trend of thought. Evidently there may be danger of exaggeration and unnecessary accumulation of national expenses in such movements, yet an intelligent cooperation of the national labor department with the State, municipal or private bureaus is in itself highly desirable. The need of national bureaus of information in the harbor cities in order wisely to direct the vast numbers of immigrants streaming through our gates seems to be especially urgent. An exceedingly great proportion of these new arrivals come to us from the farmlands of Europe. Instead of spreading over the broad areas of arable soil, which our country has to offer, they huddle together in the large cities. Thus, whereas they might bring with them a blessing to our civilization, they often become a burden, and at times even a curse. This is especially true when they fall under the influence of radical agitators constantly seeking to make of them the nucleus of their projected revolution. The main object of national information bureaus would be to aid in distributing such immigrants most advantageously over our great and often poorly cultivated farmlands. Their transportation will, of course, afford a new problem.

The Catholic Church herself has a serious duty here. It is necessary, as far as possible, to direct these men to localities where the benefit of spiritual guidance and the blessing of the sacraments may be accorded to them. This is particularly the case where immigrants are directed to settle upon the land. In such cases churches are often rare. Yet unless some provision is made for them they will be lost to the Faith in great numbers. This has been the bitter experience of the past. Fortu-

nately this serious problem has not been overlooked, and it is to be hoped that every assistance will be given to the men engaged in the important work of aiding Catholic farm immigrants to settle in localities provided with Catholic churches. Protestant denominations are at times exceedingly active among these foreign elements, and even employ a corps of paid agents proficient in many languages, so that direct guidance can be given to every stranger in his own tongue.

Every immigrant who comes to our coast must be numbered among the unemployed. It is evident, therefore, how in this problem, as in every other, the question of religion cannot be disregarded. Even among native laborers there would be great possibilities of abuses in this matter. Therefore, the problem of a national system of labor bureaus must likewise be viewed from its religious side.

Lastly, the supreme difficulty in the establishment of public employment exchanges will present itself during times of strike. Evidently such institutions must be perfectly neutral, favoring neither labor nor capital. Whenever a strike has been declared employers will clamor for assistance, while the unions will be inclined to demand that it be refused. There is only one course open to a free public labor bureau. It must declare the existence of the strike, while at the same time advertising the fact of an open employment. Some provisions, however, might be made to secure fair treatment of labor as a condition of giving recognition to any firm.

In spite, however, of all precautions and facilities a certain amount of unemployment must often occur. To prevent unnecessary hardship during this time an unemployment insurance is widely advocated. It exists at present to a limited extent in some of our own trade unions. In Europe it has been adopted as a civic measure by various communities. The city or government offers a subvention and the remaining portion of the unemployment fund is made up of regular contributions. Only such as faithfully pay their monthly tax can enjoy the benefit of the insurance. In view of the various experiments already made, the conclusion must be drawn that practically the only class of workingmen who avail themselves of this privilege are the members of labor organizations. The unskilled and unorganized laborer cannot be induced to contribute to such a fund, unless the obligation is legally forced upon him, and the money is actually deducted from his wages. Those, therefore, enjoy the public liberality who stand least in need of it. Exception, of course, must be made for countries in which organization is very general.

The question of unemployment insurance as a civic measure, though very actual in many European states, is with us still in its purely theoretical stages. It seems sufficiently certain that under existing conditions it could not be introduced in our own country except as a compulsory law—a very remote possibility.

JOSEPH HUSSLEIN, S.J.

The King's "Progress"

The Church though ever sorrowing is always rejoicing. Fasts precede her feasts but with glad impatience she shortens her vigils and starts as early as possible the celebration of her festivals. A Saint's first vespers may be said at noon. Easter begins on Holy Saturday morning. The annual season of mourning now drawing to a close is only a preparation for Paschal joys. Even on Palm Sunday, before the history of Our Saviour's Passion is chanted, His eternal kingship is proclaimed and His coming victory over sin and death fills the Church's liturgy with prescient exaltation.

The entire ceremonial of the Blessing of the Palms is of deep beauty and significance. It is meant to remind us that Christ is still a royal Conqueror, and that we should joyfully offer Him our homage, since we are all sharers in the victory He has won. The rite's keynote is the "Hosanna to the Son of David" of the opening antiphon; the collect bids us place in the death of Jesus all our hope of life everlasting; the lesson promises that we shall soon see the glory of the Lord, and the gospel shows our King coming to us meek but triumphant while we strew His path with the garments of self-sacrifice and the green branches of good works.

In the prayers that follow God is besought to hear the pleadings of our lowliness and to let us go forth to meet Christ by doing deeds of light. We then beg to realize the mystical meaning of what took place in Jerusalem that first Palm Sunday, and forthwith the celebrant chants:

For while the palm branches were a foreshowing of the victory he was to win over the prince of death, those of the olive tree, as it were, cry aloud that the anointing of the spirit hath at last come upon the children of men. Even then that happy company understood how, in figure, it was being made known that our Redeemer, pitying the wretchedness of the human race, was about to do battle for the salvation of all mankind with the prince of death, to overthrow the evil one for evermore. It was for this that they devoutly ministered to Jesus, offering such homage as would signify, at the same time, the might of His conquest, and the fulness of His loving kindness. Even so, now, in fulness of faith, do we do as they did, and mean what they meant, humbly beseeching Thee, O Lord, the Holy One, the Father Almighty, the Everlasting God, through the same Jesus Christ, our Lord, by Him, and in Him, whose members Thou hast been pleased to make us, to enable us to conquer the kingdom of death, and to share in the glory of His Resurrection.

The antiphons sung during the procession that now takes place, the clergy with palm branches in their hands following the royal standard of the Cross, heighten and prolong the notes of triumph that were heard in the prayers just chanted:

The children cried out, repeating: This is He that was to come to save the people. He is our Salvation, the Redeemer of Israel. O, how great is He whom the thrones and dominations speed to adore! Fear not, O daughter of Sion: for behold to thee cometh thy King sitting upon the ass's colt, even as it was written. Hail to Thee, O King, Creator of the world, for Thou hast come to save us! . . . With flowers and with palms

crowds come forth to welcome the Saviour. As to a conqueror, in the day of His triumph, they offer homage worthy of Him. With one voice the nations acclaim Christ, the Son of God; and the heavens resound with the thunder of the highest. With the Angels and with the children may we too be found faithful in acclaiming Him who hath conquered death: Hosanna in the highest.

From these words of the liturgy it is plain that the Church looks forward on Palm Sunday to the victory of Easter. She is aware that we can behold with more fortitude the ignominy and dereliction of Good Friday if we have first been stirred to enthusiasm by the sight of Christ's royal progress into Jerusalem. For once He does not journey on foot, but to fulfill the prophecies borrows an ass and its foal, mounts the latter, inspires His exulting disciples to carpet the road with their garments, to strew in His path branches torn from wayside trees, and to shout out joyously: "Hosanna to the Son of David! Blessed be the King who cometh in the name of the Lord. Peace in heaven and glory on high! Hosanna!" A throng of pilgrims encamped near the city also begin to wave palm branches and sing hosannas. They advance to meet the procession and, turning, lead the King and His followers into Jerusalem. He then enters His Father's house, the Temple, performs miracles there and cleanses it of impurities. Meanwhile the very children of the city proclaim Him the royal Messiah, and the Pharisees own with chagrin that the "whole world" has gone after Him. The Divine King has made a progress through His capital city, fulfilled what the Prophets foretold, and the chosen people have had un-awares their last visitation.

For He has taken possession of Jerusalem just as Zacharias had predicted, confirmed His own promise that He would not enter the city again till the day the people cried out "Blessed is He that cometh in the name of the Lord!" and His influence over the multitude puts the priests and Pharisees, as they see, at His mercy. In the midst of His triumph, however, Our Saviour clearly foresaw, of course, the disgraceful scenes that would be enacted five days hence when "Crucify Him!" would replace "Hosanna!" when He would be dragged by executioners over the very palms that now covered the streets, and when the pretty little children who were now enthusiastically shouting a welcome to Him would join in their elders' cries of mockery and execration. Yet the dark vision did not ruffle in the least His serenity of soul.

The joyful part of the Palm Sunday ceremonies, however, ends with the procession. The proper of the Mass that follows is sorrowful in character. Seemingly the Church can forget no longer that the Lamb of God is soon to be done to death, so she ends her hymns of triumph. Portions of the twenty-first Psalm are read in the tract that just precedes the solemn chanting of the Passion as narrated by St. Matthew, and the other changing portions of the Mass express the emotions of a mourning Bride. The history of the Passion is made particularly vivid and dramatic. The Church aims to bring be-

fore us as strikingly as possible what happened during the last few days of Our Saviour's life. We are made to feel that the mysteries of our Redemption are not merely old, far-off events, but wonderful occurrences of which we are now enjoying at every moment the fruits and advantages. During Holy Week the Church presents the Sacred Passion as a divine tragedy in which Our Blessed Lord is the Protagonist, our own virtues and vices the other actors and we ourselves the spectators whose souls must be purified by pity and fear.

In this hour of deepest humiliation we proudly acknowledge Christ as our royal Messiah. "Art Thou a King then?" asked Pilate as Jesus, crowned with thorns, robed in tattered purple and sceptered with a reed, stood before him to be judged. "I am a King!" was the answer. A King indeed! It is during Holy Week, when the Church sadly commemorates the King's rejection by the very people He most longed to save, that His faithful subjects show Him special loyalty and homage. They strive at this season more than ever to extend His kingdom in their own hearts and in the hearts of others, and they fight valiantly to recover from the enemy every usurped domain that rightfully belongs to Christ Our King.

WALTER DWIGHT, S.J.

COMMUNICATIONS

"Lost" Indians of Maine

To the Editor of AMERICA:

In the *New York Sun* of March 22, under the heading of "Lost Tribe Found near Montreal," it was announced that Professor Speck of the University of Pennsylvania is preparing a report on the Wawenock or Walinkiak Indians, who formerly lived at Norridgewock in Maine but were lost for 187 years. By the help of a guide they were found at Bécancour near Montreal. There an old Indian named Neptune who spoke the original language of the tribe, which it is needless to say Professor Speck could not be sure of, told a story which differed from the usual historical account of the murder of Father Rasle at Norridgewock by General Lovell, and also from that of Whittier who, in "Mogg Megone" makes him "a martyr." Neptune maintained that Rasle was killed by an Indian for receiving a bag of gold from the English as a bribe to assemble the people in the church where they were to be massacred.

To state these absurdities is to refute them; for in the first place the Abnakis to whom this group at Bécancour belonged, were never lost. There is no tribe whose migrations are easier to follow. The Professor need only to have turned to the "Handbook of Indians of Canada," published by the Ottawa Government for 1913, to find that the "Wewenocs," not the Wawenocks nor the Walinkiahs, "had removed to Bécancour in 1727, and in 1747 only a few families remained in Maine who soon afterward also removed to Canada." He did not need a guide, and it is unkind to suggest that Bécancour is a wilderness. It is opposite Three Rivers and not "near Montreal." Again Neptune is a most unusual name for an Indian, and he could not have recalled facts of 187 years ago, for the Indians have practically no traditions which are trustworthy. There was no General Lovell concerned in the massacre; nor was there any General at all in the expedition. It was commanded by three Captains: Moulton, Harmon and Bourne. Nor did the massacre occur in the church, but outside; nor could there have been any collusion with Rasle for there had been a price set

on his head for years; nor was Rasle killed by an Indian but by Lieutenant Jaques, an officer of the expedition who boasted of the deed.

Professor Speck and Old Neptune may find all these last named facts in the "History of the Province of Massachusetts Bay," by Mr. Hutchinson, Lieutenant Governor of the Province (Vol. II, p. 13, London, 1768). In this work the author ventures the opinion that "New England Puritans thought it no sacrilege to take the plate from an idolatrous Roman Catholic Church, which, I suppose, was all the profaneness offered to the Sacred vessels," but he adds immediately: "There were some expressions of zeal against idolatry in breaking the crucifixes and other imagery." Some of this "imagery" is now in the Harvard Library and the Portland Museum. Father Rasle's scalp was sold in Boston.

Bancroft also differs from Neptune and Professor Speck. He tells us (Vol. II, p. 941), that "when the savages returned, they found Rasle mangled by many blows; scalped; his skull broken in many places; his mouth filled with dirt; and they buried him beneath the spot where he used to stand before the altar." The article on "Sebastian Rasle," in Sparks' "American Biography," by Converse Francis, a Unitarian minister, might also be profitably consulted. Finally, it will be news to many that Whittier makes a martyr of Rasle in "Mogg Megone." If he did, he was the executioner, for he foully murdered the holy priest's reputation, and admitted, in after life, that the poem was one of the sins of his youth.

T. J. CAMPBELL, S.J.

MONTREAL, March 25.

The Laymen's Retreats Movement

To the Editor of AMERICA:

In your issue of March 14 there was a good article on the "Laymen's Retreats Movement"—that grand movement for good which has merited from the Supreme Pontiff the high praise of being one of the greatest aids to him in his efforts for the "restoration of all things in Christ." There should be more articles on the same subject, for the movement is too little known. There are hundreds and thousands of men in the United States who are just hungering for something of the kind and know not where to find it.

However, I must take exception to some of the facts, and to the matter of presentation of others. The writer is apt to give the impression that the retreat movement in America began at Fordham and Keyser Island; in fact he says in the opening sentence that it is now "just five years since the first steps were taken to organize the work of laymen's retreats in America." That is certainly a mistake.

Retreats to a few laymen at a time were given long before 1909. At Santa Clara, Cal., and St. Stanislaus, Parma, Ohio, retreats open to laymen were given as early as 1903. In 1905 a regular laymen's retreat was given at St. Stanislaus to a number of men from Toledo. In 1906 and 1907 similar retreats were conducted at Loyola-on-the-Lake, the old villa of the Buffalo Mission of the Society of Jesus. A league of laymen for the promotion of retreats was formed at Loyola in 1908, and under the auspices of this league retreats have been held each year since then at St. Stanislaus. Last year there were five retreats with an aggregate attendance of 121.

But the credit of having made the first organized effort for the promotion of laymen's retreats is, I believe, due to a young man named John Eirener. This young man made a retreat privately at St. Stanislaus in 1903, and as is usually the case, was greatly impressed with the value of the Spiritual Exercises of St. Ignatius. He returned to his home in Chicago fired with the determination of organizing a retreat movement similar to that which was producing such grand results in Europe. In spite of every kind of discouragement, ridicule and even opposition he persevered in his design, and

in June, 1906, succeeded in bringing together seventeen men for a retreat at Techny, Ill. This retreat was conducted by Father Oelerer, S.V.D., and was most successful. An informal organization of the retreatants was effected, each of them pledging himself to do what he could to promote the good work. The result was that twenty-six men came to Techny the following year for the retreat. A regular organization was then effected and fifty-one men came the next year for two retreats. This organization has, I believe, been merged into the Central Verein retreat league, but the retreats at Techny started by it have been kept up. I may be wrong, but I believe that the young men who formed this league constituted the first laymen's retreats league in the United States.

Another organized effort in favor of laymen's retreats was started in 1909 (the same year as that which saw the formation of the league in New York) at St. Mary's, Kansas. A retreat was given that year to thirty men. Each succeeding year has seen an increase in the number of men making the retreats. Last year there were nearly three hundred, and in the four years since 1909, over a thousand men have made retreats there.

In 1910 the first retreat was given at Prairie du Chien to about thirty men. Large numbers have since made retreats in that charming spot.

Other places where closed retreats have been given are St. Louis, Mo.; Mankato, Minn.; Pittsburg, Pa., and Chicago, Ill. Probably there are others of which I have not heard.

In thus calling attention to the inaccuracies in the article published in your paper, I am not moved by a carping spirit of criticism, nor by a desire to diminish even in the slightest degree the glory that the Laymen's League of New York has won by its splendid work, but by a desire that all the facts about laymen's retreats in the United States may be brought to light. The retreat movement is, I believe, destined in the designs of Providence to effect a tremendous work in social betterment. Later on its history will be written, and now is the time to bring out clearly its first beginnings.

If this letter will inspire others who know of facts concerning the movement to come forward, a very real service will have been performed for the advancement of the good work. There are hundreds and thousands of earnest minded men in the United States thirsting for such a training in the spiritual life as is given in a retreat, but they know not where to find it. A discussion on the subject in your valued paper will bring the retreat movement to their notice and so promote "the restoration of all things in Christ."

Cleveland, Ohio, March 19. R. D. SLEVIN, S.J.

Panama Tolls

To the Editor of AMERICA:

In a recent issue of AMERICA it was said that there are two sides to the tolls controversy. Can you state briefly the reasons advanced by those who favor the exemption of American vessels?

J. J. W.

COUNCIL BLUFFS, IOWA.

[The controversy regarding the tolls turns round American coastwise vessels. It does not refer in any way to American ships engaged in international commerce. Those who advocate exemption claim that it does not contravene the Hay-Pauncefote treaty in any way. The treaty, so they argue, refers to the latter kind of ships. Coastwise vessels are not contemplated. Hence the American government remains perfectly free to legislate in their regard. This appears to be true. Mr. Roosevelt, who was President at the time the treaty was negotiated, insists that both England and the United States understood the treaty in this way. Moreover, as late as July 8, 1912, Great

Britain admitted that no objection could be made to the exemption, on the score of the treaty. Lastly, the treaty was framed to prevent discrimination against the vessels of any particular nation. But since American ships only are engaged in coastwise trade, their exemption from tolls does not constitute a discrimination against any nation. Such in brief are the main arguments of those who favor the exemption.—Ed. AMERICA.]

The Photo-Drama "Creation"

To the Editor of AMERICA:

I do not know if your paper has called attention to the photo-drama "Creation." As a Catholic I must protest strongly against many of the views shown. Our Church and religion are wilfully misrepresented, and, as the people are invited "free" to the exhibition, I presume that many are unaware beforehand of the diabolical references made to our religion. The Inquisition in particular is given a prominent "send-off." Picture No. 1 shows "preparation of the torture." Picture No. 2, "torture in reality." The "sale of indulgences" is also elaborately depicted. The enclosed leaflet will readily convince you that no Catholic should patronize this insulting photo-drama so unfair to the Faith. Your previous advice not to visit the Eden Musée until the "section" so disgusting to Catholics was eliminated might also be applied to this photo-drama "Creation," now being given in the Temple Auditorium by the International Bible Students' Association of London, England, and Brooklyn, N. Y. F. W. CUNLIFF.

New York, March 23.

An Incident of New York's Orange Riots

To the Editor of AMERICA:

In view of the present Orange excitement in Ulster, it may interest some to read the following statement of a fact that occurred during an Orange riot in this city in 1870. The Orange parade started past the Paulist Church in West Fifty-ninth Street on July 12 of that year with much hissing and shouting of "to h— with the Pope," and some shooting of pistols. The horde proceeded up the Boulevard, now known as upper Broadway. The Catholic laborers who were working on this road, hearing of the Orange insults to their Church, started down to meet and punish the perpetrators, who had entered Elm Park in Ninety-third street for their picnic. When the two parties met the battle began, the Orangemen using pistols, the Catholics using pickaxes and shovels. The Catholics won the fight, although many of them were injured. The Orangemen left their wounded on the field and retreated to Eighth avenue, where they took the street cars, from which they fired shots at innocent on-lookers on the sidewalks, one of whom, a fine young inoffensive fellow, named Brady, they killed.

The wounded were carried to the police station, then in One Hundredth street west of Eighth avenue.

The priest in temporary charge of the neighboring church was sent for to give the sacraments to the wounded. He came prepared to perform his duty, and anointed some of those he was certain professed the Catholic faith. But one wounded man puzzled him. He would not or could not answer any of the questions put to him by the priest. He was evidently Irish in his looks and manner, and the priest, thinking that the man was very probably a Catholic, gave him absolution and Extreme Unction.

But he turned out to be an Orangeman who was more scared than hurt, and who had shammed illness for fear of his life.

I wonder if any Orangeman ever before received Extreme Unction?

THE ONE WHO ADMINISTERED IT.

New York, March 23.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, APRIL 4, 1914.

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Religion and Rebellion

The Ulster war in English and American newspapers is merely a proof that the Orange-Unionist alliance prefers to expend its funds in advertising rather than organizing rebellion; but the fact that one of the two great English constitutional parties, and this the party which is called Conservative, is openly advocating armed revolt against constitutional authority and the law of the land, and that the other is tolerating the public leaders of revolt and yielding to their threats, is a matter of more consequence than the immediate results it may entail. Sir Edward Carson is a Privy Councillor; so are the Abercorns and several others who for two years have been proclaiming, and are now proclaiming that they are organizing war against an Act of Parliament. They remain Privy Councillors of the King against whose government they are fomenting armed resistance. Lord Roberts, Major-General Richardson, and others of high rank or commanding authority in military circles, have placed themselves at the head of the prospective rebels or announced their support of them. They continue to draw their pay. All this because a section of one province in Ireland disapproves of an Act which the larger portion of that province and all the three other provinces desire.

Contrast the difference in the treatment of the three and a half provinces and of the section. Robert Emmet was hanged, drawn and quartered for attempting for all Ireland what is now approved or condoned for a corner of Ulster. Thousands were brutally executed, imprisoned and exiled. For proclaiming the same purpose as Sir Edward Carson's, John Mitchel got an opportunity to write his "Jail Journal," and for attempting to execute it Smith O'Brien, Thomas Francis Meagher and Kevin O'Doherty were sentenced to death, and they and many other noble men spent bitter years among felons. For

organizing a like revolt Michael Davitt, Charles J. Kickham and some of the loftiest and purest patriots that any land produced were yoked for years with the vilest convicts in English prisons. Merely for conducting a peaceful and lawful campaign for legislative liberty O'Connell was thrown into prison, and so was Parnell, with thousands of others, including Messrs. Redmond, Dillon, Healy, O'Brien, O'Kelly, the leaders against whose *constitutional action* press, party, peers, privy councillors and army magnates are now free to organize or support rebellion.

The explanation lies in one essential difference. The four-fifths of the nation with whom Emmet, O'Connell, O'Brien, Parnell, Redmond, etc., were and are identified is mainly Catholic; the one-fifth or less of Carson's rebels is Orange or Protestant. A patriot was defined "a successful rebel"; in England even a prospective rebel is successful if he is motivated by anti-Catholic hate. It is clear that Catholic Emancipation is not yet won in Ireland, and that the recent American protests against the partition of Ireland are really in vindication of civil and religious liberty.

Saving the Child

To convey a vivid impression of the amount of child labor actually existing in the United States, Mr. Lewis Hines made use of a striking illustration at the Tenth National Conference of Child Labor, recently held at New Orleans. "A procession," he said, "of all the child workers in this country, passing before you, one a minute, day and night, would last five years." However accurate these statistics may be, it is certain that no slight degree of unnecessary and often unnatural child labor still remains in spite of all the laws which have already been passed to prevent it. Catholics were gratified, therefore, to see the Church prominently represented at this conference. Cardinal Gibbons delivered the opening prayer, and Archbishop Blenk discussed the important question of "Child Labor in the City Streets."

There are two classes of child labor. One is enforced by the needs of the parents or others dependent upon the child wage-earner. The second has no such palliation. In the first case it is evident that other methods and means should be found by the community to provide for those in distress. A farther consideration is that not sufficient discrimination is made between the different kinds of labor in which children are engaged. It was the opinion of Archbishop Blenk that greater maturity should be required for the various street occupations, in view of the material, physical and moral dangers to which they are exposed. "Besides all gainful occupations ought to be closed to minors between eight in the evening and six in the morning." The dangers of messenger service at night are in particular unspeakably appalling. All legitimate business has then ceased and the evil phases of city life begin to manifest themselves. Were the full history

of it written, the Archbishop believed, it would shock the community into a sense of its duty. "The newsboy's service is demoralizing, but the messenger service is debauching." Special stress should be laid upon the recommendation that "No minors ought ever to be allowed to enter the segregated district at any time of the day or night for running errands, delivering parcels, carrying messages or any other work in which they may be engaged, or for which they may be employed."

The Catholic Temper

Miss Zephine Humphrey, a non-Catholic essayist, whose remarkably discerning paper on "The Protestant in Italy" was praised in our issue of February 7, has contributed to the April *Atlantic* another excellent article entitled "Protestant Paradox." The author's close study of the Church has taught her a truth which she admirably expresses thus:

Protestant tolerance will not stand the test of enthusiasm, but Catholic patience is one of the firmest and most magnificent developments of the human race. It is cosmic—that bottomless word has to be used again to describe it; it has caught the spirit of time and creation and eternity. Nothing ever dismays or shocks it—no raging of the heathen, no dissension or catastrophe, no injury or insult. It is not tolerant, for it holds that truth must be absolute, one truth for all humanity; but it is full of forbearance and pity, ready to make allowances, to wait, to turn back, to begin all over again. There is no coldness about it; instead, there is a passion. "The passion of patience"—somewhere or other that phrase has lately crept into religious discussion, and it admirably describes the marvelous temper of the Catholic Church. Caring so mightily that he would die for his faith and would suffer anything to promote its cause, a good Catholic yet remains undisturbed in the face of calumny.

It is the habit of mind described above that made a domestic servant exclaim to her newly converted mistress: "Oh, Miss Jane, you're not a very good Catholic yet. Don't you know that nothing can hurt the Church?" Miss Humphrey then goes on to show how the Protestant who once catches the spirit of Catholicism is seized with a longing to make others see the beauty of the Church. He begins to indulge in a frankness of speech concerning the things of the soul that pains and astonishes his friends. He feels that the creed vast multitudes have held for ages "must have a larger measure of truth than any limited doctrine which he can fashion for himself; and instead of fitting the creed to his experience, he fits the experience to the creed."

The essayist then concludes that the creed-bound Catholic enjoys far more true freedom than the calculating Protestant. She sees how much fuller in truth must be "the God of a world-wide Church, comprising millions of people, than the God of one solitary, groping soul," and dwells upon the advantages of belonging to a body that "holds its members always inexorably in the right attitude."

Miss Humphrey ends her paper with a stern indictment of the now discredited principles and methods of Protest-

antism. Though she lapses for a moment from consistency by saying, "We could hardly have gotten along without the Reformation"—an opinion she can not of course expect her Catholic readers to share—she recovers immediately and expresses in moving words her longing for the restoration of the Christian world to Catholic unity.

We Protestants, she writes, shattered a very precious unity, we rent the seamless robe. This unity must be recovered, this robe must be woven again. For unity is the goal of creation. We are restlessly eager for it now; we make all sorts of experiments in adjustment and compromise, hoping to regain it; we bring our best intelligence to bear on the matter. But Protestant methods are better adapted to disruption than to unity, and we do not seem to be able to lay our old habits aside. Obedience, patience, humility—these are the fruits, bearing the seed, of true unity.

"Does this mean return?" asks Miss Humphrey in a closing paragraph. "Not fully," is her very illogical answer. She evades an obvious conclusion. A Protestant to whom God has given such a deep appreciation of the Church's truth and beauty as has been vouchsafed to the author of the essay we have here summarized can end in safety only by returning "fully" "to the home of our Mother."

Night Law Schools

Just how far are certain self-constituted directors of education in this country to be permitted to go in their efforts to impose their personal views upon a too patient public? Only a few weeks ago AMERICA had occasion to refer to the report made to the Vermont Legislature by the Carnegie Foundation. In that report the Carnegie Trustees, a private corporation with no official or publicly recognized charge to advise the law-making body of a sovereign State, presumed to urge the withdrawal of State aid from certain educational institutions in that commonwealth. One who reads between the lines recognizes that the Foundation's action in Vermont is indicative of its purpose to attack State-aided private educational institutions throughout the country.

Just recently the American Law School Association, another organization with no public authorization to say what is and what is not to be admitted in the schools of the country, adopted a resolution in which it condemns the maintenance of regular courses of instruction in law at night, parallel to courses in the day, "as tending inevitably to lower educational standards." It affirmed, moreover, "that the policy of the association shall be not to admit to membership hereafter any law school pursuing this course."

As an outsider we confess our inability to discuss just how valuable an asset for a law school membership in the Association may be. But surely, whatever its value, there are conditions measuring a school's vigor and life more intimately connected with the merit which ought to elicit recognition than is the purely extrinsic and accidental one of the hours by day or night when instruction

is to be given. In judging a school's standard, one can comprehend why questions are asked concerning the reputation for strength and scholarship which its faculty bears, the scope and character of its curriculum and teaching methods, the severity of its entrance and pass requirements, and the quality of the scholastic and professional ideals it cherishes, but, in the supposition that all these grade as high as they should grade, what earthly difference does it make whether the work of the school be done early or late, by day or by night, in the morning, at mid-day, or in the late afternoon?

No one will deny that the Association is entirely within its rights when it proclaims whatever conditions it may choose to establish for such privileges as membership in that body confers. Whether these be reasonable or unreasonable, serious or fanciful, wise or foolish, it is scarcely the part of an outsider to say, as it is not for him to criticise its members for the rules they lay down touching association in an organization which is entirely private. But the organization becomes presumptuous when it seeks to go farther than this, and attempts to put the stigma of lowering educational standards upon capable schools which are actually doing excellent work, simply because these schools find regular courses at night quite as profitable in the formation of students as similar courses followed during the day.

A New Catholic Monthly

Late last week there came to us the first number of the *Queen's Work*, "a magazine of Catholic activities," which is published at St. Louis. It has long been felt that the 5,000 American branches of Our Lady's Sodality should have an official organ that would draw sodalists closer together and give intelligent guidance to the zeal and courage with which they are working for "their own greater holiness, the help of others, and the defense of the Church." The new periodical seems admirably adapted for attaining these objects. The varied and attractive contents of the initial number, which is appropriately dated May, indicates how ample and interesting is the field of the *Queen's Work*. Papers like "Vacation Schools," "A Study in Sodality Efficiency," "Vignettes of Lourdes," "Sodalities and Social Work," "A Sodality Outing Home," by well-known writers, will give some idea of the magazine's character, and the stories, verses, and little ascetical papers that help to fill the forty-eight pages of this new illustrated monthly are bright and brief enough to hold the attention of the busy or jaded reader.

Unquestionably there is real need of a periodical like the *Queen's Work*, and with 16,000,000 Catholics in the United States there is certainly room for such a magazine. Everything promises, moreover, that our new-born contemporary is to have a long and prosperous career. AMERICA cordially wishes all success to the *Queen's Work*.

A Timely Call

Catholic social study circles and similar organizations have now been established in many sections of our country. Individually they have been doing excellent work and are helping to form Catholic leaders who will be able to represent the views of the Church upon the great social issues of our day. Hitherto little more could have been expected of them. But the time has come when a spirit of cooperation should begin to manifest itself. As small local clubs they are often neither impressive nor influential. Originally they were not intended for either purpose, since their object was to train a body of sound social thinkers, speakers and writers who would in time make their teaching productive of good in every sphere of social activity. Such men were to become apostles to their generation. They were to bring to the notice of the world the true principles of Christian Democracy, and to enkindle everywhere a love and zeal for their holy faith. To those sitting in darkness and the shadow of death they were to show forth the light of true Christianity. They were to erect a bulwark against the destructive attacks of radicalism, and save in particular the laboring population and the trades unions from the prevalent and popular errors of the day. To perform this task they must take a leading part in positive social action. Comparatively little, however, can here be accomplished unless a certain degree of unity is effected among our Catholic social forces. Nothing certainly that is of national consequence can be done.

The effective social work of the Central Verein in this field has been entirely due to its spirit of cooperation. Even here, however, its officials recognize that far more could be accomplished in proportion if still greater support were given to their Central Bureau. Another valuable centre of social activities has been given us in the social committee of the American Federation of Catholic Societies.

It does not seem possible nor advisable to attempt a complete subordination of all our social factors to a central board. Centres, however, such as the Central Bureau, could readily be formed by various groups allied according to nationality or mutual interests. These in turn could cooperate intelligently with one another upon all important issues, and draw instruction from their respective failures, as well as from their successes. By means of their representatives a sufficiently adequate centralization, acceptable to all parties and placed under ecclesiastical sanction, could thus be brought about.

A centralization imposed from without might always remain merely nominal, whereas a centralization effected from within, by the encouragement and cooperation of the hierarchy, will be firm and natural. This, of course, would not preclude a certain degree of instant unification of our forces for concerted efforts. Sound social measures can thus be effectively brought to the notice of our legislators and the support of practically the entire Cath-

olic body can be assured. The insularity of our social clubs and scattered social forces would thus be overcome. They would receive a new significance and dignity in the popular mind, and would achieve signal results. A movement in this direction is that suggested in AMERICA by the President of the Economic League. "It will probably take steps," he writes, "to include as members those local clubs for social study which may desire to affiliate with some national movement, while retaining their distinct individuality. This would obviate duplication of activities, and would give to local clubs a means of spreading their ideas and general influence." All such efforts, made under ecclesiastical authority, deserve our hearty encouragement and support.

A Bishop Stirring Up Strife

Bishop Welldon is Dean of Manchester and the progress of the Church in that city and its environs fills him with bitterness. He has attacked the Church more than once; but though he got the worst of such encounters, he has not learned to leave us alone. The *Nineteenth Century* for March gives the first place to an article by him, "Home Rule and Lancashire." What the Protestant Archbishop of Armagh and his brethren have done in Ulster, Bishop Welldon would do in Lancashire. One may approve or disapprove of Home Rule as a purely political question; but no sane man thinks really that it will put Protestants under the feet of Rome. To entertain such a notion one must be half mad. This is the condition of Ulster Protestants to-day, and Sir Edward Carson and Archbishop Bernard have produced it by stirring up their religious animosities. For this they will have to pay a penalty not easy to forecast. It will be a terrible one, very probably, and it certainly will not be exacted by Catholics. Bishop Welldon is committing the same crime in Lancashire, where the proportion of Catholics is larger than elsewhere in England, and Protestant antipathy slumbers more uneasily.

Bishop Welldon says practically that the Home Rule Bill will produce an Ireland governed by the Syllabus of Pius IX. He quotes as principles dear to every Protestant six of the errors it condemns. We might show that they are not dear to every Protestant, but it will be more to the point to call attention to this, that nowhere does Bishop Welldon show how their contradictions are to be made part and parcel of the Irish Constitution. So far as they affect the State, they do so only where the State is actually and officially Catholic. Ireland can never become such under existing conditions; and this Bishop Welldon knows so well that, to make his point, he, a graduate with classical honors of a great university, long headmaster of a great English school, mistranslates scandalously the condemned proposition 78, *Laudabiliter in quibusdam catholici nominis regionibus*, etc., as follows: "It is a laudable provision in certain so-called Catholic countries, that immigrants who enter them should be al-

lowed the public exercise of their several systems of worship." Bishop Welldon knows perfectly well that *Regio catholici nominis* can not possibly mean "a so-called Catholic country." Had any Harrow boy been mad enough to translate: *Gens infestissima nomini Romano*, "A race most hostile to the so-called Roman," he would have felt the weight of Dr. Welldon's hand. We may use for once Macaulay's favorite expression, and say "every schoolboy" knows the meaning of *Nominis Latini princeps*; for every schoolboy knows the "Lays of Ancient Rome," and that in them Macaulay does not style Mamilius "The so-called Latian Prince," but "Prince of the Latian name," the meaning of which is obvious to an ordinary mind.

Regio catholici nominis means, therefore, a region forming part of the Catholic world, under Catholic jurisdiction, not because the individuals living there are in great part Catholics, but because the Government is Catholic, professing the Catholic religion as the religion of the State, a Catholic country in the strict sense of the term. Had Bishop Welldon forgotten his classics, he might have recognized this from the fact that the condemned proposition speaks of non-Catholics not living in it, but coming to it, not to practise a worship already existing in it, but to establish there a worship hitherto unknown. But this would not have fitted the case of Ireland; the expression, "a so-called Catholic country," would suit better, and so he sacrificed his learning to his passion, in order to set Lancashire Protestants at the throats of their Catholic neighbors!

LITERATURE

A Jesuit Empire in the New World

In the summer months a delegation of our school teachers is to visit the South American States. The trip ought to prove both pleasant and instructive. If the travelers could manage, on their way, to outflank the forces of Huerta and Villa, they would find, even in war-distracted Mexico, much to charm and enlighten them. If they keep their eyes open for the nobler features of the character and institutions of our Latin neighbors, they will recognize the truth of Senator Root's assertion, that our newer civilization has much to learn from the older civilization of South America, a statement reechoed quite recently by Mr. Roosevelt.

The itinerary of this peripatetic summer school may not carry its eager truth-seekers far into the pampas of Paraguay and up the waters of the Uruguay, the Plata and the Paraná. Yet, many of these American educators would gladly visit the sites of those once-famous missions, the Jesuit Reductions of Paraguay. The majority of our countrymen, no matter what their creed, willingly do homage to genuine piety, to pluck and unselfish devotion to a great cause. They have recognized the adventurous and apostolic daring of Jacques Marquette, the gentle yet adamant character of Junipero Serra, the unflinching martyr heroism of Isaac Jogues. If acquainted with the romantic story of the missionaries of Paraguay, they would pay the same honors to the memory of Field and Montoya, Cataldino and Maceta, and their sturdy brethren, the apostles of the Chiquitos and the Guaranis.

But lingering echoes of old calumnies still sound in the ears of our countrymen. Where the Jesuit is concerned, bell, book and candle seem impotent to lay the gibbering ghost of historical misrepresentation. Father A. Brou, S.J., can write his "Jésuites de la Légende," or "The Legendary Jesuit"; Father B. Duhr in his "Jesuiten Fabeln," or "Jesuit Myths," may refute the ridiculous charges brought against the Order. With regard to one phase of the history of the Society, the Reductions of Paraguay, Father P. Hernandez in his erudite and monumental work, "Las Doctrinas Guaraníes de la Compañía de Jesus," may give page after page of official documents in which impartial scholars and earnest students can find the real facts. In vain! The Jesuit legend and the Jesuit myth still delight their thousands of overgrown children. Among those curious fables, as marvelous almost as any fairy tale of Andersen or Grimm, is the oft-repeated charge that the Jesuits once ruled an independent state in Paraguay. That lie has a remarkable pedigree.

In 1770 Ibañez de Echavarri published in Madrid his "El Reyno Jesuitico del Paraguay," "A Jesuit Kingdom in Paraguay." His purpose was to prove that the Jesuit Missions or "Reductions" constituted an independent kingdom whose real head and ruler was the General of the Society of Jesus in Rome. Lorenzo Ricci, then governing the Order, must have been startled at these royal honors so suddenly thrust upon him. If he smiled at the puerile fiction, he must have trembled also, as he thought of the persecution which the slander had already brought and would soon bring upon the Society and its sons. The lie has been rung to the full compass of its base and hollow metal. It has been repeated by the Paraguayan Blas Garay, the fulsome panegyrist of one of Carlyle's strong men, the cruel dictator, Dr. Francia. It has been lately reechoed by Altamira and the unfortunate Miguel Mir. With slight modification, it had become in the hands of Pombal and his tools, a poisoned weapon against the Order. The Jesuits, they said, now had a king of their own in the New World, the founder of a real Jesuit dynasty, the lay-brother Nicholas I.

The answer to these charges is clear and peremptory. A Jesuit state or empire, independent of the Kings of Spain, recognizing no civil or ecclesiastical jurisdiction, amenable only to a Jesuit General and the constitutions of the Society, never existed. That republic or kingdom is as unsubstantial and as much of a myth as Laputa or Brobdingnag. A glance at documents and facts will convince the candid reader of the absurdity of the oft-repeated tale.

In a *cedula real* or royal decree, given at Buen Retiro, on December 28, 1743, at a time when their enemies were most insistent in their charges, Philip V of Spain reviews at length the accusations brought against the Reductions. The decree was issued after several years of patient investigation, years in which every article of impeachment had been weighed and sifted. In that decree Philip officially recognizes that in no part of the Indies was his authority better recognized, nowhere were the rights of the crown, the civil and ecclesiastical authority more respected than in the Jesuit Reductions. The document can be found in the work of Father P. Hernandez (*cf.* AMERICA, November 15, 1913). The decree, it is true, antedates the book of Echavarri by twenty-seven years. But it is a well-known fact that during that period the conditions remained unchanged, and the missionaries, harassed on all sides, had little time, opportunity or inclination to think of empire-building in the trackless jungles of the New World. Even had they desired independence, they could not have accomplished it. An appeal to facts proves even more eloquently the loyalty of the missionaries and their Indians to the Spanish crown. The territory of the Reductions was under the civil jurisdiction of the Spanish

Governors and Viceroy. From 1736 the Reductions were placed under the authority of the Governor of Buenos Aires. Governors and Viceroy made official visitations of the territory and were received with royal honors. They confirmed the officials elected by the natives, and the parish priests newly appointed by their Jesuit superiors. If controversies arose now and then between the Governors and the missionaries, they were settled by the King's courts at Charcas or by royal commissions. The duty of loyalty to the monarch beyond the sea was constantly impressed upon the Indians. The Guaranis called themselves the soldiers of the King. On the great feasts of the year, with all the pomp and glitter that might impress, the rude children of the forest, the *alferez-real* or King's standard-bearer was received at the church doors with royal honors, and in the midst of their people the caciques renewed their oath of fidelity to the Crown. Had the Jesuits been as greedy of power as their enemies paint them, they never had a better opportunity to seize it on a large scale than in Paraguay. They had a well-disciplined militia, thoroughly drilled to the use of fire-arms. Their Indians loved them. A word would have mustered them into the field to fight their cause. For a time, at least, they might have held in check the scattered forces of the Viceroy. This Indian militia never fired a shot against the squadrons of the King. Time and again, fifty times from 1637 to 1735, these mission troops came to the help or rescue of the royal armies. In 1721 the disappointed and ambitious Judge, Don José Antequera y Castro, raised the standard of revolt against the Governor Garcia Ros. His rebellion was the forerunner, the first rumble of the revolution, whose beacon-fires a generation after flared from the capital of the Montezumas, down the Cordilleras and the Andes, to the pampas of the Argentine and the crags of Cape Horn. Antequera tried without success the task accomplished later by Bolivar and Hidalgo, by Miranda, Belgrano and San Martin, the complete independence of the Spanish colonies from the Mother Country. In that hour the Jesuits and the train-bands of the Reductions stood loyally by their oath and proved the stoutest bulwark of Spanish rule.

In April, 1767, Charles III signed the edict which drove the Jesuits from his South American colonies. The Marquis de Bucareli was ordered to execute the royal decree in the Reductions. He carried it out with relentless severity. The missions then numbered about 115,000 Christian Indians. The 564 Jesuits in the Province might have called upon them to make a stand against the inadequate forces of the Governor. They made absolutely no resistance. Amidst the tears and entreaties of their children of the forest, the missionaries took their departure from the land they had so peacefully and lovingly conquered. A great injustice had been done. The Jesuit Reductions were no more.

It is a sad commentary on the weakness of our nature that to the fairest tales of history recording a people's rise, prosperity and glories, we must ever add a chapter to chronicle its sorrows and its fall. Elegy and dirge ever follow the hymn of victory. By no fault of the Jesuits, the Reductions of Paraguay were destroyed. In their destruction the enemies of the Society triumphed. A whole people was torn from the Cross. And now, amid the ruins of the once flourishing missions, where the matted grasses of the pampas wave over the fallen shrines of the Guaranis and the Moxos; where the crumbling belfries, voiceless of their sweet music, no longer call a whole people to prayer; a few Indians, sad remnant of a "Vanished Arcadia," still bless the memory and the name of the Fathers who loved and taught the Red Men. They still look for the day when the canoes of the missionaries will again ascend their mighty streams, and

they shall once more rebuild their altars and their homes. Simple, but eloquent tribute to the good and holy men, the builders, rulers and apostles of the Jesuit Reductions of Paraguay.

JOHN C. REVILLE, S.J.

REVIEWS

When Ghost Meets Ghost. By WILLIAM DE MORGAN. New York: Henry Holt & Co. \$1.60.

Although Mr. De Morgan's latest novel is somewhat disconcerting in length—it runs on for 862 pages—still its reading will amply repay any one who sets bravely to the task. It has all the author's known characteristics. He is just as garrulous as ever; just as indirect in method; just as quaint in phraseology. The plot is rather intricate and develops slowly, so that the interest is not absorbing; the book is not, clearly, one to be read over night. Mr. De Morgan, however, has never cared much for action. He is above all a psychologist. His charm, which is no less pronounced in "When Ghost Meets Ghost" than in his former stories, lies in his conception and portrayal of character. Even in the development of his characters, he is not concerned about what they do, and only a little more in what they say; but he is keenly alive to their sentiments and feelings. He is continually halting the march of the story to set forth the innermost thoughts of each person in the scene, thoughts that remain in the heart and never rise to the lips; and in doing so he often resorts to a kind of implied quotation, which is extremely successful. Those whose ideal is the popular feverish novel, with its appeal to sentiment and its frequent thrills, will not have patience with Mr. De Morgan's lingering over unimportant details and his almost disproportionate exactness. But those who are willing to read on quietly, and are content not to hurry him but to wait on his pleasure, will find in the present volume all they have found in its predecessors. There are two delightful and very lovable children; there is a sweet girl, headstrong and wilful but thoroughly good; there is an old lady, with a halo of gentle resignation about her silvered head, and that indistinguishable something that one finds in those who have suffered much for many years and have been brave and patient to the end; and there is a retired prize-fighter with a heart of pure gold. The old habit of scoffing at holy things is not so much in evidence as in others of the author's books, although now and then there is an irreverence which jars on Catholic sensibilities. He is fond of children; kindly to human weakness, which however, he exposes ruthlessly; and sympathetic with all that is best in the world, and all this is expressed with a fine feeling for words that is perhaps one of his greatest powers. Those who are in sympathy with De Morgan's methods will read his book with pleasure.

J. H. F.

Hebrew and Babylonian Traditions. By MORRIS JASTROW, JR. New York: Charles Scribner's Sons. \$2.50.

The Religion of Israel. By HENRY PRESERVED SMITH. New York: Charles Scribner's Sons. \$2.50.

These two contributions to the history of religions follow the rationalistic lines of almost all modern Protestant literature on this subject. Dr. Jastrow, Professor of Semitic Languages in the University of Pennsylvania, delivered the Haskell Lectures at Oberlin College in 1913; and has now given us these lectures expanded and revised. Catholics cannot accept his ideas and have any respect for the decisions of the Biblical Commission or for the inspiration of Holy Writ. The Problem Dr. Jastrow sets himself to solve is that of the origin and evolution of the religious ideas of the Hebrews and the Babylonians. In his solution there is no appeal whatsoever to any supernatural factor. The two traditions began in the polytheism of the Euphratean valley and evolved themselves in different directions. The direction in each case is "an expression of the peculiar

spirit of each people." The Babylonians were essentially materialistic and had a materialistic conception of divine government; their religion is a materialistic expression of a materialistic spirit. The Hebrews were idealistic and had an idealistic conception of divine government; their religion is an idealistic expression of an idealistic spirit. Hence the wide divergence, the ever widening breach between the two traditions, that of the Babylonians and that of the Hebrews.

This view runs head-on counter to the Catholic view. To Catholics, the origin of religion is monotheistic and began with the revelations made to Adam. Thereafter there was evolution of religion in our race, though in diverse sense, by the process of varied expressions of the peculiar spirit of various pagan peoples; and by new revelations God-given to the chosen people. Primitive revelation degenerated among pagan peoples by the varied expressions of their peculiar spirit; whereas it was conserved among the Hebrews by the revelations and divine interventions which culminated in the inspiration of the Pentateuch and the following books of the Old Testament, and finally in the establishment of the infallible teaching body of the Catholic Church.

Dr. Smith treats Hebrew religion in its making as a process of evolution through nomadic religion, agricultural religion, prophetism and legalism. Its start was polytheism; its final stage, monotheism together with a Messianic hope and the desire to bring even the gentiles into Israel's Jahwistic worship. There is as little of the supernatural element in Dr. Smith's evolution of Hebrew religion as there is in Dr. Jastrow's. Either book would give wrong notions to anyone not critical enough to distinguish between the fancies and prejudices of the author and the facts of the case.

W. F. D.

The Lives of the Popes in the Middle Ages. Vol IX. By the Rev. H. K. MANN, D.D. St. Louis: B. Herder. \$3.00.

This volume covers a period of only twenty-nine years, 1130-1159, during which there were six Popes. It is not the author's fault that their history is rather uninteresting. He has to take things as they come in order, and this volume is a sort of bridge connecting preceding interesting history with what is to come in the following volumes. As the author is an Englishman and his work is primarily for Englishmen, he gives a good deal of space to Adrian IV and to the discussion of his birthplace and such matters. He holds for the authenticity of the famous Bull granting Ireland to Henry II; but points out that Henry did not use it as the motive of his invasion. The discussion of the matter is not of much importance in itself. Nevertheless, a certain Protestant Episcopalian minister of Boston might learn from Dr. Mann the folly of repeating the story unworthy of refutation, that Adrian's motive in issuing the Bull was the desire to enslave the Irish Church, up to his day independent of Rome.

H. W.

Lives of the English Martyrs. Second Series: The Martyrs Declared Venerable. Vol. I. 1583-1588. Edited by EDWIN H. BURTON, D.D., and J. H. POLLEN, S.J. New York: Longmans, Green & Co. \$2.50.

This is a precious record of heroic deeds. The loyalty of those who clung to the ancient faith forms the one bright spot in the dark and dismal picture presented by the England of the sixteenth and seventeenth centuries, when heresy, entrenched in royal authority, was exerting its baleful influence over the length and breadth of the land. The present volume is the third of a series, which is to be closed by a fourth. It embraces the lives of sixty-eight martyrs who suffered between the years 1583 and 1588. All of these martyrs have received the canonical title of "Venerable," the decree for the introduction of their "cause" having been issued in 1886. The total number of martyrs covered

by the decree is 261, though as many as 305 are mentioned in the same document as having suffered persecution for the Faith. These numbers should furnish food for reflection to those who are familiar with one phase of persecution in those troubled days but who know little or nothing of any other. They know from childhood the story, in a distorted form, of persecution under the rule of the Catholic Queen Mary but scarcely even suspect that under the anti-papal sovereigns of the period Catholic martyrs might be numbered by the hundred, to say nothing of the hundreds besides who endured imprisonment or exile for the faith of their fathers, or that the greater number of these martyrs suffered during the reign of "Good Queen Bess." In many cases, it is true, the pretext for such severity was the alleged treason of the accused; but real treason is one thing, a purely factitious application of the term quite another. In those days it was high treason to assert the authority of the Pope in matters spiritual, or even to reconcile anyone to the Church. But, what was still worse, constructive treason, in cases in which the persons arraigned were not indicted for treason at all but were forced by the irrelevant questions put them to become their own accusers, was the pretext for hurrying many a man to the scaffold. "What would you do," the examiners would ask, "if the Pope should send an army of invasion to England to restore the Catholic faith?" The accused answered as best they could a question which was rendered extremely difficult by their allegiance to the Pope and by the acknowledged position of the Sovereign Pontiff during many centuries, in matters temporal as well as in matters spiritual. "But this is *your* hour," they might have said to their judges, "and the power of darkness." The sketches in this volume are necessarily brief, owing to dearth of material; but we may well thank the writers for having saved from oblivion these precious fragments of the history of an exceedingly important period. Interesting to the general reader, they will prove no less satisfactory to the scholar and the student of documentary history.

M. P. H.

Die Deutsche Hausindustrie. Von HEINRICH KOCH, S.J. Zweite, bedeutend vermehrte Auflage. M. Gladbach, Volksvereins Verlag. 3 M.

In the Preface to this excellent contribution to "industrial literature" the author sounds a note of hope. He frankly recognizes that the evils of "home industry," especially in the matter of wages, are many; but sees in this fact only a reason for more unwearied efforts to overcome them. The term "home industries" was for a long time employed very vaguely. The need of a more definite and "sharply determined concept was made clear when the horrid conditions in many hidden corners were first brought to light, when science was obliged to take up more consistently the study of this problem and when steps were taken to determine statistically the limits of home industry."

The opening chapter on the "Concept of Home Industry" shows clearly that the "home worker" of to-day is in a sorry plight compared with his predecessor before the days of our industrial expansion. The former must now yield part of his wages and profit to a "middle man," the big merchant to whom the home worker sells his product. This disposal of "home work" to the middle man, acting between producer and consumer, is a recognized element in home industry to-day. This dependence is even greater, when, as is often the case, the raw material and even instruments of production are furnished by the merchant. Whilst formerly the home or hand-worker stood in direct relation with the consumer, with whom he frequently had friendly social dealings, he is now practically dependent on the rich merchant who disposes of his handiwork. In reading the clear and concise exposé of fundamental notions of this phase of modern industrial life, we are made aware that we are following a master who is thoroughly at home in his subject.

The second chapter is devoted in general to the origin and development of home industry, the third considers the extent of home industry in Germany. Yet reference to conditions affecting industries as carried on "at home" in other countries are given. We find, *e.g.*, a sketch of "consumers' leagues" in the United States, France and Switzerland. In fact, the utility of the work lies precisely in this point: that it studies not merely one department of home industry, but deals with the subject as a whole, and seizes upon the typical features of its manifold development. The author addresses himself to all classes, even those not directly interested in social and economic questions. Remedial methods are suggested, and such timely topics as sweat-shops, influence of home work upon morality, and child labor, are ably discussed.

A. M.

Latin America. By WILLIAM R. SHEPHERD. New York: Henry Holt & Co. \$0.50.

Mr. Shepherd's contribution to the "Home University Library" is a very readable and informing book. His account of Spain's transatlantic empire, of the rise of the modern republics and of their present social, political, commercial, educational, etc., condition seems to be based on the wide and accurate knowledge of a fair-minded man. Readers, for instance whose ideas of Latin American geography are rather vague will learn that Brazil is larger than the United States; that the Argentine Republic is nearly two-thirds as large, and that New York, New England and New Jersey would fit neatly into Ecuador. Mr. Shepherd, however, says he can furnish no trustworthy information about the population of Latin America. In his chapter on "Social Characteristics," the author pays the following tributes to our southern neighbors:

Affable, kindly and courteous, they [Latin Americans] are alike hospitable, generous and forbearing, warm in their friendships and no less bitter in their enmities. High-spirited, quick-minded and sensitive to a degree, they expect that the qualities they themselves display will be reflected by the people with whom they are brought into contact. . . . The Latin-American woman is alike charming and gracious and devoted to her home and family. If the head of the family rules it with a patriarchal simplicity, the relations of the various members of it, none the less, are regulated by constant courtesy and kindness. Reverence for parents is a strong characteristic of family life.

Mr. Shepherd attests that the Latin American countries have been "ardent exponents of the principle of international arbitration," and reminds us that Chile and the Argentine Republic have furnished the first and only example of an effective agreement about the limitation of armaments. In his chapter on "The Church," the author, compared with most Protestant writers on Latin America, is refreshingly just and unprejudiced. He finds that in colonial days the members of the higher clergy were nearly always "men of character and ability," while the Franciscans, Jesuits and Dominican missionaries, whom he miscalls "monks," were "true pioneers" whose "zealous activities contributed in large measure to the widening of Spanish control." "They were intense in their devotion to the faith, enduring disease, privation, violence and death and counting it a singular joy to win the martyr's crown." He owns that they were always the friends and protectors of the Indians and Negroes, though he is also of the opinion that the natives the Jesuits, "reduced" paid for whatever they received "by the sacrifice of their liberty, their individuality and their initiative." But as the Paraguay Indians, prior to being gathered by the *padres* into Christian communities, were pagan savages whom slave traders were eager to seize, it is not clear just how much liberty, individuality and initiative they lost by becoming peaceful, chaste and industrious Catholics.

W. D.

BOOKS AND AUTHORS

"The First Step" (Houghton, Mifflin Co., \$1.10) is another of Eliza Orne White's pleasant little novels. Isabel Moore, who tells us confidentially that she is a spinster of thirty-four, had inherited from her aunt an old colonial house, but had scarcely enough income to keep it in good repair. Advice and suggestions are freely offered by her neighbors, particularly by Maria. Isabel has two suitors, though but one of course is successful. Her reflections, experiences and conversations are amusing as a rule, but sometimes grow a little tiresome.

"The Robbers of Mt. Kulm," a historical drama of the fourteenth century translated by Anthony Dittrich, and "The Monk's Pardon," a dramatization of Raoul de Navary's novel of that name, by J. Herman Thuman, are two recent contributions to the Catholic stage which have been rearranged by the energetic National Secretary of the American Federation of Catholic Societies. They are simple in plot and somewhat crude in dialogue, but might be found suitable for production by societies or schools whose members would hesitate to attempt anything difficult or pretentious.

According to the autographic indorsement on the jacket of "John Ward, M.D.," a novel by Charles Vale, Thomas Paget considers the book "one of the most beautiful works of fiction that has ever come into" his hands. The reviewers, too, have found much to praise in the book. The present writer, however, differs widely from Mr. Paget and his friends. "John Ward, M.D." is a very objectionable "problem novel" that can do good to none of its readers. Lady Winter, the "heroine," being a conscientious Catholic, is scrupulous about divorcing her unfaithful husband, but meanwhile she herself treats the Sixth Commandment as non-existent. As for Dr. Ward, he is a "eugenist."

In an anonymous novel called "Overland Red" (Houghton, Mifflin. \$1.35), we are treated to all the vivid experiences of life in the wild West. There is "broncho-busting" and shooting, all of it the lover of red blood can desire, and though there is very little plot and a love story of no heavy calibre, the story does what stories should do, it interests. This no doubt is chiefly owing to the remarkable character who gives his name to the book. In his humble way he is a true philosopher—though the same could not well be said of him as a poet—and his devotion and self-sacrifice towards the boy Collie raises him above the level of the tramps he consorts with. Of course we cannot agree with what are evidently the opinions of the author about what is nothing else than plain, unvarnished murder, even if it be out of revenge. The illustrations, in color, are good, and the cover appropriately is flaming red.

Frederic Mistral, the poet, of Provence, has just died in his eighty-fourth year. Born at Maillane, Bouches-du-Rhône, he first devoted himself to law, which he soon deserted for literature. Of his published works "Mireio" is his best. It is, in fact, the masterpiece of the whole Provençal school. Critics are fond of calling the poem a rustic epic, not so much on account of the dignity of the story as from the fact that the author has woven into it the life, character, customs, legends of his beloved Provence. Lamartine hailed the author of the poem as the Virgil of Provence. Mistral was not always happy in his work. Failure as well as success was his lot. He seldom failed, however, at lyrics and legends. His "Les Isclo d'Or" is a charming collection of shorter poems, simple, yet touching. The author had lived the peasant's life, absorbed the peasant's legends, partaken of the peasant's joys and sorrows, and knew how to give ex-

pression to the emotion which surged in his peasant soul. Mistral was great as a poet, but greater as a Christian. Some years ago at the unveiling of a statue in his honor, the old man, then in his seventy-eighth year, invoked the name "of the God of his country, Jesus, who was born amongst shepherds." When fame knocked at the poet's door he left Provence for Paris. Reboul, an old singer of the south, came to him and said: "Remember that the stairs of Paris are as slippery as glass. Remember your mother. . . Remember, too, that it was the hand of a good Catholic who placed the poet's wreath on your brow in Nîmes." Mistral remembered and shortened his stay in Paris, evidently believing that "An apple for dinner in Provence is better than a partridge in Paris."

There has been such a demand for "Initiation," Mgr. Benson's latest book, which was highly praised in our issue of March 14, that Dodd, Mead & Co. are publishing a new edition of the novel. Owing to illness Mgr. Benson was obliged to omit several sermons in the Lenten course he has been preaching in the Church of Our Lady of Lourdes, New York, on the general theme: "I am the Way, the Truth and the Life." He has also been giving Thursday conferences on "Difficult Points in Catholic Faith and Practice," not to mention a public lecture at the Hotel Astor, March 30, on "Some Modern Dangers to Religion," and another, which he is to give there, April 6, on "Lourdes: God's Answer to the Doubter." He also addressed Philadelphia and Boston audiences. All this preaching and lecturing, combined with his ceaseless literary productiveness, shows what a worker Mgr. Benson is.

BOOKS RECEIVED

Benziger Brothers, New York:

The Secret Citadel. By Isabel C. Clarke. \$1.35; A Modern Franciscan. Being the Life of Father Arsenius, O.F.M. By Fr. Dominic Devas, O.F.M. \$0.90; The Office of Holy Week and the Paschal Triduum. \$0.20.

Catholic Foreign Mission Society of America, Maryknoll, Ossining N. Y., New York:

Stories from The Field Afar. \$0.60.

Thomas Y. Crowell Co., New York:

Tuberculosis. Its Cause, Cure and Prevention. A Revised Edition of "The Great White Plague." By Edward O. Otis, M.D. \$1.25; Roget's Thesaurus of English Words and Phrases. Edited by C. O. Sylvester Mawson, M.A. \$1.50.

Dodd, Mead & Co., New York:

The Making of an Englishman. By W. L. George. \$1.35.

George H. Doran Co., New York:

Jean and Louise. A Story of Auvergne. From the French of Antonin Dusserrre by John N. Raphael. \$1.20.

M. Galdbach, Volksvereins-Verlag:

Der Soziale Katholizismus in Deutschland bis zum Tode Kettlers. Von Dr. Albert Franz. 3 M.

M. H. Gill & Son, Dublin:

The Felon's Track. By Michael Doheny. 3/6.

M. S. Hardie, Dubuque:

Preludes. By Sister Mary Clara, B.V.M.

Houghton, Mifflin Co., Boston:

The First Step. A Novel by Eliza Orne White. \$1.10.

Longmans, Green & Co., New York:

Essays on Faith and Immortality. By George Tyrrell. Arranged by M. D. Petre. \$1.40.

The Macmillan Co., New York:

Grannie. By Mrs. George Wemyss. \$1.85; A History of Socialism. By Thomas Kirkup. Fifth Edition. Revised and Largely Rewritten by Edward R. Pease. \$1.50.

G. P. Putnam's Sons, New York:

One Year of Pierrot. By the Mother of Pierrot. \$1.35.

Chas. Scribner's Sons, New York:

Still Happy Though Married. By the Rev. E. J. Hardy, M.A. \$1.50.

Frederick A. Stokes Co., New York:

The Two Americas. By General Rafael Reyes. Translated from the Spanish with Added Notes by Leopold Grahame. \$2.50.

Pierre Téqui, Paris:

Le Crime rituel chez les Juifs. Par Albert Monnot. 3 Fr. 50.

Anthony De Velics, M.D., Budapest:

Adamitics. An Essay on First Man's Language. By Anthony De Velics, M.D.

Joseph F. Wagner, New York:

The Freedom of Science. By Joseph Donat, S.J., D.D. \$2.50.

EDUCATION

A National University

It is to be hoped that the words of warning published in the leading journals of the country regarding the projected National University at Washington are not being overlooked in the whirl of the many topics of serious moment just now engaging men's attention. If, while other entanglements more directly attracted interest, this latest "new idea" in the educational policy of the innovators among us were so to prevail as to secure the standing the preliminary appropriation of the Fess Bill would win for it, we would experience a new instance of the easy-going indifference of Americans generally regarding legislation whose viciousness is recognized only when it is too late to throttle it effectually. The reports of the various sessions of the Congressional Committee, to which the Fess Bill was referred, tell us how widespread is the agitation for the measure, as they tell us as well, the shrewdness and skill with which its proponents are working to prepare the country for a cheerful acquiescence in the wasteful extravagance of the millions for which the new idea will call. What efforts are being put forth to meet the danger?

As in most instances, where mischievous lawmaking is concerned, there is manifest in the present attitude of those favoring a National University a set purpose to befog the minds of the people with a multitude of considerations quite apart from the fundamental aspects of the question at issue. Men, as keenly alert to the limitations essentially marking human institutions as are the able educationists now pushing this project in Washington, are surely aware that there are restrictions hedging the constitutional functions of the Central Government to such degree as to make its interference in certain lines of activity evidently wrong. The Fess measure is unwarranted by our fundamental law. The initial appropriation provided for in the bill fathered by the representative from Ohio is but an entering wedge. Say what its promoters will, the ultimate purpose of the bill is federal control of education, and this, our best constitutionalists tell us, belongs exclusively to the individual States. Certainly the Democratic party has always regarded education as a State and not as a United States interest, and it will ill beseeem the leaders of a party consistently favoring the doctrine of State rights, and just now in control of the country, openly to favor centralization in so vital a matter.

To be sure, all reference to this ultimate purpose is at present eschewed. That is part of the scheme to befog men's minds. Occasionally, though, some one of the proponents of the new idea is candid enough to hint at such an outcome, and a hint ought to be assurance sufficient for an ordinarily prudent mind. Elmer Ellsworth Brown, now Chancellor of New York University, and recently United States Commissioner of Education in Washington, in an article written for *Science* in February last, thus describes his ideal of what the National University should be: "The relations of such a national university to other scientific foundations, at home and abroad, will be of the utmost consequence. So far as American universities are concerned, its relations with them may have something of the 'Federal' character. It will not supplant them; it will not merely supplement them; to some extent, I think, it will have its existence in them, and they will be participants in its life."

That "something of a Federal character" is a mild phrase which naively clothes a wide, wide possibility, despite Chancellor Brown's affirmation that the National University will not supplant other American schools. The prestige sure to accrue to a national school, together with the advantage

which the nation's financial backing will afford to it,—just the other day the press reported that an additional appropriation of \$5,000,000 is being spoken of for a salary list in the proposed university,—and the immense political influence it will speedily acquire, will necessarily tend to cripple or hopelessly to weaken private educational influence. We have had instances in contemporary history of the manner in which the attempt to make education a national monopoly has led to the discouragement of private effort, where this has not been driven altogether from the field of competition.

But an even worse consequence must ensue. All religious schools, of whatever denomination they may be, will be irretrievably hampered in their efficiency by the discrimination which the proposed legislation will indubitably bring into play. A great National University, established in the Capital City, in the very nature of things would prove a powerful impulse to the faith which the Carnegie Foundation has for years been preaching—an education free from even a potential control in favor of positive doctrinal teaching. It is needless to sketch the hardship this would impose on the vast number of Americans who are not willing to accept the Iron Master's views regarding the suitable elements of educational training. Catholics, let it be remembered, are not alone in their vigorous defence of the American privilege to establish schools under religious control. Only a few weeks ago an educational association, made up of representatives of various Protestant denominations, held a convention in Washington in which stout protest was made against the underlying anti-religious trend of the entire movement.

When all is said, however, there is no particular need to touch at all upon the religious phase of the question in discussing the project. Its promoters try to beguile the multitude with the glamor of the picture they paint for us of the proposed university: "It will be a great national institution of education, science, and the arts, at least coordinate with the traditional branches of the government, in which all systems and institutions of science, art and education throughout the land shall be participants and shall find therein a new realization of their best ideals." But *non omnia possumus omnes* is an old truth quite as applicable to nations as to individuals, and the best assurance of the efficiency of national effort is had when the fundamental law is rigidly adhered to in a nation's development. Education in the fundamental law of this land is not a national function save in an extremely limited sense. At bottom it is a question of State rights, with a strict safeguarding of individual privilege, personal liberty and religious freedom. Before all else the promoters of the new idea should make clear to us how all these are to be ensured, if, as one prominent among them wrote recently: "It is inevitable that if the work of the National University be well done it will eventually become the foremost factor in determining the standard and the standing of American scholarship and American degrees before the nations of the world, and consequently before our own people here at home." If these words do not mean a supremacy of the federal feature in education which eliminates heretofore existing State control, they mean nothing. And that spells national monopoly.

M. J. O'C.

On March 27, under the auspices of the Johns Hopkins University, the fourth Maryland and District of Columbia Intercollegiate Contest in Oratory was held in McCoy Hall, Baltimore, for prizes offered by the Intercollegiate Peace Association. Representatives of St. John's College, Annapolis, Washington College, Georgetown University, Loyola College, Baltimore, and the Johns Hopkins University participated. Jerome H. Joyce, Jr., a student of Loyola College, who spoke on "Some Beneficial Aspects of International Peace," won first prize, and

Bernard L. Brady, from Georgetown, whose subject was "The Immediate Needs of the Peace Movement," took the second. The outcome presents a capital commentary on the views of some latter-day college men regarding Catholic colleges and Jesuit training.

SOCIOLOGY

League of Catholic Women for Social and Civic Reform

Social activities are popular just now. Were one to count up the societies engaged in bettering the condition of mankind he would be astonished at their number, their activity and the fortunately small result. We say, "fortunately," because a large number of these societies are engaged in promoting some fad, and in doing so they seem to be conscienceless. They usurp the functions of government, dictate to public authority, invade the most sacred rights of individuals, to push forward their ideas. When one considers the various proposals of eugenists, for instance, regarding education, prison management, criminal reform, and what is most sacred and personal, the contracting of marriage, all of them astounding, he will say with us, if he is sane, fortunately the results are small. But eugenists are not the only conscienceless social reformers. There are others with fads for municipal reform, state reform, quite as bad. Indeed, we may say that wherever a certain class of ministers has intruded upon public affairs there you will find the seeds of tyranny and despotism. The reason is clear enough. The intrusion of these men is a piece of lawlessness. They have no authority in the matter. A social reform that begins in the violation of the rights of authority, the upsetting of social order, is not likely to change in its course and become the respecter and the guardian of individual rights.

When Catholic women see their sisters, Protestants, or of any other religion, or of no religion at all, plunging wildly along in a social activity, which, like the caucous race of Wonderland, has for its chief end mutual congratulations, they are inclined to feel that they too ought to be doing something. This feeling is heightened by the reproaches addressed them. "Where is your public spirit? Here we are, running about, shouting, dictating to city and State officials, talking to reporters, getting our pictures into the papers, attending meetings and conventions, and you are quietly looking after your families and going to church. Why don't you get to work for the public welfare?" And so the Catholic women begin to organize.

There is this difference between Catholic social activity and that we have been discussing. The latter makes a tremendous noise and accomplishes comparatively little, like Mr. Pecksniff's horse, of which the action was worthy of twelve miles an hour, while the real effect was barely four, while what it does accomplish might often be better left undone. Catholic social activity makes very little fuss, but accomplishes a great deal. We have contrasted again and again Catholic charitable work with that of others, showing how, with slender means, Catholics produce a large result, while the others with abundant means produce but small results. One reason is that among these so many are making a comfortable living out of their social services, a thing virtually unknown among Catholics. But the chief reason is that Catholics work under lawful authority, which has for its function the binding together of the wills of individuals and the directing of their action towards the common good. It belongs to authority, not to the multitude, to determine the good to be obtained, to select the means and impel those under it to use the means and so to attain the end. Take, for example, our Society of St. Vincent de Paul. It is quite clear about the good to be obtained. This was de-

termined long ago by its founder. The directors and officers know it perfectly, and the means to gain it, and the members obey their directions. One does not see there irresponsible individuals stampeding the organization with some notions of their own, wasting its energy and money, and, perhaps, creating salaried offices for themselves. Above the officers of the society is the diocesan director of charitable organization, who, if they failed, would put a stop to such novelties.

Some might think that we intend to discourage social activity among Catholic women. On the contrary social activity is here amongst us, it is good in itself; its evil lies only in its abuse. The remarks we have just made were prompted by the reading of the report of the League of Catholic Women for Civic and Social Reform. The first thing that struck us in it was the Catholic note of respect for authority. There is no blustering, no arraignment of civil superiors, no dictation. "When we first came together two winters ago, we felt there was a place for our group, but the place was not clearly defined. Thanks, however, to the kind and efficient encouragement of our Superintendent of Catholic Charities and of our Superintendent of Catholic Corrections, the way was pointed out." The Catholic women showed the true Catholic spirit; they were teachable and submissive to authority. The words of the apostle, "Be not more wise than it behooveth to be wise, but be wise unto sobriety," had formed their characters and lay at the foundation of their Constitution. They set to work under direction and have been working quietly for two years. What they have accomplished we shall make the subject of another article.

H. W.

NOTES AND COMMENTS

Celebrations attending the unveiling of the Barry monument which the United States Government is erecting in Washington will take place May 15 and 16. A committee of enthusiastic Irishmen has issued a call to all interested in the matter to come to Washington for the festivities. The call should be heeded for two reasons at least: Barry is the father of the American navy; and his is the first statue erected by the national government in honor of an Irishman who fought in the Revolutionary War.

Of late our office has been flooded with clippings taken from newspapers whose sole object is vilification of Catholic doctrine and Catholic priests and nuns. The language of these papers is obscene. The illustrations in one of them are unspeakably blasphemous. The remedy for these evils does not lie in mailing clippings to the editor of a paper, but in the concerted action of Catholics the land over. It may be impossible to prevent the publication of these demoniacal prints. It should not be impossible to prevent their transportation through the mails. Canada has barred one such paper from its mail. The United States would promote public decency by doing the same.

It was Europe that gave the Faith to America, and now America returns the compliment. The first choir postulant to enter the community of convert nuns at St. Bride's Abbey, Milford Haven, South Wales, left Baltimore for England on Saturday, March 12. This lady was formerly a member of the Anglican Sisterhood of All Saints, to which community the present Superior of St. Bride's, Dame Scholastica Ewart, O.S.B., belonged at one time. There are, besides, in the St. Bride's community other sisters who were at one time members of the All Saints Sisterhood; amongst them Sister Catherine Weekes, the

well-known artist, several of whose pictures are at present to be seen in Jersey City.

Next July a liturgical congress will be held in London under the presidency of His Eminence, Cardinal Bourne. The Benedictines of Farnborough are charged with its conduct. This in itself is an earnest of great fruit. Undoubtedly the success of the *Semaines liturgiques* of Belgium will be repeated in Westminster. It is hoped that American priests and lay folk who will be in London from the 20th to the 25th of July will attend some of the sessions of this very important assembly. They will carry away from the meetings both love for the holy, stately liturgy and hope that the day is not far distant when America will rival Europe in grandeur of ceremony. Celestine's *Legem credendi lex statuat supplicandi* is a truth worthy of notice.

Dispatches from Pittsburg report that the churchmen who have gathered there for the International Bible Conference are sorely distressed over the fact that their audiences are lamentably small. The hall where the sessions are held has a seating capacity of 2,800. The audience has never numbered more than 600 people. The ministers in attendance should grieve not over the small audience, but over the causes which made the audience small. They are the causes. They have brought the Bible into disrepute by denying that it is inspired. Nowadays the man in the street but echoes the Sunday sermon when he speaks of the myth of Adam's creation from the slime of the earth, and the fable of the miraculous passage of the Jews through the Red Sea. The Bible has been placed in the same category as Homer. An international conference on Homer would not compel the attention of a throng. Why should an uninspired, fallible Bible?

The Bishop of Auckland has issued a very striking pastoral letter entitled "Some Risks in Reading." He protests solemnly against unwholesome literature, dramas, picture-films and so on. He is right in saying that familiarity with such things is calculated to break down the barrier so long and toilsomely built up by Christian sentiment and decency against pagan license. He protests vigorously (1) against all books and plays which treat conjugal infidelity as a jest, or surround it with a halo of romance; (2) against those which dress up vice in such a way as to shift the responsibility of it from the individual and fix it upon heredity, economic determinism or society; (3) against those that deal with repulsive details of the underworld, even under the cant pretence of an educational and "moral" purpose. This admirable pastoral should find an echo in all Christian hearts. It is a lesson and a warning. Americans can profit by both.

In the Brooklyn *Eagle* of March 24 a Protestant teacher protests against the action of the Interborough Association of Women Teachers in voting to place modern dances on the program of their next reception. After asserting that the vast majority of teachers in our schools, regardless of religious affiliations, applaud Cardinal Farley's condemnation of the dances, she attributes the vote of the Association to one "who should use her influence in a far different manner."

This one is apparently a Catholic. Her answer is subjoined. In effect it is this: These dances have come to stay. Catholics are dancing them. It were better, then, to show how they should be danced properly than to condemn them.

This is humiliating from the standpoint of logic, ethics and theology. Divorce and other sordid crimes have come to stay. Shall Catholics indulge in them? Lying has come to stay. Shall Catholics cultivate a double tongue and tricky lips? A dance which, by a turn of the ankle and a slight

movement of the body leads to a proximate occasion of sin, is not a fit or legitimate diversion for anybody. Finally, it is impudence, pure and simple and worse, to flout the God-given authority of an ecclesiastical superior. Some Catholics would profit immensely by a study of an elementary text-book on ethics and the penny catechism.

A banquet in honor of Pope Pius X was recently given at the papal nunciature in Bavaria. Many of the leading public officials of the State were present, as well as ambassadors and attachés of foreign nations. During the course of the festivities a toast to the Pope was answered by Count von Hertling, the Catholic President of the Bavarian Ministry. The dream of a united Christendom under Pope and Emperor, he said, had passed away for our age. The theological orientation of science, as known in the Middle Ages, had disappeared or was greatly restricted.

But the Papacy, he continued, remains. Above all the divergencies of national prejudices and the conflict of material interests sounds the voice of the Pope. Millions hear and heed. It testifies to the existence of power other than the material, of an interior, spiritual, and moral power, which extends over what is common to all men, the moral and spiritual world. Whoever has had the good fortune to enter into the august presence of the present reigning Pontiff has carried away the impression of a personality entirely free from everything earthly, entirely devoted to the interior life. The sole purpose that fills his heart is the salvation of the souls entrusted to him, the renewal of all things in Christ. We see, therefore, that the strident battle of clashing opinions does not reach to him. Before the person of the Pope all criticism is silent. Veneration and love take its place.

The Bishop of India, Burmah and Ceylon convened a meeting of delegates at St. Joseph's College, Trichinopoly, February 22, preparatory to the holding of the first Marian Congress in India. Rev. H. Sauthier, S.J., and Mr. Jaganatha Pillai, of St. Joseph's Industrial School, Trichinopoly, were elected secretaries of the congress. Papers will be read treating of the co-operation of the laity in the conversion of India, Burmah and Ceylon, the Apostleship of Prayer, Laymen's Retreats, Catechetical Societies and the forming of Catechists, the development of the Catholic Press and Catholic schools, the Federation of Catholic societies and sodalities, and the diffusion of Catholic literature. It is plain that the needs of India and our own are not far apart.

The present stage of our Mexican difficulties gives interest to a communication recently received. A thoroughly reliable American states that he met in his travels many Americans who are living and doing business in Mexico City, Vera Cruz and other Mexican cities. All these agreed that President Huerta is the one man who can restore peace and establish confidence. Those who were present when Madero was shot believe Huerta was not responsible. They laugh at the idea of Mexican elections, which are impossible in the American sense. They say Carranza and Villa are mere bandits, and feel shame that such men and methods should receive support or connivance from the United States. They do not consider Mr. Lind a satisfactory diplomatist, and they are firmly convinced that the acknowledgment of Huerta, who is supported by the best elements and has for a year maintained his ground against powerful obstacles, external and internal, is the only true policy. A reversal of our attitude towards him would be more soundly based than the reversal on the Tolls question, and would obviate the latter. The captain and officers of a boat plying between New York and Vera Cruz confirm the above statement in regard to the views of the Americans resident in Mexico whom they met aboard and on shore.

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CHRONICLE

Home News.—Of late Congress has been particularly active in the discussion of many important measures. The Panama tolls exemption repeal was passed by the House

Strife in Congress

after a prolonged debate in which the President was accused of a barter with Great Britain. This accusation

was indignantly repudiated by the President's supporters and if press reports be true, by His Excellency himself. The Senators who are opposed to the repeal, appear to be in a more conciliatory frame of mind than formerly. At least 47 or 48 of the 51 Democrats in the Senate and 12 Republicans will support the repeal. Hence its opponents are willing to compromise. There are now pending before the committee on Inter-oceanic Canals several amendments by which the recalcitrant Senators hope to change the President's scheme. One amendment provides for the suspension of tolls exemption for two years to test the self-supporting capacity of the canal. A second provides suspension with the declaration that the United States reserves the right to exempt its coastwise vessels later. A third advocates the abolition of all tolls on all vessels. A fourth gives authority to the President to suspend any and all tolls. A fifth calls for a temporary suspension of the exemption clause with submission of the subject to arbitration. The original bill will no doubt pass after a debate even more bitter than that which took place in the House. The attitude of the President towards the repeal has called forth criticism from many regions. Meetings were held in different cities and resolutions and protests were forwarded to Washington. The President also met with stern opposition in the Senate when his nominee to the Interstate Commerce Commission, Winthrop M. Daniels, came up for confir-

mation. The views of this candidate on the valuation of public service property were considered unsound by many senators. They opposed his appointment and a three days' debate ensued. Finally he was confirmed by a vote of 36 to 27. The occurrence was not without a dramatic incident. Senator La Follette, with eight others, protested against the secrecy of executive sessions and declared that he would defy the rules of the Senate by discussing publicly all legislation not affecting foreign relations. Such an announcement is in the nature of a revolt, but should the Senator carry out his resolve, probably no penalty will be inflicted. Two other important pieces of legislation, the rural-credit and anti-trust bills, will be considered after the tolls exemption has been decided. Both these bills are of great importance and will meet almost as much opposition as any yet considered. Congress has been stirred profoundly from within. There is protest from without also. Bankers and business men are dissatisfied with the location of the Federal Reserve Banks announced by the Organization Committee. Senators who helped form the legislation have joined in the criticism of the outcome. The Committee is accused of unworthy motives. At first sight the distribution undoubtedly seems peculiar. For instance, our largest port save one, New Orleans, is not a federal reserve city, while Richmond, Dallas, Atlanta, St. Louis and Kansas City are in the category. However, a suitable reason for this might be a desire to shift money to regions where it is not in abundance.

A report on the pension budget, presented in the House, shows that more than 40,000 names have been dropped from the pension roll in the past year. On this account

The House and Pensions

the disbursement for the fiscal year beginning July 1 will be \$169,150,000, as against \$180,300,000 of the preced-

ing year. It is not likely that this rate of decrease will be maintained. The House has already passed a bill granting liberal pensions to the widows and children of officers and enlisted men who saw service in the Spanish war, the Philippine insurrection and the Boxer uprising. Should the bill become a law it will increase the pension disbursement by \$2,500,000 the first year. No statistics are available for succeeding years. It is but right that the country should care for the needy families of those who served it well, but our legislators are too much inclined to turn patriotism into a profitable business.

A recent newspaper report has it that England will participate in the Panama-Pacific Exposition. The arts and crafts exhibit shown in Ghent two years ago will be sent to San Francisco at an expense of \$500,000. The original cost of a British exhibit was estimated at \$1,250,000. However, economy may tempt the Premier to object to any exhibit whatever. His recent budget calls for an expenditure of \$1,000,000,000, of which \$250,000,000 is for the navy alone. Meantime, Roman newspapers are arraigning the Italian Government for sending Nathan as a delegate to the Fair. They point out that by birth he is an Englishman who speaks Italian incorrectly and writes it so poorly "that it is often impossible to guess his meaning." They call him the most tactless man in Italy, so ignorant that when the King of Sweden died, he sent a telegram of condolence to the Mayor of Christiana, thinking it the capital of Sweden. Apropos of all this a recent cable despatch to one of our papers says:

Despite these drawbacks Signor Nathan will pass down to history as the most loquacious Mayor of Rome while he held office and as the most prolific writer after his descent from the Capitol. Just as Signor Nathan used to bad advantage his fatal gift of oratory when he was the first citizen of Rome and offended many people, including the Pope, the King of Norway, practically all the archeologists and artists in Italy and even French aviators, now that he has retired to private life his writings are offending not only Italian grammar and syntax, but also the susceptibilities of all Roman citizens.

Such is Italy's representative. His campaign of insult is not yet over. Notice has been given to the public that Nathan will probably lecture during his second stay in this country. If this be true Catholics will see the columns of certain newspapers filled with insults of the Holy Father and attacks on Catholic doctrine. Italy can ill afford to permit this. If done it will be done in her name, with her sanction, by her accredited delegate. This, of course, is intolerable.

Alarm, real or fictitious, over the condition of the railroads continues. The Pennsylvania has withdrawn 118 passenger trains on lines east of Pittsburg and about 120 on lines west of the same city. All 40,000 of this road's employees have been discharged. At the same time freight traffic improved on the middle division of the road; during March 188,181 cars were moved. Of

these 112,763 were loaded. This establishes a record for freightage on this division. The February financial report of the New York Central, which has just been issued, brings to light some interesting facts. In comparison with the earnings for February of last year, gross receipts fell 14 per cent. A loss of \$2,434,844 or 82 per cent. was reported in the net earnings. This strips the Pennsylvania's net loss which was but 75 per cent. The Chesapeake and Ohio shows a decrease of nearly one-half in net earnings; the Boston and Maine, a net deficit of \$725,723; the Long Island's net deficit for 1913 increased by nearly \$750,000. This shrinkage has deferred payments to steel companies four and five months. Some railroads are borrowing in the open market. However, the depression is not universal. The Southern Railway Company has just placed a \$1,000,000 order with the Pressed Steel Company of Pittsburg. Three Presidents of important railroads speak of the situation as critical. These untoward conditions no doubt obtain in other enterprises, but at present there is no sign of alarming distress. The railroads will probably recover should they be allowed an increase in freight rates. With the exception of certain exhibits and briefs which are to be filed before April 20, all the testimony bearing on the rates question is now before the Interstate Commerce Commission. A decision favorable to the Eastern roads which made application for the increase, is expected by May 15.

Austria.—The Christian Social Party of Austria has again scored a splendid victory over all opponents in the communal elections of Vienna. The spirit of Lueger is still alive among Austrian Catholics. In Dr. Weiskirchner he has found a worthy successor. The Christian Social reform achievements have been so clearly and magnificently successful that only an insignificant vote was polled by the opposing parties. A tenfold minority was not uncommon. Not even a political catchword could be coined to throw discredit upon the Christian party. Facts and figures, testifying to the civic improvements wrought by its régime during the past period of administration, won the victory. Yet no efforts had been spared by the party to make this victory most complete. A tireless press campaign was conducted and countless rallies were held. For six more years the Christian Socials hold control of Vienna.

Canada.—While the crew of the sealing steamer, Newfoundland, were out on the ice hunting seal, a blizzard came up suddenly and cut them off from their ship.

*Sealers Die
in a Blizzard*

During the thirty-six hours it raged, the men were adrift in the floes, and a large number of them perished of exhaustion. Over seventy bodies have been recovered.

The Canadian Northern Railway finds difficulty in getting the aid it asks from the Federal Government. Sir Richard McBride left Victoria very suddenly for Ottawa.

*Aid to Canadian
Northern*

He passed an increase of guarantee through the British Columbian legislature; and though other reasons were given for his visit to Ottawa, it seems certain that the real one is to use his influence with the Government to obtain for the railway the necessary help. The general opinion is that the railway, inasmuch as it is a trans-continental road, is of national interest and must be aided, but at the same time this should not be done blindly without securing the interests of the country. A great difficulty in the way is, that the Grand Trunk Pacific will apply for further assistance if the Canadian Northern is helped; and the report on the construction of the National Transcontinental which is to be part of the Grand Trunk Pacific disinclines people to do much. Still, as the last spike on this road is about to be driven, the end of government assistance for it is in sight.

The Orangemen are taking great interest in the Ulster troubles. Some of the more active among them claim that they have 150,000 men ready to go across to help the brethren there. They said they had the promise of Colonel Hughes, Minister of Militia, that no impediment should be put in the way of these. Colonel Hughes denied the promise. Anyhow, unless they can arm, clothe and feed the 150,000, these may as well stay at home.

*Orangemen
and Ulster*

France.—The Committee charged with the investigation of the Rochette affair was obliged by the evidence to make MM. Caillaux and Monis responsible for the postponement of the trial which allowed Rochette to escape. Nevertheless, it did what it could for them; reporting that, though their interference was an abuse of power most unbecoming in the circumstances, yet there was nothing to prove criminal collusion to defeat justice. It is hard to reconcile the two clauses. What motive could ministers of state have to get a fraudulent company promoter out of the way; for they were surely not so innocent as to imagine that the six months' postponement would be used by Rochelle except to escape. In the Chamber the report was accepted unanimously; but a motion calling on the Government to prosecute Caillaux and Monis was defeated on the usual party lines.

A single line in *La Croix* tells, on the authority of *Figaro*, that "M. Calmette received the succors of religion." His assassin appears before the magistrate day after day with stories almost as varied as her costume. Naturally she receives a great deal of sympathy from Caillaux's political friends. Thalarnas, the enemy of Jeanne d'Arc, expressed his approval of her conduct immediately after the crime. Whether such conduct will help her or the Government remains to be seen.

Germany.—For several years a bitter and relentless agitation has been carried on by the Freethinkers of Germany against the established State Church. It is an

*"Leave the State
Church" Movement*

organized movement conducted not merely in the press, but by means of enormous mass meetings in which Protestants are induced to desert their Church in great numbers. A faint excuse is offered under the pretence that it is a protest against the Church tax paid by the individual members of the State Church. The only real purpose, however, is to carry on a campaign of paganism against the established Church similar to that which is organized against the Catholic Church in our own country. Protestantism is thus reaping the harvest it has sown in its attacks upon Catholicity. Unfortunately, it still fails to learn its lesson. Prominent in the movement are men like Haeckel and Drews, Rationalist, Monists and Socialists. Many Socialist leaders, with no love for Christianity, fear the political effects of the movement and counsel the party not to involve itself. In the courts of Berlin and its immediate environment, 20,521 desertions were recorded for the year 1913. Not all of these were from the State Evangelical Church. The movement has now been on foot for several years, and public rallies are being conducted with an enthusiasm begotten of the most diabolical hatred against all Christianity. It is not surprising that weak-kneed and Socialistically inclined Catholics should likewise be swept away. The loss to the Catholic Church is, of course, comparatively small. The State Church is the great sufferer.

The question thus presented to the German Evangelicals naturally formed the central theme of the discussions in the recent Berlin Synod, where the deserters were branded as "heathens." Matters, it was stated at the meeting, had reached a point where even the Reichstag no longer contained a Protestant majority. Considerably more than half of the Imperial Parliament is at present constituted of Catholics, Jews, and Socialist free-thinkers who have renounced all church allegiance. It is in Protestant districts that Socialism has universally developed its greatest strength, while in Catholic sections it has regularly met with discomfiture. American Protestants will before long likewise realize to their bitter cost what their coquetting with Socialists and I. W. W. rioters, as well as their higher criticism, must lead to. The resolution taken by the Synod points out that the promoters of the "Leave the State Church" movement are actuated wholly by a policy of negation, making no effort to establish a new sect. Catholicity or paganism, the one true Church of Christ or the Camp of Satan, is the only choice left open to all sincere and thinking men. It is time that they should realize this truth and act upon it.

Great Britain.—The army crisis was brought to an end by the resignation of the Secretary of War, Colonel Seely, and of the heads of the Army Council, Sir John French and General Ewart. Mr. Asquith surprised the House of Commons and the country by announcing that he

*Army
Crisis*

had himself taken charge of the War Office, and that, notwithstanding precedents justifying the opposite course, he would secure his position by returning to his constituents for reelection. Thus he obtained two advantages. His taking the War Office implied that he was going to deal vigorously with insubordinates: his going to his constituency gave him the opportunity of imitating Gladstone's famous progress to the Midlothian campaign. The Unionists were wise enough not to oppose him. Still, besides addressing his constituents, he made speeches to people assembled in the railway stations. Although the matter has been patched up for the moment, everyone must see that the army's act must have a lasting effect. The Labor party has seized it to intensify the antagonism of the working classes for the aristocracy and to draw from it the assurance that no soldier shall be employed during strikes against his will. In the meantime the Government has to see what it is going to do with the Home Rule Bill. An immense demonstration was held in Hyde Park, April 4, to protest against the forcing of Ulster out of the Imperial Parliament against its will. Messrs. Balfour and Bonar Law and Sir Edward Carson made speeches, but nullified their thesis by demanding a general election on the issue. In other words they would consult the will, not of Ulster, but of the whole electorate of the three kingdoms. If this says, Ulster must go, Ulster's will in the matter is to be ignored.

Ireland.—Despite the improved position of the Government, owing to the unconstitutional attempt of army officers and others to prevent the parliamentary settlement of the Irish question, and the consequent abatement of Orange-Unionist confidence, the Asquith concessions, which involve the temporary and possibly perpetual dismemberment of Ireland, still hold the field. Moreover, the Liberal papers speak of yet further concessions indicating that they are anxious to drop from the Bill Ireland's control of the Post Office and its very limited power to regulate tariff. There are numerous signs that many influential Liberals, if they have not positively connived at the Carsonite manifestations, are glad to avail of them in order to take the "Home Rule" out of their Irish Government Bill. The universal antagonism to the mutilation clauses is tempered by the belief that their impracticability makes their ultimate acceptance impossible. They would cut off 70 per cent. of the Customs revenue from the Dublin Parliament, but as most of this is really paid outside the Orange area, whither the goods are transmitted, that area, which commercially means the port of Belfast, might find its general Irish business, and therefore its customs revenue transferred to Dublin. For these and other business reasons it is thought that Northeast Ulster will not consent to be excluded from Ireland. In any case the intense dissatisfaction with provisional mutilation will stiffen Mr. Redmond against further concessions.

The Cunard-Queenstown question is deemed of almost equal importance to Home Rule, as involving an attempt of the Government, influenced by British merchants, to cut off Ireland from transatlantic commerce and destroy her opportunities under self-government for industrial and commercial development. The Cork Harbor Commissioners have a strong case prepared for the Committee of Inquiry exacted from Mr. Asquith. It appears that in 154 voyages the Lusitania met but one accident, due to a pilot's error, and the Mauretania with but a few hours of extra detention in the port in a high sea, an eventuality of frequent occurrence on the Mersey. That such a pretext was deemed sufficient to allow the Cunard Company to break its entire contract, retaining its subsidy, indicates that conflicting commercial interests have more to do with the Irish question than appears on the surface.

Italy.—Italian trainmen are again pressing their demands on the Government, with a threat to strike unless they are granted; 80,000 men are involved. They ask for shorter hours, a weekly day of rest, a minimum wage of 60 cents a day, with a special allowance of an extra 20 cents for work done at night. The Premier cannot grant all that is required. To do so would entail an additional expenditure of \$10,000,000, an impossible amount at present. The literary test in the Burnett bill is agitating the National Immigration Commission. Should the bill be finally enacted into law it will work hardship to many Italians. One authority estimates that the number of Italians entering the United States will be reduced by 100,000 yearly. The Government proposes to found schools in the southern provinces for the express purpose of fitting prospective emigrants to meet the requirements of the bill. The prospects for emigration to Cyrenaica are not as bright as they were. Despite vigorous efforts the Italians are making little progress.

Despatches report a serious riot in Rome on March 25. A mass meeting, attended by anti-clericals of all shades of thought, was held to protest against the closing of the hospitals. One orator in an address to the mob praised papal rule, because under it the poor and sick always received the greatest consideration. He denounced the Government for suppressing charitable institutions and dissipating the revenues of hospitals, pointing out that, although Rome is much larger now than it was under the Popes, yet the number of hospitals has diminished. This harangue led to a demonstration against the Government. The troops dispersed the mob, wounding many. After a while the yellow papers of Rome and America, in need of copy, will probably discover that the orator, a well-known member of the Italian Congress, is a Jesuit. Thus is history written.

Cork Harbor and Commerce

Two National Problems

The Popes and the Anti-Clericals

TOPICS OF INTEREST

Self-Constituted Guardians of Liberty

This circular was sent recently by the Guardians of Liberty to the papers of the secret societies in the United States:



MASONIC HALL, 50 WEST TWENTY-FOURTH STREET,

NEW YORK Mar. 17, 1914.

Dear Sir:

We beg to call your attention to the enclosed open letter to Secretary of State, William Jennings Bryan.

We would greatly appreciate the courtesy of your news columns for the publication of this letter which will prove of vital interest to your readers.

Yours very truly,

P. S. Brown

Sec. of the Executive Committee.

PSB/JB



With this was the following letter to Secretary of State Bryan:

NATIONAL COURT
OF THE
GUARDIANS OF LIBERTY

Lieut.-General Nelson A. Miles, C. G.
Rear-Admiral G. W. Baird, C. A.
P. Corning Edwards, C. R.
Wm. F. Schoenfeld, C. C.
S. Stern, C. V.

MASONIC HALL, 50 WEST TWENTY-FOURTH STREET,

NEW YORK, March 16, 1914.

HON. WM. JENNINGS BRYAN,
Secretary of State, Washington, D. C.

Dear Sir:—On December 10th we wrote to you relative to a matter which we consider of vital importance to citizens of the United States, and received on December 13th, through your private secretary, Mr. Manton M. Wyvell, an acknowledgment of the letter and the statement that it would be brought to your attention as soon as possible. Nothing being heard from you we wrote to your secretary on January 3rd and then wrote again to you on February 27th, and finally wired you on March 11th. Our inability to obtain a reply from you on this very important matter now leads us to place it before the citizens of the United States through the medium of the public press. Our letter of December 10th, to which reference is made, was as follows: "In the New York Times of November 29th, there appeared a special cable from Rome dealing with the attempt made by Mexican Roman Catholics to have the Pope use his influence in behalf of Mexico and the report stated as follows: The suggestion was made that even if the Vatican did not wish to commit itself to any action which would make it appear as if siding with Mexico, its influence might be exercised in Washington enough through the Apostolic delegate, Mgr. Bonzano, or through one of the American Cardinals, this step being in accord with the teachings of the Church in favor of peace and concord, so as to render the suggestion acceptable. It has been asserted that overtures of this kind would be favorably received. . . ."

We have underlined the more important passages and would appreciate information especially on the last sentence. Is there any real warrant for the assertion that such overtures coming from the source or through the channels indicated would be favorably received at Washington? To us it is inconceivable that our Government or its organs would entertain any overtures from a religious body, or any religious body as such, on a matter purely political. We are quite sure that the United States does not recognize the secular claims of the Roman Hierarchy and under the Constitutional Principle of Complete Separation of Church and State, cannot allow any official status in matters of state to either Mgr. Bonzano or to any member of the Roman Catholic Hierarchy, be he an American or a foreigner. Only as an American citizen pure and simple can the Administration receive or give a hearing to any Churchman, no matter what may be his church affiliations. Perhaps our inquiry in this matter might be considered unduly intrusive or presumptuous (*sic*), or indicative of unwarranted fear or distrust of our chosen governmental officials. But our right as citizens of this American Democracy to make such inquiry cannot be denied, or that there is good reason for the exercise of extreme vigilance in a matter of this nature by all the citizens of our great Republic, in view of the fact that a Catholic Party exists in Mexico and in view of the secular claims of the Roman Pontiff and the teachings of the Roman Catholic Church, according to which as set forth only a few years ago by Leo XIII, the right relation of Church and State is "an established connection which may properly be compared with the union whereby the soul and the body are united in man." Leo XIII claims further that the Roman Catholic Church and no other is allowed this position as it alone has the power and right as the only true Church of God. (Immortali Dei Pg. 19sq.) We would request of you a prompt statement relative to the above news item, and your attitude in the event of the Roman Catholic Church or any members of its Hierarchy attempting, as such, to bring influence to bear on the Administration for the determination of its polity with reference to the Mexican situation. The Mexican situation is already sufficiently involved without allowing intrusion by a religious body or its representatives to make it more complex and we look to the Department of State to enforce the principles by which alone our liberties can be safeguarded.

Your prompt reply will be greatly appreciated.

Yours very truly,

Executive Committee of the National Court-Guardians of Liberty.

Signed

Wm. Schoenfeld, Chairman,
Percy S. Brown, Secretary.

PSB/JB

The substance of the complaint of these "Guardians" is this: Mexican Roman Catholics are said to have asked the Pope to use his influence, either directly, or indirectly through the Apostolic Delegate or an American Cardinal. What he was to use it for is left to the imagination to supply. We know nothing about the facts of the case. But let us suppose that the application was made, and that its object was to bring about in some way not indicated the restoration of peace in Mexico. There would be nothing strange in that. Mexican Catholics would turn naturally to the Pope, and there could be no reason why the President should not listen courteously to him or to his personal representative. The Guardians of Liberty say that any dealing by the American Government with a religious body on a matter purely political, is inconceivable to them. Why do they bring in the idea of a religious body? If any

intervention was asked it was purely personal. When the United States goes to the Hague tribunal it submits the matter in dispute to, say, a Hollander, a Swiss and a Brazilian. Is anyone mad enough to protest against the submitting of American interests to Holland, Switzerland and Brazil? When Bismarck accepted the Pope as arbiter in Germany's dispute with Spain over the Caroline Islands, he had no idea that he was submitting a purely political affair to a religious body; and he understood such matters better than the Guardians of Liberty. Unless we mistake, a Protestant minister is quite active just now, with some unofficial commission, on the Rio Grande. Is Carranza to refuse to deal with him on the ground that no religious body, Methodist, Baptist or Presbyterian, should be dealt with in matters purely political? Nor would the listening to the Pope imply a recognition of the "secular claims of the Roman Hierarchy," nor concede "any official status in matters of state to Mgr. Bonzano" or to anybody else. Whoever approached the State Department in the matter, would do so as the unofficial representative of many Mexicans. Our Government deals unofficially and without prejudice with Huertists and Carranzists: why should it not do the same with other Mexicans? Indeed, it ought to do so, since it has taken upon itself the charge of pacifying Mexico. But a "Catholic party exists in Mexico." If it be so, the United States cannot ignore it in the work of peace. For the rest, a Catholic party in Mexico is perfectly legitimate: an A. P. A. party in the United States is not.

And this leads us to ask: Who are those Guardians of Liberty? Who appointed them to their office? Are they better than mere usurpers? If not, what right have they to call to account the Secretary of State, who very properly ignores them? He is responsible to the President. He is responsible to Congress. He is responsible at last to the American people; but he is not responsible to the Guardians of Liberty. These, by usurping functions that do not belong to them, are promoters of tyranny, of anarchy, anything but Guardians of Liberty. They call themselves a "National Court." Did they consult the nation before doing so? If they did not, why should they take a title to which they can have no right? Mgr. Bonzano is not to be heard as a Catholic. Cardinal Gibbons, Cardinal Farley or Cardinal O'Connell is not to be heard as a member of the Hierarchy. Why then are General Miles, Admiral Baird, Messrs. Edwards, Schoenfeld, Stern and Brown, to be heard as Guardians of Liberty? They seem to have a suspicion of their lawlessness, and therefore insist on their right as citizens to call the Secretary of State to account. As citizens they have no such right. Mr. Schoenfeld knows quite well that had he written as a citizen, he would not have received even the merely formal acknowledgment of his letter that was sent him. They made no demand as citizens. Their letter was a formal demand of the self-constituted National Court of the Guardians of Liberty

through its executive committee, requiring the Federal Government to follow a certain course of political action. As such, it was an outrage upon the President, the Cabinet, the Senate, the House of Representatives and the whole American people. HENRY WOODS, S.J.

The Day That the Lord Has Made

A famous painting of the Resurrection pictures the guards waking from slumber as Christ issues from the Sepulchre, a device which, if it heightens the dramatic effect, does so at the expense of truth. It is, in part, a reproduction of the lie which the chief priests gave the soldiers a great sum to tell, "that His disciples came by night and stole Him away while we were asleep." Apart from the unlikelihood of the terrified disciples daring such a feat, and of the soldiers risking the death penalty for sleeping on watch, the portents following the Crucifixion would have prevented Jew or Roman from sleeping that night beside the grave of Him with whom these fearsome marvels were associated. Again the "great earthquake" and the light recorded by St. Matthew would preclude it; but the matter is only important as discrediting part of the scriptural narrative. It leaves untouched the fact of the Resurrection, than which there is none in history more unassailable, none more frequently assailed.

Some have put forward variants of the Pharisaic falsehood; others that the Lord appeared through corporal emanations or in visions born of mental exaltation; and Loisy and his Modernist coterie, that it is "an evolution of Christian consciousness" grown from Faith in Christ's immortal life with God. Against such flimsy fancies and falsifications stands the enduring fact that the Apostles preached it and the world believed; preached not only that Christ had risen, but at various times and places had appeared to many, living witnesses whom all could question. They knew nothing, these Hebrew fishermen, of the world's philosophies or ways; no art or learning or natural gifts had they; no pleasing doctrines did they offer, only those calculated to excite contempt and hate: charity, chastity, humility and penance to a world of lust and pride and pleasure, of brutal tyrants and brutalized slaves. To such a world they preached Christ Crucified; and they convinced it, for they also preached Christ risen of His own power from the tomb. Such their conviction of this fact divine, such the inspiration of the Spirit the risen Christ had promised them, so verifiable this one great truth by the Jewish and Roman communities of the time, that the thousands of Jerusalem to whom Peter preached "the Author of life you killed Whom God hath raised from the dead," and then the hundred thousands and millions through the nations that heard the same message, embraced the teachings of the Cross and lived and suffered and died in them and for them until, despite the passions of men and the systematic repression by sword and law of its greatest empire, the world rose as from a bath of blood vivified

and purified, and the Cross, surmounting the Roman eagle, carried to all lands the angel's word: "He has risen; He is not here."

He had gone forth in the voices of his apostles and their spiritual seed to dwell in lands afar, in city and hamlet, in monasteries and homes and hearts. The light of His rising was burnishing as with gold the manacles of the slaves, transforming the path of martyrdom to a triumphal march, gleaming in the cabins of the lowly and illumining the philosophies of the wise; and the heat and glow of its radiance has continued to our day, energizing hearts and minds in an ever widening orbit of Faith. Had Christ not risen such a result were a greater miracle than the Resurrection.

But its denial is necessary to those who would deny His Divinity. The miracle of Resurrection is distinctive in this, that it marks the omnipotence of the Worker. Man can do much, and by God's power has wrought miracles; but no finite man whose eyes are closed in death can give them back their light or lift his own lifeless body from the tomb. Moreover, the Resurrection is a necessary basis of Christian Faith, for Christ had made it so: He gave it as the final test of His Divinity. Hence, those, who like the Pharisees, would "not have this Man to reign over them," who would not accept the immortality of soul and body and the code of Christ, have also adopted false devices to undermine this basic fact, in whose fall all the rest must crumble. The fact and its consequences were thus impressed by St. Paul on the Corinthians:

Now, if Christ be preached that he arose again from the dead, how do some among you say that there is no resurrection of the dead? But if there be no resurrection of the dead then Christ is not risen again. And if Christ be not risen again, then is our preaching vain, and your faith is also vain. . . . If in this life only we have hope in Christ we are of all men the most miserable. But now Christ is risen from the dead, the first fruits of them that sleep. For by a man came death, and by a man the resurrection of the dead. And as in Adam all die, so also in Christ all shall be made alive.

Again, following his announcement of the Resurrection to the Romans, he asks: "Who, *then*, shall separate us from the love of Christ? Shall tribulation or distress or famine or nakedness or danger or persecution or the sword?" thus associating with the Resurrection the doctrine of His Divinity, the immortality of the soul and, ultimately, of the body of man, and in practice the closest following of Christ. It is because such practice is a necessary consequence that men will reject the Resurrection, whether of Christ or of men, for the one is the promise of the other. Yet there is no doctrine for which more analogies lie around them. Every blade and bud and bloom is preaching it; all nature is vocal with it and, springing in this season from dead decay, seems crying with St. Paul: "Senseless man, that which thou sowest is not quickened except first it die." Yet nature is but man's garden and workshop; surely not man alone, he who is God's masterpiece and vitalized in God's image,

shall return to earth to rise no more. Surely, that body, that web of mysteries, which He has wonderfully hallowed with His grace and presence through the seven sacramental channels, the body which becomes the temple of the Eucharistic Christ, God will not permit to remain clay for ever. "He who eateth My Flesh and drinketh My Blood hath everlasting life, and I will raise him up on the last day."

The Resurrection is a pledge of victory for the Church, and for each and all who "walk in newness of life." Such, "sown an animal body, shall rise a spiritual body," but though all shall rise, not all shall be changed. "Flesh and blood shall not possess the Kingdom of God; neither shall corruption possess incorruption." But if we withdraw the sting of death, which is sin, we have sure promise that this corruptible shall put on incorruption, this mortal, immortality, and death shall be swallowed up in victory, when "our Lord Jesus Christ will reform the body of our lowliness, made like to the Body of His Glory." Thus only can full response be given to the call of Easter Day: "Rejoice in the Lord! Again I say, rejoice!"

M. KENNY, S.J.

The Religious Question in Cuba

We are going to have a "religious question" in Cuba, it seems. Just recently it has made its appearance among us, but, we are glad to say, the agitation is due not to native Cubans but to naturalized foreigners. Of the two busybodies especially active in its promotion, one, Señor Ferrara, a representative in Congress, is an Italian; the other, Señor Sagaró, was born in Porto Rico. The former of these, only the other day, offered a striking illustration of the rut in which run the ideas of all who attack the Church with baseless calumny. Speaking before a club of medical students, who had made a descent upon the House of Congress in order to parade their anti-clerical ideas, Señor Ferrara declared: "It is notorious that through all history the clergy have shown themselves to be at once the most violent and the most steadfast defenders of tyranny." Nor was Señor Sagaró a whit less frank in exploiting his hatred of the Church. Being, like his companion, a member of Congress, he seized the opportunity to introduce a bill to tax heavily churches, priests and religious, cemeteries and ecclesiastical property of whatever nature.

It is not possible to say as yet what is to be the effect of the onslaught. In Congress the sentiment seemed evenly divided between approval and disapproval of the orator and of the measure laid before its members, quite as many applauding the project as there seemed to be representatives who by their silence condemned it. The newspapers made capital of the opportunity, and again sentiment appeared divided. Many eagerly and openly aligned themselves under the banner of anti-clericalism for the first time flung to the breeze in Cuba; many

deprecated the introduction of the question as "inopportune"; only one, the *Diario de la Marina*, was brave enough directly to attack the miserable calumny and to stand forth in chivalrous defence of Catholic ideals.

Was there any special reason of the outbreak just at this time? one may ask. There was, and a petty thing, to be sure, to inaugurate so portentous a movement as a religious question in Cuba. We have had a flood of vile accusations lately directed against certain priests in the island, all of which, happily, have been proved to be unfounded and false. Then, too, the two new apostles and their followers took much amiss an incident which occurred shortly before their attack on the Church. Certain religious permitted the bells of their church to ring out joyously during the burial service of the Marquis de Santa Lucia, a distinguished Cuban patriot. There was, I need not say, no disrespect intended; the burial happened to take place at an hour which coincided with that of the usual Benediction of the Blessed Sacrament in the church of these religious and the bells rang, as they do always, a solemn peal of salutation to the Sacramental King. That explanation was too simple altogether for Señor Ferrara, who, like most of his kind, is never at a loss to find evil in the most innocent features of Church life. He looked upon the peal of the bells as an outrageous insult to a dead patriot, and from his place in the legislative halls he poured forth his soul in bitter asservation that "clericalism and patriotism are and must be ever antagonistic."

The spirited rejoinder to Ferrara which appeared in the *Diario de la Marina* was speedily followed by five replies from other Catholic writers; one deserves special mention, the brief but exceedingly significant letter written by the Bishop of Matanzas to the editor of the *Diario*. We quote it in full:

Diario de la Marina:

Permit me to congratulate and thank you for the work of your virile pen. I trust that our "Louis Veuillot" will never grow weary in the struggle. Do not think that you stand alone. We are with you in spirit, closely observing the incidents just now worrying you, though there are some who try to minimize their importance. We are not unmindful of the words lately spoken in the Chamber of Congress, and be assured we shall not forget their significance. With pleasure I bless you and all your works and am

Your servant,

CHARLES WARREN CURRIER,
Bishop of Matanzas.

The editor published this message from his Lordship of Matanzas with a word of encouragement to those who stood with him in the controversy. Everywhere it is accepted as a hint that help will not be wanting in time of trial. Unfortunately the vile calumnies uttered in Congress will have harmful results in other ways. Here in Cuba the majority, especially among the men, proclaim themselves Catholic, it is true, but their Catholicity is not of that sturdy sort that lives its faith.

The Bishop of Pinar del Rio, Mgr. Ruiz, was another

whose ringing letter in answer to Ferrara's charges attracted much attention. A native Cuban, he vigorously repelled the accusations brought against the Cuban priests and religious.

What have we done that we should be thus shamelessly assailed in our own house, in our own speech, under our own flag, in the legislative halls of our land where are gathered the representatives of the Cuban people? The Cubans are a Catholic nation, they may be careless in following the practices of their belief, but they will never become sectaries; they may cease to be Catholic, but they will never give their adhesion to any denominational sect. What then have we done? Since the proclamation of the Cuban Republic we have uncomplainingly paid our taxes and we have not sought office; we have tried in all things to be upright citizens, and our charities are the glory of the island.

It is perhaps because of this upheaval that men are beginning to speak of the need of a strong Catholic organization in the island, and in the message I have just quoted the Bishop of Pinar del Rio dwelt at some length upon the possibility of such a movement. We have already the nucleus of a party in Havana, where of late years a gratifying increase in the vigor of Catholic life among men has been noticed. This happy change is due entirely to the Knights of Columbus and to the Young Men's Association of La Annunciata, two societies whose membership is loyally and practically Catholic. They are not as strong in numbers yet as they should be, but they both give excellent promise, and it is to be hoped that their success among us will prove to be a healthful leaven in Cuban Catholic life.

S. SARASOLA, S.J.

Hemolysis and Man's Descent

To the Editor of AMERICA:

May I intrude on your space to ask one question about the missing link? It seems to be certain that human blood contains chemico-physiological properties identical in kind with properties found in the blood of apes. Does this not prove that there is a direct genetic relation between man and the ape?

JAMES FOSTER.

Such a fact, were it proved, would by no means establish a genetic relation between man and the ape. Sameness of blood does not imply sameness of origin. The two are quite distinct. The former does not necessarily lead to the latter. Similarity of blood can as easily arise from the intention and action of the Creator as from direct descent. Hence the argument based on such a similarity is entirely ineffective. It leaves the *special creation* of man not only unshaken but untouched. This answer covers the proposed question.

However, there are some further items worthy of consideration. No doubt our correspondent has in mind Friedenthal's experiments. This scientist thought to establish man's origin from the ape by blood relationship. His conclusion is based on hemolysis. Inclusive of all important inferences, the argument would run as follows: Blood does not destroy the red corpuscles of similar blood,

but does destroy them in dissimilar blood. Now human blood destroys the red corpuscles of the blood of lower apes but leaves untouched corresponding discs in the blood of higher apes. Hence the blood of man and of the higher ape is similar. This proves a genetic relationship. Man is a descendant of the aforesaid ape. The argument is faulty in fact and inference. Friedenthal admits that hemolysis depends in some measure on conditions which have absolutely nothing to do with genetic relationship. Thus he refutes his inference. Secondly, his experiments are too incomplete and inconclusive to warrant finality of conclusions. The results obtained are by no means uniform. For instance, sometimes the serum of the blood of lower apes destroys the red corpuscles in human blood; sometimes it does not destroy them.

Logically this places the evolutionist in a quandary. For if hemolysis is to serve as the basis of an argument, the fact just mentioned leads to contradictory conclusions, to wit: man does and does not descend directly from lower apes. This completely upsets Friedenthal's hypothesis, especially since he argues that man is a direct descendant not of lower apes but of the *anthropoid* ape. We regret that we cannot help the evolutionist to a solution of either difficulty. Logic and cold facts are victorious. Moreover, Nuttall's experiments give rise to further objection against the argument from hemolysis. This difficulty is as serious as any yet considered. He experimented extensively with antiserum, a substance which affects only similar kinds of blood. The result of the experiments showed that man had blood similar to *eighteen different kinds* of apes. What is the conclusion? We draw none. Friedenthal, however, should conclude that man descended from *eighteen different kinds* of apes. This contradicts his statement that man is the descendant of *one* kind of ape, namely the anthropoid. Everybody should rejoice in such a contradiction. No one can possibly live up to the reputation of so many varieties of great-great-grandfathers of varying degrees of culture. Happy for all of us that such forbears lie beyond the region of fact in the fertile imagination of some *soi-disant* scientists. Our discussion does not rest here. Experiments with anti-ox-serum has proven that the blood of the ox is similar to the blood of sheep, goats and antelopes. These creatures are not systematically related. They should be, however, if Friedenthal's argument is worth anything. Obviously, it is worth nothing. The strangest, most amusing and most telling fact of all is that the blood of the crab, lug-worm and rat are alike. At least the blood of the first two does not destroy the red discs in the blood of the last named. From this Friedenthal must conclude that the rat is the child of crab and lug-worm.

There is no escape from this reasoning, as will be seen if the argument is thrown into a syllogism. A higher animal whose blood is similar in chemico-physiological properties to the blood of lower animals is a

direct descendant of the aforesaid lower animals. But the rat is a higher animal than crab and lug-worm and its blood is similar in chemico-physiological properties to their blood. Therefore, the rat is a direct descendant of crab and lug-worm. *Risum teneatis amici?* I cannot; for never was there a more fantastic absurdity. Why is it less absurd to insist that man is of the ape, because of chemico-physiological properties of the blood? It is not less absurd. Careful scientists admit as much. Some few years ago Dr. Baden, a specialist in physiological chemistry, gave this problem prolonged and serious attention. His conviction is that this "blood relationship" argument is worthless. In a paper read before the Görres Society, he bluntly told his audience that if they wished to insist on such a method of proof, they should also argue from similarity of urine to sameness of origin. The absurdity was too great for the equilibrium of the scientists present. Rössle, though more careful in the choice of examples, is no less successful in showing the hollowness of Friedenthal's hypothesis. Justice to the last named scientist compels us to say that he has protested against the use of his name in connection with the argument commonly attributed to him. In 1907 he declared that he never intended to establish actual kinship from sameness of blood. His protestations came too late. In 1902 he used language which conveyed the very contradictory to intelligent students. Evidently he has little faith in his hypothesis. Why should others place great faith in it?

For the rest, two things remain unsaid. First, even though all the indirect evidence for evolution be taken into account, it is inaccurate to speak of the *theory* of descent. There is no theory of descent, but only a *hypothesis* about descent. There is a vast difference between the two. Lastly, it seems well to insist once again that the problem of evolution does not revolve entirely around biology, physiology, morphology, and so on. The question is mainly metaphysical and moral. Men without a moral law engraved on their very hearts are inconceivable. But moral law is not and cannot be a product of materialistic evolution. Those who preach that it is, are violating the dominant instinct of their own nature and helping to turn the world into a den of lawless animals, the more dangerous because they are intellectual.

R. H. TIERNEY, S.J.

Southern Maryland

Tucked away in a little corner between the Chesapeake and the Potomac, Southern Maryland has rested untouched by the tide of immigration and material development that has swept over most of the rural districts along the northern Atlantic coast. Of course, by its isolation it has lost many perfectly obvious and material "advantages," such as complete railroad communication, industrial and agricultural development, and so forth.

Yet there is little real poverty in the country, and it has saved for itself much that is less obvious and far more precious. Southern Maryland is one of the few scattered communities which are still linked by an unbroken inheritance of faith to old Catholic England, for its people are descendants in great measure of those English Catholic settlers who came over with Lord Calvert. From the 25th of March, 1634, when Father Andrew White, S.J., celebrated on Blakistone Island the first Mass in the English colonies, the daily sacrifice has never ceased to be offered in old St. Mary's. There are few of the fairy-like creeks and coves that tangle up the shore into a thousand little individual landscapes which have not heard on Sundays, for a century or more, the sound of the distant bell, echoing over their placid waters, and summoning the faithful from forest and river to Mass in one of the many mission churches. You cannot find a road from Indian Head to Point Lookout over which the Saviour Himself, in the Blessed Sacrament, has not traveled hundred of times, as over the roads of the Holy Land, to the sick and dying, or to some distant mission. If the grand old sycamores and pines and holly-trees could speak, or if the records had been kept of the sixty-five or more Jesuit pastors and assistants who, since 1656, have attended old Newtown Church alone, what a story of God's Providence and man's heroism would be revealed! In spite of a century or more of Protestant persecution, and countless discouragements and temptations, the faith is still deep in the hearts of these sincere, pleasant-tempered country people. The old manor houses even to-day are still mission stations, and the priest who celebrates Mass in the drawing-room of Friendly Hall, or St. Cuthbert's, or Trent Hall, feels as if he had somehow stepped into one of Benson's novels.

With their religion, too, the Southern Marylanders have preserved many other precious heritages. Everywhere you find the old traditional American country home, and the real old-fashioned Catholic home life as well; for this is the land of large families and warm affections. Of course, this means hospitality and sociability to a fault, seasoned with a little inquisitiveness as well, for the true Southern Marylander is always anxious to ascertain where you were "raised," and by whom, and for what purpose. There are few "problems of life" in Southern Maryland, where all classes and conditions meet in easy good-fellowship. Give us a balmy winter morning, a red fox or two in the cedar thickets, a pack of hounds up from Valley Lee, or over from the Virginia shore, a few fine young Holy Name men in the crowd to put a blessing on it all, and old and young, from far and near, will join in a jolly morning's chase, and forget that there ever were any cares in life but to keep the Commandments as best they might, and stay on good terms with their neighbors.

Why, then, should not more of our wealthier Catholics take a real interest in visiting this delightful corner of

the world, for the sake of preserving its better features unspoiled, and for their own advantage as well, especially for those religious advantages, frequent Mass and religious instruction for the young, which in so many of our country resorts are hard to obtain?

For the Catholic settler Southern Maryland also offers many inviting features; for it is destined, in the opinion of experts, to become the garden spot of Maryland, with its exceptional opportunities for dairy farming, and for nearly every kind of agriculture, and its healthful climate, swept by the Potomac breezes and free from mosquitoes even in midsummer. The introduction of good roads, the establishment of a practical Agricultural School (Leonard Hall) at Leonardtown, under the direction of the Xaverian Brothers, the wide-spread educational influence of the admirable girls' high school, St. Mary's Academy, at the same place, the organization of farmers' clubs, the institution of an annual agricultural exhibit at Leonard Hall, and similar progressive work by priests and people, all are paving the way, let us hope, for a wide-spread interest in Southern Maryland, and a development which, while greatly improving its economic conditions, will not impair its unique and delightful features.

JOHN LA FARGE, S.J.

The Anglican Benedictines Again

The *Church Times*, an Anglican journal, in its issue of March 6th contains the following announcement:

Many who are interested in the revival of the Contemplative Life for men in the Church of England will be glad to know that some of the Caldey Brothers who did not go over to the Church of Rome are now settled at Pershore in Worcestershire.

The "some of the Caldey Brothers" is the "loyal remnant" of which so much was made in the Anglican press at the time of the conversion of the Caldey monks; and the statement setting forth the fact of their settlement at Pershore is attested by the Ven. J. H. F. Peile, Archdeacon of Warwick; Lord Halifax, Mr. Athelstan Riley, and Mr. H. W. Hill, secretary of the English Church Union.

On the face of the statement quoted above the average reader would be apt to jump to the conclusion that the residue of the Caldey monks was large enough to form a community of some sort. Of the total number of religious who did not become Catholics, but four can be said to have any sort of a claim to that title, and of these one was a novice: the remaining Anglican members were Oblates or associates, that is to say, neither monks nor novices. Of the three monks forming this "remnant," one is engaged in parochial work, one is in America; and so, by a simple process of elimination the "Caldey Brothers who did not go over to the Church of Rome," are, so far as Pershore is concerned, summed up in one person, for the solitary novice also left England.

Apart from this one monk who was professed during the Anglican régime at Caldey, the Pershore community

must obviously consist of those who were Oblates or else of new-comers who were not attached to the Caldey community at all. And so the announcement that the "Brothers have the full sanction of the bishop of the diocese, and are continuing their life on the basis of the Benedictine Rule," can only refer to a theory of continuity which is peculiar to the Church of England.

When the Caldey monks were Anglicans they not infrequently were subject to a certain amount of comment in the Catholic press, and if at any time criticism was offered, it was never to call into question their sincerity; rather it was as a matter of surprise that any person could seriously contemplate the Order of St. Benedict as existing outside the fold of the Catholic Church. In the same way, whilst all honor is due to the sincerity of the Pershore Brethren, it is little short of amazing that any should be found to champion the cause of Benedictinism in the Church of England.

The Caldey episode showed clearly that it is impossible for the Church of England to sustain within itself Benedictine monks. Caldey was by no means the only attempt at this form of religious life. The late Father Ignatius tried it at Llanthony and it failed. Two attempts were made in the same direction at Fond du Lac, one under the personal direction of the late Bishop Grafton, and both these attempts have come to nothing. That Caldey was able to persevere for so long in the Church of England was due, not so much to the fact that that Church had any real desire, as a Church, to have Benedictine monks, but to the courage, faith, and hopefulness of Abbot Carlyle, and also to the fact that the monks were to all intents and purposes isolated from the active life of the Anglican Church.

The religious orders in the Church of England form no part of the economic system of Anglicanism; they have no representation in the synodical and representative bodies of that Church; they lack that protecting authority which gives permanence to the delivery and donation of himself which a subject makes in pronouncing his vows, and lacking in this, how can a person be a religious at all?

One of the hardest knocks delivered at the Church of England was that of Lacordaire, who said "the Church of England was no true branch of the Church Catholic, for she had not within her the vigor and power sufficient to develop the religious life." This was a hard saying, and the High Anglican has smarted under it ever since. The Anglican Benedictines were welcomed in High Church circles because the fact of their existence appeared to remove the reproach of Père Lacordaire: their abandonment of Anglicanism was the greatest blow the High Churchmen have sustained for a considerable time. Hence their fervor in welcoming the "loyal remnant" to their bosom. Caldey was an old Catholic foundation, and it found its way home at last; Pershore, too, was Catholic once, and it too may look unto the Rock whence it was hewn.

The Anglican Benedictines take a new lease of life

under the guarantee of Archdeacon Peile. He has to say of them:

I can testify that . . . they have shown themselves eminently reasonable, loyal, and ready to be guided by him [the bishop.]

Secondly, I have hopes that my name may in some degree serve to reassure some who would otherwise suspect this as a party movement. So far as I am known at all, I am known as a Moderate Churchman; and, as such, I desire to remind (or inform) Church-people that we are here dealing with men who have resolutely clung to their English Churchmanship through grave trials and anxieties.

But my chief motive for addressing you is a profound conviction that in our Church also there are some whose spiritual needs and powers can be fully realized only in the life of prayer and contemplation under a Rule. We may regard them as "weaker brethren," or, more rightly perhaps, as a spiritual asset of enormous potential value to a Christian society. In either case, it is surely a pity if all we have to offer them is the choice between rejecting their vocation and transferring themselves to the Roman Obedience.

The third paragraph is delicious. Imagine any Catholic having the impression that the religious houses of the Catholic Church are refuges for the "weaker brethren." It sounds as though the Church of England contemplated the introduction of spiritual eugenics. Weaker brethren! and just a short time ago Mr. G. K. Chesterton told us that the reason why he wouldn't do for a monastery was that he was not *active* enough! It is not a happy augury for the resuscitated Anglican Benedictinism that its promoters should have the idea in the back of their mind of its being a species of religious anemia.

H. CHRISTOPHER WATTS,

Associate Editor, The Lamp, Garrison, New York.

COMMUNICATIONS

The Church in the Transvaal

To the Editor of AMERICA:

Your readers will perhaps be interested in learning something about the conditions and prospects of Catholicism in the Transvaal. When peace was made in 1902 between the Briton and the Boer, the Northern Transvaal became the object of the Holy See's special concern. Scattered over a territory of some 50,000 square miles, are thousands of Boers who belong to the Dutch Reformed Church and hundreds of thousands of pagan Kaffirs. In 1910 this large district was put in charge of a Prefect Apostolic. When with eight other missionaries he took possession of his new Prefecture he found he had little he could call his own except a large mission field, containing vast multitudes of unconverted souls. He had no church, no school, no residence. The missionaries zealously began, however, to learn the language of the natives and the Prefect selected suitable places for mission stations, and with the blessing of God and with help from benefactors in Europe and America, he was eventually enabled to open four mission stations with four little churches and five schools.

The Catholics of the Prefecture are about one in ten thousand of the population, and they are very poor for they lost all they had during the last war and the depression which followed. For example, the total income last year from all sources within the Prefecture was less than \$150. Drought,

cattle fever, scab, horse disease, locusts, which strip the trees and crops, and thermites which destroy buildings, are frequent scourges of the country.

As the Dutch Reformed Church is no longer the state church, there is a fine field for missionary enterprise among the Boers. The Dominican Sisters provide already, as far as they are able, for the education of the children. With Dutch-speaking priests in their midst the truth will be heard and prejudice will disappear. The time has come to help them. The Kaffirs with all their inherited vices and those acquired by contact with the whites, also need our help. Experience shows that once converted, they make good Catholics. Northern Transvaal, indeed, is full of promise. The harvest is great, laborers too, will be sufficiently numerous, but for temporal means the Prefecture is the poorest of the poor.

D. I. LANSLOTS, O.S.B.

Prefect Apostolic of N. Transvaal.

St. Anselm's, 673 Tinton Avenue, New York City.

The Slanderers of South American Catholics

To the Editor of AMERICA:

Five years ago, on the day of leaving my native shores for this country, in search of a higher education, my father bade me remember that I had been brought up in a Catholic home. During all this number of years I have seen my people, our homes, our religion, and our clergy, ridiculed, bitterly criticized and wantonly libeled. Newspaper and magazine articles, books of travel and fiction, lectures and sermons, and interviews aplenty have come to my notice practically every week; all of which had this much in common: hatred and bitterness, in a variable degree, for all things South American, the more so because South America happens to be overwhelmingly Catholic. Some people in this country will never forgive us for this! In the midst of this terrible attack the Catholic Press has stood practically alone in our favor. It has been for many of us like an oasis in the middle of a desert, in which we have patiently drunk the only sympathy afforded us in this foreign land. It is for this reason that I select a Catholic paper to issue a protest, no matter how feeble it may be, against the abuse and gross misrepresentation of which we are the victims.

Our relentless critics can be easily classified into two types. There is only one word in the English language by which one of these types can be justly designated. It is quite fortunate that these people defeat their own ends, so that we need not defend ourselves from their vitriolic attacks. There is, however, a second and far more important type, of which Professor E. A. Ross, of Wisconsin University, is the latest example, that must be dealt with in a different manner.

I do not question the truthfulness of these respectable people; but I take issue with the character of the evidence on which they base their attacks and criticisms. We have in South America a group of self-titled "learned" professors and "ultra-learned" university students, who crowd certain clubs, hotel lobbies and other places more worthy of them, to discuss their radical and atheistic ideas. These persons seem to rank their ability and importance in proportion to their hatred for the Catholic Church. They find in the Protestant tourist a good and absorbent listener, a more or less warm sympathizer; hence they try to outdo one another. Nothing is too wicked, too sordid or too absurd for these renegades as long as it hurts the Church of their childhood. It is on the testimony of this handful of "muckrakers" that our good tourists come back to this country making broad statements about the moral character of our people and clergy. I challenge Professor Ross or any other person to deny this fact and to prove their statements with facts. They cannot do it. Even if they could point out individual and isolated

cases here and there, any one of us could point out hundreds of cases to the contrary.

Four years of intimate contact with Protestants have given me the sad impression that they are ready to believe practically anything that is said against the Catholic Church and clergy. Their minds have been prejudiced and poisoned from infancy. This is the only way in which I can explain the absurd and false statements made by men otherwise fair and truthful. A Protestant mind, no matter how intelligent, is always looking for some flaw or weakness in our beliefs and practices to make the most of it. What Catholic who has read ex-ambassador Bryce's, in several respects excellent, book on South America, can doubt this? Now, with all due respect to these gentlemen, I dare ask this question: Is the spirit prevailing in certain clubs, hotel lobbies, university lecture rooms or Masonic lodges, a good criterion by which to judge the religious spirit of our young republics? If it is, then I have nothing else to say, they are right. But it is my personal belief that religion is not to be found in the places mentioned above, not in these days anyway. It seems to me that religion has its foundations in the home, and the average South American home is essentially Catholic. It is to this home that I would take Dr. Ross and his ilk, to study our religious condition and to pass judgment on the moral character of our clergy. The clergy is always welcome in the best of our homes, and no South American would hesitate an instant to put the morality and Christianity of his home beside those of the homes of any other country in the world. If we have anything to be proud of, it is our home. As long as it remains Christian, we shall always be Christians, not nominal Christians, not twentieth-century Christians, but good, staunch, old-fashioned Christians, the kind Catholics are the world over! The Christ of the Andes preaches to the whole world our Christian faith. His mute eloquence should be more than sufficient to dispel the shadows cast on our religious beliefs by bigots and misinformed persons.

My words may not have the weight that Professor Ross' name gives to his, because I do not possess the years nor the learning of this distinguished professor, but let my sincerity and intimate knowledge of things South American make up for my lack of prestige.

JUAN L. E. ARMAS.

Cornell University, Ithaca, N. Y., March 30.

St. Louis Suppresses "The Lure"

To the Editor of AMERICA:

I am enclosing a clipping from the St. Louis *Post-Dispatch* of March 26th inst., concerning that indecent play, "The Lure." I trust you will publish both the clipping and this letter in order that the readers of AMERICA in other cities will notice that St. Louis has the moral courage to stamp out this vile production, and that the proper authorities in any city or town can do the same if they will.

"The Lure" is properly named. It is a lure, luring respectable people to see life depicted in its basest manner. The real lure behind "The Lure" is that of the Almighty Dollar, luring producers to thrust the filthiest sort of plays upon the public regardless of the evil they do, so long as they bring in the dollars. It is to be hoped that this play will be made to beat a hasty retreat wherever it attempts to show its vile self.

H. J. B.

St. Louis, March 29.

The clipping referred to follows:

There will be no more performances in St. Louis of "The Lure," which was severely condemned in the *Post-Dispatch* dramatic review Monday.

Manager Stoltz of the Shubert Theatre . . . agreed that the play should be at once withdrawn after Prosecuting Attorney Sidenber had threatened to have the Shubert raided

if an attempt was made to reproduce the play there Thursday night.

Sidener in the morning had told Manager Stoltz that he witnessed the play Wednesday night and that he considered it unfit for production on any stage. He said that if his order to withdraw the play was not obeyed he would have a squad of policemen on hand Thursday night to raid the Shubert and arrest Manager Stoltz and every actor in the company. After serving this notice on Stoltz, Sidener drew up warrants charging Stoltz and each member of the company with conspiracy to subvert public morals and with maintaining a nuisance.

The theatrical managers and Judge McDonald appeared at the Prosecuting Attorney's office after Sidener had served notice on Stoltz and asked that they be permitted to modify the play's lines and scenes and continue the production. Sidener said that changes would not make the play fit for production without making it a new play entirely. He pointed to a pile of letters on his desk, saying they were protests against the play from all over the city.

"In that case," said Judge McDonald, "there is nothing for us to do but withdraw the play. The Shuberts are in a close place. They can't afford to let the public get the impression they are producing immoral plays and they must abide by the decision."

Retreats for Laymen

To the Editor of AMERICA:

Referring to the article on "Laymen's Retreats" which appeared in your March 14 number allow me to correct the following statement: "It is almost exactly five years since the first steps were taken to organize the work of 'Laymen's Retreats' in America."

On July 19, 1906, almost eight years ago, seventeen men varying as much in age as in social grades, assembled in the chapel of the mission house of the Fathers of the Society of the Divine Word, Techny, Ill., about twenty miles north of Chicago, for the opening exercises of the *first Laymen's retreat in America*. On Sunday, September 23, of the same year, the seventeen retreatants, after receiving Holy Communion in a body, erected a crucifix in the above mentioned chapel in memory of this *first* laymen's retreat. The ceremonies connected with the erection of the crucifix took place in the afternoon. The cross was carried in procession from the work-shop of the Brothers, where the cross was specially made, to the chapel amid the singing of psalms and reciting of prayers. Arrived at the high altar, Father Oelerer, after blessing the cross, addressed the retreatants, praised them for their religious fervor and encouraged them to carry on the eminently apostolic work they had been privileged to begin. At this, as well as at a subsequent gathering at Chicago, the question of organizing a society was discussed, and as a result the Sacred Heart Retreatants' League was organized in the year 1907. Retreats have been arranged each succeeding year since, and not only for men but also for women. I take this occasion of announcing the dates for this year: For men, German, July 16-19; English, August 13-16. For women, German, July 9-12; English, August 6-9.

JOHN S. REINER.

Chicago, March 29.

Catholic Summer Schools

To the Editor of AMERICA:

I thank you for setting us straight in your issue for March 28, with regard to "Beautiful Soup." May I suggest that it is quite definitely settled that the author of "Beautiful Snow" was Watson, the father of a classmate of mine at Fordham, Joseph Watson, whom old Fordham men will remember very well? "Joe" once showed me the original manuscript of some of his father's poems. "Joe" afterwards became a Jesuit in Canada, but died, I think, of consumption in New Mexico. It seems that in your account of the Catholic Sum-

mer Schools in the same issue you inadvertently omitted mentioning New Rochelle's, which the Ursuline Sisters whom Pope Paul III gave to St. Ignatius, have organized so well. Surely we Catholic men must be careful not to fail to give due credit to the magnificent efforts for education that our Catholic women are making.

JAS. J. WALSH, M.D.

New York, March 27.

American Nuns Abroad

To the Editor of AMERICA:

It is interesting to learn from the current issue of AMERICA that an American postulant has gone to join a community of nuns in Wales. An American nun abroad is, however, by no means a novelty. A glance at the history of Catholic Maryland will show that in 1790 there were three Daughters of that State in the Carmelite convent at Hogstraet, Belgium: the Superior, Mother Bernardine Mathews, and her nieces, Sisters Aloysia and Eleanora Mathews. Mother Mary Margaret Brent was Superior at the same time of the Carmelite convent at Antwerp, and was instrumental, through her cousin, Father Charles Neale, S.J., in sending the first community of Carmelites to the United States. A Philadelphia convert, Mother Cornelia Connelly, in 1846, founded in England that most successful teaching Congregation, the Sisters of the Holy Child Jesus. A few years later, through the generosity of Louisa Caton, Duchess of Leeds, and granddaughter of Charles Carroll of Carrollton, she established the headquarters of her Institute in the old palace of the Archbishops of Canterbury, at Mayfield, Sussex, a storied ruin restored by Pugin to some of the architectural glory it had enjoyed from the days of St. Dunstan.

Later years (1872-1886) carry the record of the fruitful services abroad of another illustrious daughter of Maryland, Mother Mary Aloysia Hardey, then Assistant General in Paris of the Religious of the Sacred Heart. Nor must we forget those valiant women who went, in 1883, from the Franciscan convent at Syracuse, N. Y., to a living death among the lepers of Molokai; nor, in our own day, the cheerful White Sister, Mother Mary Paul Murphy, from the Paulist parish, New York City, that the famous, strenuous African faunal hunter met on his visit to the Uganda Mission in 1910. And other instances could be cited.

T. F. M.

Brooklyn, April 4.

Night Law Schools

To the Editor of AMERICA:

The action of the American Law School Association in deciding not to admit to membership any school which maintains regular courses of instruction at night has called forth a vigorous protest from the dean of a school affected by the unreasonable rule. His arguments in defence of the condemned schools will convince all who are not blinded by prejudice. He examines the records of 1,876 graduates of one law school, of whom 1,322 were from day classes and 554 from evening classes. Of these 36 per cent. of the men who followed lectures by night attained to an average mark of 70 in their work, while but 33 per cent. of those who attended lectures by day attained to that mark. The examinations and repetitions were the same for both sets of students. From this and other circumstances equally important the dean concludes that the obnoxious rule is both absurd and unjust. It is hoped that the American Law School Association is open to conviction.

New York, April 3.

LAW STUDENT.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, APRIL 11, 1914

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Indian Commissioners Vindicated

Readers of AMERICA are already familiar with the charges made against the Commissioners who for years have been laboring hard and successfully for the welfare of our Indians. Happy to relate, this paper does not any longer stand alone in their defence. Another champion in the person of H. C. Phillips, of Washington, a gentleman who is in no way connected with the Government, has entered the lists, and has already done valiant work in the cause of truth and justice. Mr. Phillips knows whereof he speaks. He has studied all the issues involved for two years. No phase of the question has escaped his grasp. With a frankness and a courage which are as admirable as they are rare, he writes from out the fulness of knowledge, hiding nothing, befogging nothing, but only telling the simple truth with a directness all the more appealing and convincing, for that it bears no trace of passion. This gentleman takes up every charge and proves each false in turn. He shows that the accused band of unpaid men did not neglect duties, but on the contrary fulfilled them at the cost of great personal sacrifice. For fifteen years past some of them have paid their own expenses while traveling in the interests of the Government. They have been called useless. The man who made the charge had positive knowledge of their great service at the very time he was railing against them.

That self-sacrificing citizens should be held up to abuse is humiliating indeed. But when collusion is noticed in connection with the abuse the incident may well bring the blush of shame to the cheek of any high-minded man. In the present case there appears to be signs of collusion between the attacking Congressman and two citizens. It is to be hoped that this is not so. Otherwise what shall we think of a servant of the people conspiring with others to attack gentlemen unfairly? No upright man, no worthy citizen would stoop to such a base method of ob-

taining any end, much less the end this attack had in view. Respect for the probity of our Congress compels us to dismiss the thought of collusion in disgust. The case is bad enough as it is. There are misstatements in the attack, which cannot be reconciled with the truth. There are half-truths in the attack, which serve the purpose of misstatements admirably. The whole charge against the Commissioners is unjust and baseless. What else shall we say of this? What Mr. Phillips, the new champion of the Commissioners, says in these admirable words:

Because of his position as Chairman of the House Committee on Indian Affairs, Mr. Stephens is entitled to the assumption that in printing the extension of his remarks he acted in good faith on information furnished him, but one cannot escape the conviction that the importance of his office should also carry a corresponding responsibility to verify statements before lending to them the weight of his authority. The bitterness of the printed speech, its occurrence after the item it attacks had been sustained by the author's own Committee and also in the House debates, and the coincidence in dates of the letters of Mr. Parker and General Pratt, at least suggest the possibility of other sources of information, unnamed and neither impartial nor disinterested. If such sources exist, in justice to all concerned they should be known and judged on their merits.

The Commissioners are to be congratulated; not so their accusers, however.

Typical Anti-Catholics

Ferdinand Brunetière, the great French critic, who, when dying, became a Catholic, was a valiant defender of the Church against the attacks of unbelievers. The *Bombay Examiner* quotes from one of his speeches the following "pointed and pithy characterization of the kinds of people who go to make up the main body of the critics and accusers of the Church":

Who, then, are they who reproach religion with being too wearisome? Those who do not practise it. Who are they who reproach the Church for exacting faith in her revealed doctrines? Those who believe in the worst fooleries and in the most absurd superstitions. Who are they who reproach the Church for not recognizing the dignity of man? Those who claim the monkey for their father, chance for their master, pleasure for their law, annihilation for their end. Who are they who upbraid the Church with being a religion of money? Those who despoil her of her goods with the utmost cynicism. Who are they who accuse the Church of being intolerant? Those who cannot allow any one to hold an opinion differing from their own. Who are they who charge the Church with being an enemy to light? Those who, despising liberty, have closed Catholic schools and driven out the nuns and the religious teachers. Who are they who reproach the Church with being the enemy of the people? Those who, ignorant of history, are persecuting the charitable institutions established by religion. Who are they who indulge with the utmost audacity in violent tirades against the Church and her teachings? Those who know nothing whatever of religion or of what its precepts require.

M. Brunetière was speaking of course to the Frenchmen who were tolerating or abetting the spoliation of the Church. But do not the answers he gives to his own questions admirably describe a type of anti-Catholic that is found to-day in all "civilized" countries?

"Deliquescent Socialism"

Beyond some ill-defined general ideas and a common, though equally vague opposition to the authority of the Church and her ethical standards, Socialists have nothing that can be said to be universally accepted by them. The old Marxian precision in regard to at least a few tenets has been entirely lost. Even a writer in the *Century*, who declares that he is not one of those inhuman folks who would pin a Socialist to his premises, and joyfully concedes to them the inalienable rights of divagation, ambiguity and confusion, must admit that he finds himself hopelessly lost on their happy hunting grounds. In the course of a discussion on the subject of Deliquescent Socialism he gives expression to the following reflections:

It seems to be in the very nature of a Socialist, as soon as he has found and settled on his premises, to long for escape. For fifty years Socialists have never seemed so much at home as when living outside their definitions. I suppose it is not right at the present time to try to limit the term Socialism to any particular way of thinking, though it may still imply some peculiar activity of feeling whether with or without thought. Find the greatest common factor of a Socialist Church Leaguer, Laborite, Reformist, Guesdist, Marxist, Neo-Marxist, Social Democratic Federationist, North German Orthodox, South German Heterodox, Biological Sociologist, Sociological Biologist, Syndicalist, Shavian, Fabian, Hervéist and an H. G. Wells, and a Eugene V. Debs, and I doubt very much if it will turn out to be a principle. I doubt if it will be anything more definable than a sort of mental glow. I have known the completest of fogies, even a leading citizen of the city of New York, to confess in a coquettish way and in a sort of stage-whisper, that he is, after all, a bit of a Socialist himself.

It is natural for those who realize the moral harm that Socialism has already caused to see in this condition a hopeful sign of the times. Catholics, however, have reason to look upon it only with greater apprehension. The very vagueness of present-day Socialism is apt to mislead good people into the mistaken notion that the movement has grown harmless, that it no longer differs from the ordinary orthodox reform projects and that the old-time conjuring expressions such as "revolution" and "economic determinism" have now lost their significance. This is a serious error. No matter how often the serpent may have shed its skin it still retains its former venom. The entire movement, through all its changes and variations, has retained the anti-Christian, anti-Catholic spirit in which it was begotten. Though it may even assume the outward trappings of Christianity it is purely materialistic at heart. Its whole object is to make men ignore the spiritual life in order to absorb them completely in the present existence. Not the least of its perils is the spirit of indifferentism with which its solicitations begin, a spirit more dangerous than outright infidelity. Everywhere, moreover, it insists upon thrusting into the hands of prospective converts all the immoral and irreligious literature it has spawned since the days of Marx and Engels. For Catholics the danger of Socialism has apparently not lessened but increased. The American

Socialist Party, it may be added, sufficiently understands its purpose.

Sex Knowledge and Moral Advice

People who "sit in darkness and the shadow of death" are seldom lonely, for there are always men only too anxious to act as their friends, guides and philosophers. In the beginning of their philanthropic career these men are modest, even timorous to a degree not usually associated with the masculine sex. But their coyness soon wears away. The wistful eyes which are continually pleading with them in mute, but tender accents, for the bread of knowledge enheartens them, inspires them to lofty courage and high resolve. Then they speak their minds freely; they philosophize in print.

The teachers of New York have such a friend, guide and philosopher. True they do not sit in darkness, neither is the shadow of death athwart their faces. Their guide thinks so, however, and from out the fulness of his light he would make the way bright before them. With this intent he tells them in a recent issue of an evening paper, that an "ounce of sex knowledge is worth a ton of moral advice." If so, the virtue of the former must be in the ounce. It is not in the sex knowledge. Experience is warrant for this statement. Sex instruction was given at one of our universities some seven years ago. The result was scandalous. Perhaps the ounce limit was exceeded. Some two years ago one lecture on sex hygiene was given by a minister at another university. The result was equally scandalous. The ounce limit was exceeded again. Two years ago selected lectures were given to small boys under most favorable conditions. The result was most unsatisfactory. It is so difficult to judge the amount. The ounce must have been exceeded once again. But is the difficulty in the ounce after all? Knowledge is not moral power; and moral power is the prime necessity in a matter of this kind. Sex knowledge will not give this. It appeals to the wrong faculty; puts the emphasis in the wrong place. It stresses imagination and intellect and touches the will lightly. It inflames the fitful, youthful imagination. It calls to passion which should lie dormant long after the period prescribed for the beginning of instruction in sex hygiene. It breaks down reserve and modesty. It furnishes dangerous topics of conversation. Yet an ounce of it is worth a ton of moral advice. The inefficiency of the advice must be in the tonnage. The advice itself appeals to all that is high and noble and hopeful. It plays on all the faculties, and arouses the noblest sentiments. It lifts a man out of himself; takes him away from all that is of the earth earthy; minimizing the claims of the flesh, accentuating the things of the spirit. Surely its inefficiency is in the tonnage? May we humbly ask teachers to diminish the quantity, but preserve the moral advice? A ton is too much for little minds and hearts. There is the difficulty.

Ethics and News Gathering

For some time past one of our most prominent daily papers has been in controversy with the Associated Press. As is usual in a dispute of this kind old grievances have been discussed in a manner entirely frank and interesting. The revelations made are by no means to the credit of the Association. It has been guilty of breaches of conduct which are simply amazing from the standpoint of ethics. Common respect for the sacredness of family life and other people's property has been disregarded in a way which does more credit to brigands than to gentlemen. In one instance the Association tampered with a family physician in order to obtain news over which the afflicted family should have had full control. At another time its agent disordered telephone wires that a rival agency might not obtain early news. Worst of all, it tampered with the servants of the late Pope, causing them to violate a sacred confidence at the solemn moment of the Holy Father's death.

To evade detection in transmitting its ill-gotten news it resorted to a *deception* in phrasing the message. Such is the admission of the president of the Association. When the Conclave for the election of the new Pope was held, the Associated Press practised its wiles again. It made a Noble Guard its agent, and he with a perfidy as unworthy as was the action of the Association, sent out from the Conclave sacred confidences, in code messages disguised as laundry lists and doctors' prescriptions.

The baseness of all this is too obvious to call for comment. The natural law makes it clear enough to men that it is a crime to suborn servants to betray secrets. But this is not the phase of the question which we wish to accentuate. Rather it is this: Catholics have been told again and again that the Associated Press not only has the utmost respect for them and their religion, but is passionately fair and upright. Catholics may now judge for themselves. Most of them will doubtless conclude that respect and fairness have meanings of which they were hitherto ignorant.

Another "Despatch from Paris"

The New York *Times* of March 29 published a "special cable" despatch to the effect that:

Mme. Larivière, director of *La Mode Illustrée*, has gone to Rome to argue with the Vatican on behalf of Paris dressmakers, whose custom is seriously affected by the recent clerical attacks on the present modes.

The despatch then went on to tell how several Parisian merchants were on the edge of bankruptcy because the Church was insisting that Catholic women dress decently; how this noble widow of M. Larivière went in desperation to the French Minister of Commerce, and besought him, no doubt with tears, to save the dressmakers of Paris from ruin by asking the Holy See just what modes would be "suitable to Vatican tastes"; how the Minister

regretfully informed Mme. Larivière that as diplomatic relations were suspended between France and the Holy See, he could do nothing to relieve the situation, but advised her to appeal to the Pope herself; how she went to Rome, and failing to secure an audience with Pius X, had instead a protracted interview with Cardinal Merry del Val, who was "much interested in the matter, and promised that it should receive his attention, with some view to a modification of the rules."

We commend the whole yarn to the pious credulity of those who receive as oracular utterances all Vatican news coming by "cable despatch" from Paris, but we counsel AMERICA'S readers to take the story with a generous pinch of salt. Any indication that the Bishops' protests against the immodest fashions that now prevail are proving effective is certainly very gratifying. No doubt, too, the action of the Patriotic League of French Women whose zeal for decency in dress we applauded in our issue of March 21, has caused the Paris *couturières* great anxiety.

One excellent way of correcting what is wrong in the modern woman's gowns is by ridiculing unmercifully their immodest and grotesque excesses. A well-known Paris caricaturist, for instance, says that a new disease, which he calls "modomania" or dress madness, is now raging virulently. He thinks Parisiennes, when clad in the fearful and wonderful apparel of the season, closely resemble horrible insects. "Bristling with claws, prickles, and antennæ, and sheathed in scales flecked with venomous blotches like eyes, they remind one of huge beetles." Even so much as to hint that his comparison is a happy one would be for us the height of imprudence.

Light on the Index

The Boston *Evening Transcript* published not long ago the titles of some books the Church has placed on the Index. Among the works mentioned are all of Balzac's, Voltaire's and George Sand's, Hume's "Philosophical Essays" and Renan's "Vie de Jésus." The *Transcript* then quotes, without comment, a writer who profoundly observes:

It will also readily be admitted that if an educated Catholic were to act on this list in order to remain within the pale of the Catholic Church, he could only do so by placing himself outside the pale of universal culture. As a matter of fact, few Catholic readers do act on this inclusive list.

Light from the East! We are to understand then that a contumacious Catholic who in his hunger for "universal culture" should read Voltaire, would be *ipso facto* excommunicated! According to the *Transcript*, however, he need not feel disturbed about that, for most of his educated coreligionists are in exactly the same box, since it is notorious that there are "few Catholic readers" who do not devour Voltaire, Balzac, etc., to their heart's content.

The *Transcript's* authority is, of course, wrong. In

forbidding Catholics to read such anti-Christian or immoral authors as those named above, the Church, obviously, is acting as the guardian of her children's faith and morals. She believes that the "universal culture" of Catholics will not be seriously impaired by neglecting the "complete works" of an avowed foe of Christianity.

"Thou shalt not kill," besides being one of God's commandments, is a decree of the natural law. It not only forbids doing what is fatal or injurious to the body's life, but likewise prohibits taking into the mind what gravely menaces morals or religion. The *Transcript* doubtless favors legislation that will keep people from contracting the drug habit. Why, then, should not the Church protect her children from poisonous literature? The most effective way she found of doing this was by establishing the Congregation of the Index.

When a book is submitted to that tribunal the secretary of the body first tries to learn whether it is worth while juridically examining the work in question. Many a modern novel, for example, is obviously so prejudicial to faith and morals that there is no need of solemnly proclaiming the fact. If the volume submitted is considered, however, deserving of inspection, a consultor goes through the book, noting carefully what he finds objectionable and pointing out also its redeeming features. Accompanied by this consultor's report the book is then examined by other members of the Congregation, scholars and theologians, who have taken an oath to let their judgment be influenced by nothing but regard for the welfare of souls. If the book delated is condemned, it rests with the Supreme Pontiff to authorize the publication of the decree. The author is then ordered to suppress or amend his book and if, as is commonly the case, he *laudabiliter se subjicit*, the decree itself announces his submission.

This decision of the Church all loyal Catholics, of course, obey. Just as it is a grave sin of disobedience to eat meat without leave on Friday, it is wrong to read, unless a dispensation has been secured, a book banned by the Index. As the Church is no less kind than cautious, she strives to keep her children from ignorantly or perversely taking poison. This is the object of the Index. Just as of old, the Ephesians brought to St. Paul their bad books and burnt them before him, Catholic authors and readers of to-day submit to the decrees of the Congregation of the Index.

LITERATURE

A Lyric Note

A contributor to the *Nation* of a few weeks ago tells us what is wrong with some recent definitions of lyric poetry, and thereby may remind us of the golden days of our youth when we could soften and subdue the most importunate examiner by the simple declaration that "lyric poetry expressed the personal emotions of the poet." The days of simplicity have fled. We are wiser, if not more cheerful, than our fathers. Such an answer to-day would stir any pedagogue to

wrath, and in fact has drawn down the mild anathema of the writer in the *Nation*. He has fallen foul of that definition along with the rest.

Let it be so. I do not mean to stand as its advocate. We may have loved the lyric better, when we could tuck our facile definition in our pocket, unperturbed; but the gadfly of doubt and inquiry is in the air and suffers us not to sit. But it is to be regretted that "H. deW. F." has shrunk from the attempt to formulate a definition of his own. He has fired broadsides into the enemy with a gusto; but he has not tasted that keener joy of battle with our peers, when we nail our own colors to the mast and sail the seas under fire of the answering gun. He declines such a hazard at the outset, and he concludes by surmising that "the lyric . . . means little more than a poetic quality."

Now I mean to subscribe to this as to everything else that the writer says. I believe that the term "lyric" denotes a poetic quality, just as the term "satiric" and the term "pastoral," and even the term "dramatic" denotes each a particular quality, visible not only in the species of poetry they designate, but elsewhere. A drama and an epic may have lyric moments just as they may have moments satiric or pastoral. The Greeks themselves, our cynosure, knew this, and recorded their perception when in the very midst of a dramatic dialogue they interrupted the tragic trimeters for a lyric metre, as often as the lyric quality required it. "Hail, Light Divine," sang Iphigeneia as she was led forth to be sacrificed:

Hail, Light divine!
Hail, Day in whose hands doth the World's Torch shine!
In a strange new life must I dwell,
And a strange new lot must be mine.
Farewell, dear Light, farewell!

And she sang because the lyric quality was too clear and keen for recitation.

It is the same lyric quality that gleams in such radiant lines as the following from "The Winter's Tale":

O Proserpina!
For the flowers now, that frighted thou let'st fall
From Dis's waggon! daffodils,
That come before the swallow dares, and take
The winds of March with beauty; violets dim,
But sweeter than the lids of Juno's eyes
Or Cytherea's breath; pale primroses,
That die unmarried, ere they can behold
Bright Phoebus in his strength—

In all, perhaps, of Shakespeare's plays, such flights into the realms of pure song might be gathered from amid the busy, dramatic lines that drive the action of the tale to its conclusion. The following is a favorite morsel on the lips of the writer in whose footsteps I am (thus far) treading:

To-morrow, and to-morrow, and to-morrow,
Creeps in this petty pace from day to day
To the last syllable of recorded time,
And all our yesterdays have lighted fools
The way to dusty death. Out, out, brief candle!
Life's but a walking shadow, a poor player
That struts and frets his hour upon the stage
And then is heard no more: it is a tale
Told by an idiot, full of sound and fury,
Signifying nothing.

This is as purely lyrical as any sonnet ever composed, and, if written in the metre of the dialogue, this is only because, both by nature and convention, our iambic pentameters are more suited to lyric expression than were the iambic trimeters of Greek tragedy. Indeed, one need not be overventuresome to assert that the wild appeal of King Lear to the warring winds and rains:

"Blow, winds, and crack your cheeks! rage! blow!"
would have been written by Euripides in dochmiacs, as the

only metre grisly enough for such shreds of passion. But, be that as it may, even the rankest Philistine would perceive that it is a far cry from the passages quoted to such action-making words as these of Lady Macbeth:

What beast was't, then,
That made you break this enterprise to me?
When you durst do it, then you were a man;
And, to be more than what you were, you would
Be so much more the man. . . .
I have given suck, and know
How tender 'tis to love the babe that milks me:
I would, while it was smiling in my face,
Have pluck'd my nipple from his boneless gums,
And dash'd the brains out, had I so sworn as you
Have done to this.

And even the most skeptical agnostic will concede that these lines, whatever vigorous intensity informs them, lack the lyric note that the foregoing quotations possess.

Now what gives to the former passages their distinctiveness? Everything depends upon this. If we can discover the answer, we may be able to come proudly forward with a definition of lyric poetry itself. It is as certain as anything can be that it is not the note of personality. It is still more certain that it is not the musical or singing tone. I am inclined to say that most certainly of all it is not intensity, for Lady Macbeth's unlyrical retort is the most intense of all. Perhaps we may agree that the difference is to be found in a trait I have already alluded to; that the lyrical utterances *hover*, poised in the air, while lines that are unlyrical fly toward a goal. The former pause to brood; the latter make speed to advance. The former suspend action for contemplation; the latter are busy with the activities of thought and passion.

Perdita, the very pastoral princess, welcomes her shepherd guests with gifts of flowers, and accompanies each with a tribute of words that for all their brightness have no more flavor of lyricism than my prosy dogmatics. She says:

Now, my dearest friend,
I would I had some flowers o' the spring that might
Become your time of day; and yours, and yours. . . .

And then,—a brief enchantment falls upon her; beauty showers round her through the air; for an instant she almost forgets her company; she hovers over the radiant dreams of flowers in her thoughts:

O Proserpina!
For the flowers now, that frighted thou let'st fall
From Dis's waggon.

And so on. She is lyrical, because she pauses, she dreams, she becomes contemplative.

Now the sum of my conclusion is this. If the lyric quality in dramatic or narrative poetry suspends the flight of action and bids the muse spread her wings and hover for a while over a thought or a scene or an object, then let us gather those shorter poems in which this hovering quality prevails throughout, in which it is the exclusive or the dominant mood, and let us call these poems lyrics. Let us accept this as the distinctive trait of pure lyric poetry. It will bear examination. It will include the sonnet which is a store of scandal to some other definitions. It will embrace, if needs be, Milton's "Lycidas," as well as Shelley's "Sky-lark." It will enfold Wordsworth generously and without doubt or cavi, and with a little good-will it stretches its edges over the lyrics of Pope and Dryden. But best of all it severs the lyric quality from the epic and dramatic, for it marks expressly the note that divides the poem of action from the poem of contemplation.

Thus, then, we have a definition or at least a diagnosis of lyric poetry, not new, for perhaps the doctors of the law may discover it even in Aristotle; not unassailable, for to

what end would one enter the lists at all, without the hazard of a wound? But one that you may couch a lance to defend if you will, and one that is at least unassailed by the writer in the *Nation*.
FRANCIS M. CONNELL, S.J.

REVIEWS

Men and Matters. By WILFRID WARD. New York: Longmans, Green and Co. \$3.50.

This is a book of miscellaneous essays by an author who thinks well and writes clearly. As a consequence he has produced an interesting volume, more conspicuous, perhaps, for merit than for defects. Many of the essays deal with men of distinction who have left their mark clear on the pages of modern history. For the most part Mr. Ward is happy in the choice of his heroes and sympathetic in his portrayal of them. His chapter on Cardinal Newman's sensitiveness is a carefully worded apology for his former exposition of that trait of the Cardinal's character. The writer has missed the force of the objection against his estimate of Newman. The difficulty is not that he exposed the sensitiveness pitilessly, but rather that he exposed it in a way which causes the reader to form an entirely false estimate of Newman's character. The great qualities of the Cardinal's soul are all but obscured on Ward's pages, while the defects and deficiencies seem mountain high. In this Mr. Ward was lacking in a sense of proportion, a trait which does not show itself in his other works. But there is something more objectionable than the misconception contained in the chapter under criticism. Undoubtedly the author of "Men and Matters" is a staunch Catholic. It would be wrong to assert or intimate the contrary. Nevertheless he has an unfortunate habit of laying himself open to serious misinterpretation in this regard. In this book he speaks of "adapting the details of Christian theology to the exigencies of the times," and tells us that "there has been in the course of the past half century or more a widespread endeavor to bring Catholic thought abreast of the times, an endeavor rendered especially urgent in our own day by the rapid advance of science." This is not fit language for a man of Ward's position and ability. In the first place, it is illogical. The proper order is reversed. The exigencies of the times should rather be brought into touch with the details of Christian theology, thus rendering the world an easier place for a godly life. Apart from this, the language is dangerous. As it stands, it might easily be interpreted in a heretical sense, giving scandal to a multitude of souls. Unfortunately there are those who are longing for words of this kind to abet headlong folly, to apologize for their lack of loyalty. The attempt to bring Christian theology into touch with the exigencies of the times has been disastrous already. Some who attempted it fell into the abyss of heresy; others are struggling hard to balance themselves on the brink; others are talking so obscurely that it is hard to tell whether they are on earth or high above it, in an impenetrable fog. This whole process of thought and expression is fairly odious. Mr. Ward would do well to excise some portions of this book and employ the space gained in developing and accentuating that portion of the chapter on the constructive genius of the Church, where he speaks of the necessity of preserving the legacy of Catholic thought. His spirit is true; his intellect is good. He would do the work well and thereby confer a blessing on all in these days of anxiety.

R. H. T.

Boys' and Girls' Bookshelf. Vol. I, Fun and Thought for Little Folk; Vol. II, Children's Book of Work and Play; Vol. III, Famous Tales and Laughter Stories; Vol. IV, Book of Nature and Outdoor Life (Part 1); Vol. V, Book of

Nature and Outdoor Life (Part 2); Vol. VI, Book of Wonders and Curious Things; Vol. VII, Historic Tales and Golden Deeds (Part 1); Vol. VIII, Historic Tales and Golden Deeds (Part 2); Vol. IX, Bible Stories and Character Building; Vol. X, Little Journeys into Bookland. By More Than One Hundred Eminent Editors and Contributors. New York: The University Society. \$34.50.

The "child of to-day" cannot justly complain that publishers fail to provide him and his sister with sufficient reading matter. A list of new "juveniles" always occupies considerable space in literary journals, and "The Book of Knowledge," reviewed in our issue of December 14, 1912, undertakes to supply in twenty large volumes entertainment and instruction for our little ones by laying under contribution almost the whole field of literature and nearly every kind of human activity. Somewhat similar to the "Children's Encyclopedia" in scope and character is "The Boys' and Girls' Bookshelf," a series of ten big volumes containing some four hundred pages each.

The whole work, to begin with, is finely printed and richly illustrated, and more than sixty well-known writers and artists have their names expressly mentioned as contributors. The first volume is intended for tiny lambskins and is a wonderland of delightful jingles, pictures and tales. Many a child that time and again has heard about "The House That Jack Built," will be glad to read in "Mother Goose Up to Date" of "The House That Jill Built," while inquisitive youngsters who are accustomed to ask "What then?" at the abrupt conclusion of an old nursery rhyme, will be thoroughly satisfied with "Mother Goose Continued." The second volume suggests to boys and girls a million ways, more or less, of occupying and amusing themselves; the third contains enough stories to fill the evenings of a dozen winters; the fourth and fifth volumes introduce youthful readers to the marvels of outdoor life, teach habits of observation, even hazard answers to such recondite questions as, "Which is the mother: the hen that lays or the hen that hatches?" or "Why does the goat wear a beard?" and offer besides so many outing stories that the most benighted city child should be able after mastering these two volumes to distinguish easily the birds from the flowers. The sixth number of the series tells of countless mechanical, scientific and natural wonders in this beautiful world; while the next two volumes, now that their readers are getting older, are filled with "Historic Tales and Golden Deeds." To make the stories unobjectionable to children of every creed the editors have here carefully avoided certain episodes. For instance the reign of Elizabeth is summarized with the words: "The Queen loved her people, and did her best to make their life peaceful and happy." Perhaps. With regard to just what constitutes peace and happiness, however, she and her Catholic subjects occasionally differed. We suggest that the picture on page 338 of Vol. VIII be altered a little.

Though the first eight volumes of "The Boys' and Girls' Bookshelf," therefore, can be almost unreservedly commended by the Catholic reviewer, the last two numbers of the series cause him some embarrassment. The compilers of the volume on "Bible Stories and Character Building" strove, no doubt, to make its contents acceptable to every variety of Christian. Father John Talbot Smith, one of the editors of the series, has his first and only signed article in this volume. He tells the story of the Bible attractively, but the youthful reader is given no hint that the Catholics' Bible differs in many ways from that of Protestants. In the "Old Testament Stories" that follow, though there are no traces, happily, of the "higher criticism," nothing is told about the Maccabees. Amy Steedman, who writes "Stories from the Life of Jesus for Little Children," seems to believe in Our

Lord's divinity, and the numerous talks on "Manners and Morals" are excellent. In the reviewer's judgment, however, the minds of impressionable Catholic children must not be filled with the Protestant prayers, hymns and sermons that abound in this volume. A section headed "Christian Heroes and Teachers," for which Mrs. B. Ellen Burke and John H. Clifford assume responsibility, should have been edited with more care. The assertion, for example, that the "legends" of the saints "are partly true but largely imaginary" is open to serious misconstruction, and it is amusing to find St. Ambrose, St. Dominic, and St. Ignatius called "monks," Loyola's followers even being dubbed "monks of the world." Moreover, what is written in this volume about Protestant preachers will often jar on Catholic ears.

Regarding the contents of "Little Journeys into Bookland," the last number of the set, while there is much of course to praise, Catholic authors should have been much better represented. All that we find about great medieval writers like Dante, Aquinas, Petrarch, Scotus, Bede, etc., are their names and pictures, while modern Catholic authors are conspicuously missing. In sketching the careers of writers as hostile to Christianity as were Voltaire, Gibbon and Rousseau, nothing is said to indicate the character of their works, and the eulogy paid unbelieving scientists like Darwin and Huxley is certainly overdone, particularly as so many of their "conclusions" are no longer accepted in the highest scientific circles. We might add that a digest of "The Cloister and the Hearth," and a chapter from "Westward Ho!" are not calculated to make this volume attractive to Catholics. We would suggest, therefore, that the last number of the "Boys' and Girls' Bookshelf," if a new edition of the work is prepared, should be edited and compiled with greater care. We also suggest that there be more poetry among the verse selections. As for the book on "Bible Stories and Character Building" perhaps it would be worth while for the publishers to keep the present book for those who want it, but to get out another ninth volume especially suited to the needs of Catholic children.

W. D.

Popular Government, Its Essence, Its Permanence, and Its Perils. By WILLIAM HOWARD TAFT. New York and New Haven: Yale University Press. \$1.15.

Mr. Taft's experience as lawyer, judge, cabinet minister and President, and his naturally judicial attitude of mind have exceptionally fitted him to elucidate the constitutional and juridical questions that have been brought into acute party controversy by the social and economic movements of our times and the personal interests involved in them. The eight lectures delivered at Yale and the two addresses read before the American Bar Association, which with a complete index make up the 283 pages of the modest volume, read, with perhaps one exception, as the expression of an impartial philosopher and jurist who is also a patriotic American, rather than of a life-long politician whose views have been identified with a party. One who was unacquainted with his career would be hard put to determine from these pictures, to what line of partisan policy or action the author was attached, and he will be occasionally found committed to personal preferences which no party as such has put or is likely to put into its platform.

He meets every live or burning question squarely and wastes words on no other. His explanation of the essentials of our Constitution and polity is exhaustive, but always in direct bearing on the controverted matters of the day. When the Constitution was written, "We, the people of the United States," meant, directly at least, those of the then 150,000 qualified voters who elected the delegates, less than one-twenty-fifth of the whole. It means now, not more than one-

fifth, and with woman suffrage would not reach two-fifths; hence we have always had, and must continue to have, a government by a minority of the entire people. The initiative, referendum and recall would diminish instead of increasing the governing minority. Wherever these devices have been applied to legislation in State and city, excepting some simple enactments of easy interpretation and within popular competency, only a fraction have tested them at the polls, and such legislation has always received a smaller vote than that given to representatives. Hence they only enable an excited minority to pronounce for all before any have time to think, and thus forward the hasty ambitions of the reformer-in-a-hurry. Mr. Taft is confident there is in our people a restraining sense that will prevent the movements identified with such nostrums from attaining their logical and historical conclusion; which is that the man in a hurry is soon followed by the man on horseback.

Popular government does not mean that every citizen votes on every question, an impossible procedure; but that the largest possible number of citizens have convenient opportunity to vote on questions within their ability to decide, the chief of which is the selection of representatives in whose competency and character they have confidence. Thus will the country be guided, not by gusts or groups, but by the considered judgment of the people of all classes, which is popular government. But occasionally gusts of passion will sweep through legislatures and into statute books. These have been provided for by the United States judiciary and especially the Supreme Court, the distinctive institution that has kept our system of government intact under a severer strain, owing to the extent and rapid development of our country and the composite character of its people, than any other has encountered. Appointment rather than election of judges, permanency up to a 65 or 70-year limit, and suitable remuneration, would increase their efficiency; recall, whether of judges or decisions, would turn them into politicians and timeservers, and the resultant contempt of law would tend towards anarchy. The few instances of Supreme Court reversals and of wrong decisions, and the inconveniences of strictly legal construction, that are paraded by radical progressives, are vastly overbalanced by the long line of just and wise judgments and consequent stability of law and constitution, a record that no body of fallible men can be expected to surpass.

Mr. Taft's zeal for universal arbitration seems to have led him into self-contradiction. In other matters he objects to a parallel of procedure with that of other nations, on the ground that our constitution, and especially our legislative, executive and judicial systems, are different from and better than theirs. Nevertheless, he would have our Senate forego its treaty-making rights and adopt the usage of other nations. It might be retorted that our Senate and its usage are also different and better; and in any case they are ours, an essential part of our distinctive system, and justified like the rest by the experience of our national lifetime. With this exception, "Popular Government" is unassailable in argument; and its admirable combination of lucidity and brevity in expounding questions of immediate concern to the nation should commend it as a text-book in our colleges and high schools, and indeed, to all who are learning the trade of citizenship.

M. K.

Chemistry. By GEORGES DARZENS.

Zoology. By E. BRUCKER. Garden City: Doubleday, Page Co. \$0.50.

These volumes are the first numbers of a new "Thresholds of Science" series. The "Chemistry" can be recommended to those who will be content with an aristocrat's knowledge of

the science. It is extremely elementary and so clearly written that there is no difficulty in understanding the contents. The author builds on the atomic theory which is becoming quite improbable with the advance of science. At its very best it was never more than some kind of a working hypothesis which left unexplained more difficulties than it solved. This should be borne in mind by pupils who in their simplicity are apt to accept the hypothesis as an established fact.

We have neither words of welcome nor commendation for Professor Brucker's "Zoology." It is not a fit book for Christians. The author's temper and method can be judged from the following citation:

Our ancestors, very little removed from beasts, lived in caves, and themselves were beasts of prey, but the slow development of their intelligence has led to the advancement of the race, so that many of the relics of the brute have been lost, and there is hope that still more will disappear.

This hope might well be extended to language like the above, whose only possible effect is debauchment of the intellect to base ideals and of the will to baser morals.

R. H. T.

BOOKS AND AUTHORS

The Index Volume of the "Catholic Encyclopedia," which has just arrived, is a fitting crown to a great achievement. Its 800 pages of references to doctrines, persons, things and places of Catholic interest, and an additional 150 bringing the titles up to date, and mapping "Courses of Reading" on Apologetics, Art, Sculpture, Music, Education, Science, Hagiography, History, Homiletics, Law, Literature, Scripture, Philosophy, Theology, etc., make it of priceless value. There will be a further review of the volume.

The Catholic boys and girls of yesterday and the day before who mastered "De Harbe" were well grounded in their religion. The sixth American edition of that Jesuit's famous Catechism has lately appeared under the editorship of Dr. James J. Fox and Father Thomas McMillan. Questions have been added or recast, some phrases altered, the historical sketch of the Church brought down to the present time, in the exposition of duties a keener eye has been had to conditions in this country and recent disciplinary decrees are explained. (Schwartz, Kirwin & Fauss, New York, \$0.36.)

Among the new or forthcoming spring books in which Catholics should be interested are: "Priestly Practice," a volume of essays by Father Barry O'Neill, of the *Ave Maria* staff; a cheaper edition of the late Canon Sheehan's last six novels and of von Ruville's "Back to Holy Church" (Longmans); "The God-head of Jesus," a book of sermons by Dr. G. S. Hitchcock (Heath, Cranston & Ouseley); a new and augmented edition of "The Priest: His Character and Work," Canon Keating's excellent volume (Kegan Paul); Father Lucas's "Holy Mass," a recent number of the "Catholic Library"; a translation of Blessed Henry Suso's autobiography (Burns & Oates); "Questions and Answers on the Catholic Church" (Sands). Rev. Peter Guilday is writing a history of "The English Catholic Refugees on the Continent," from the accession of Elizabeth till the close of the eighteenth century. The first volume is entitled "The English Colleges and Convents in the Low Countries, 1558-1795" (Longmans).

Mrs. George Wemyss's "Grannie" (The Macmillan Co., \$1.35), is a graceful, dainty book, full of sweet dialogue and old-fashioned wisdom. The picture of the old lady, whose reveries and correspondence take up all the space between the covers is undoubtedly a success. If we criticized at all

we should only say that the characters and their personalities interested us enough to want to see more of them in some tangle of situation or march of events. All of which the author has thought fit to deny us. "Grannie" presents us with all the materials for a tale and then leaves us so.

"In Our Lady's Praise," an anthology made by E. Hermitage Day, D.D. (Longmans, Green and Co., \$0.75), is a Protestant compilation. That Protestants should cultivate devotion to the Blessed Virgin is a very hopeful sign. On the other hand, the poems in this very small book that come from Protestant pens show that devotion to the Mother of God is an exotic in any of the sects. A couple of poems by Miss E. Nesbit would be simply amazing, were it not that this is but the pen-name of Mrs. Hubert Bland. But, even so, they are hardly edifying to the reader or worthy of Our Blessed Lady.

We have received a varied assortment of popular leaflets, short tracts, educational programs and lists of books and pamphlets issued by L'Action Populaire at Rheims, the well known centre of Catholic social action in France. Its publications are not confined to social and economic subjects, but deal likewise with apologetics and ethical questions of every kind. Its principal organs are *Le Mouvement Social* and *Le Revue de l'Action Populaire*. It moreover issues a series of pamphlets somewhat on the style of the Catholic Truth Society's publications, besides larger works and social reviews of the year. Those interested in its literature can now obtain it through the agency of L'Ecole Sociale Populaire of Montreal, Canada (1075 Rue Rachel). The latter organization is built up entirely after the model of L'Action Populaire, and has obtained from it the exclusive agency for its publications throughout Canada and the United States.

Here is a new translation of "Victimæ Paschali," the Easter sequence:

Unto the Paschal Victim raise,
Christians, a sacrifice of praise,
And grateful immolations heap;
For lo! the Lamb redeems the sheep,
And Christ, the sinless, breaks the ban
His Father laid on sinful man.
In duel Death and Life have fought,
And wondrous is the issue wrought:
Life's Chief who in the battle died
Is living, reigning, glorified!

Mary, what marvel is it, say,
That thou hast witnessed on the way?
I saw the tomb of Christ who lives,
The glory that His rising gives.
His angels witnesses I found,
And burial clothes that wrapped Him round.
My Christ, my Hope, has risen. Ye
Will walk with Him in Galilee!
Now know we Christ from death did spring.
Mercy on us, O Victor King!

The Boston *Evening Transcript's* "Librarian" is struck by the thoroughness with which the reviews in the more learned literary periodicals are now written. "No part of the book under discussion," he observes, "escapes their penetrating eyes." Even the index is weighed in the balance, for not infrequently notices end with remarks like these:

We have detected certain errors in the index, which are too important to ignore. For the entry under "Schrumpffius, Graf Stellenbosch v. Stulpnagel zu," the reader is referred to page 687. Of course, the correct reference is page 687 n. On page xlvii of the index there is a second error. The name of Feodor Scezeneczizky is misspelled, being given in the grotesque form of Scezeneczizky! It seems a pity that such glaring mistakes should be allowed to creep in, and mar the pages of what should be, etc., etc.

An index deserving no severer strictures than the above amusing criticism is very rare. There is nothing more annoying to the "indolent reviewer" than a faulty index: unless it be the absence of a preface.

Dr. Charles W. Eliot, who is *Collier's* "candidate for the biggest man now living in America," and whose "new kind of Christianity," making "small account of ceremonies, rites, sacraments, creeds and dogmas," indicates, in the opinion of our contemporary, a "youthfulness of spirit" that is quite admirable, was recently invited to write the inscriptions for the new Post Office building at Washington. These are the lines he produced:

Carrier of news and knowledge,
Instrument of trade and commerce,
Promoter of mutual acquaintance
Among men and nations, and hence
Of peace and good-will.

Carrier of love and sympathy,
Messenger of friendship,
Consoler of the lonely,
Bond of the scattered family,
Enlarger of the public life.

The inscriptions were then submitted to President Wilson's editorial eye. Unaware of their authorship, he picked up his blue pencil and made certain changes that improved the lines in terseness, logic and rhythm. They now read as follows:

Carrier of news and knowledge,
Instrument of trade and industry,
Promoter of mutual acquaintance,
Of peace and good-will
Among men and nations.

Messenger of sympathy and love,
Servant of parted friends,
Consoler of the lonely,
Bond of the scattered family,
Enlarger of the common life.

It is said that the President Emeritus of Harvard can put a thought in fewer words than any one else. Be that as it may, the President of the United States is an excellent editor.

BOOKS RECEIVED

Benziger Brothers, New York:

In Quest of Adventure. By Mary E. Mannix. \$0.45; Spiritual Director and Physician. The Spiritual Treatment of Sufferers from Nerves and Scruples. From the French of Rev. Fr. V. Raymond, O.P. Translated by Dom Aloysius Smith, C.R.I. \$1.75; Roma. Ancient, Subterranean and Modern Rome in Word and Picture. By Rev. Albert Kuhn, O.S.B., D.D. Part III. \$0.85; Die Apostelgeschichte dem Christlichen Volke zur Betrachtung Vorgelegt. Von Dr. Ferdinand Ruegg. \$1.00.

Encyclopedia Press, New York:

The Catholic Encyclopedia. Vol. XVI. Index.

Rev. M. M. Gerend, St. Francis, Wis.:

Christian Politeness. \$0.85.

Longmans, Green & Co., New York:

Policy and Paint; or, Some Incidents in the Lives of Dudley Carleton and Peter Paul Rubens. With Fourteen Illustrations. \$2.75; Mother Mabel Digby. A Biography of the Superior General of the Society of the Sacred Heart. 1835-1911. By Anne Pollen. Preface by Cardinal Bourne. With Illustrations. \$3.50.

B. Herder, St. Louis:

Benediction of the Most Blessed Sacrament. \$0.60; S. Antonino and Medieval Economics. By the Rev. Bede Jarrett, O.P. \$0.30; The Lives of the Popes in the Middle Ages. By Rev. Horace K. Mann, D.D. The Popes at the Height of Their Temporal Influence. Innocent II to Blessed Benedict XI. 1130-1305. Vol. X. \$159-1198; The Parting of the Ways. By Florence Gilmore. \$0.80; Allen's Defence of English Catholics, 1584. Vol. II. By William Allen. \$0.30; El Libro de Oro de la Devoción al Corazón de Jesús. Por el Padre Hilgers, S.J. \$0.75.

The Macmillan Co., New York:

Violence and the Labor Movement. By Robert Hunter. \$1.50; Legends and Lyrics. A Book of Verses by Adelaide Anne Procter. First and Second Series. New Edition in One Volume. \$0.40; The Betrothed. Translated from the Italian of Alessandro Manzoni. 2 Vols. \$0.70.

Imprimerie du Messager, Montreal:

Pour Preparer L'avenir. Le Père S. Bellavance, S.J. \$0.40.

W. Thornton Parker, M.D., Northampton, Mass.:

Personal Experiences Among Our North American Indians from 1867 to 1885. By W. Thornton Parker, M.D.

Norman, Remington & Co., Baltimore:

Irish Witchcraft and Demonology. By St. John D. Seymour, B.D. \$1.50.

J. F. Tapley Co., New York:

Visits for Children to Jesus in the Blessed Sacrament.

Joseph F. Wagner, New York:

Short and Practical Funeral Addresses. By the Rev. Anthony Hayes. \$1.50; The Word of God Preached to Children. By the Rev. Ferreol Girardey, C.S.S.R. \$1.50; Religious Indifference. A Lenten Course. By Rev. Andrew Hamerle, C.S.S.R. \$0.40.

EDUCATION**Public School Teachers and Sunday Schools**

AMERICA had occasion, some time ago, to explain and defend a movement recently inaugurated in New York City. Certain teachers of the public schools here, recognizing that religious instruction had become impossible in most American urban homes and that present legislation forbade its imparting in the common schools, determined to organize classes in which, voluntarily and entirely apart from the hours of regular school work, they would teach all children freely coming to them the lessons of Christian doctrine and practical morality. The plan implied the establishment of a system of free Sunday-schools taught by trained public school teachers. The first to enter upon the work were Catholics, but the scheme speedily won the attention and cordial approval of representative non-Catholics. Leading members of a Ministerial Association in New Jersey declared their purpose to urge the new idea upon their own churches and to favor a similar system for the religious training of their own children.

A clipping sent to us a couple of weeks ago from St. Louis offers evidence that the New York idea has already traveled widely. Addressing the City Club of that city, John L. Alexander, who was first secretary of the National Boy Scouts, urged a system of Sunday-schools, to be directed and taught by experienced teachers of the city schools, especially for children of the high school age. Mr. Alexander did not hesitate to speak openly the faith that was in him. Referring to a recent journey he had made through the West, he affirmed it had shown him that moral conditions in the high schools of certain States were "simply appalling." "A tremendous wave of immorality is sweeping over the country," said Mr. Alexander. "It is affecting not mature men and women who have balance enough to withstand it, but high school boys and girls too immature to oppose it. I cannot speak even to an audience of business men of the frightful conditions I found in the high schools of Western States. But if any one wishes information and proof I can give them to him privately."

The speaker's argument for the new idea is the old, old one. He believes religious instruction and moral training to be essential in the school formation of children; he deems it impossible, as things are, to have these imparted in the regular routine of the public school courses; and he protests that the "hustle" of American civic life eliminates the likelihood of such instruction in the home life of the child. "The old-fashioned home with morning and evening prayers and Bible instruction has departed from American cities, never to return. The fathers, sons and daughters work and go and return from labor at different hours. The family is never together, fathers rarely see their children. There can be no home instruction in such places."

One does not, it need scarcely be noted, approve of the condition thus described. It is an unfortunate outgrowth of the materialistic nightmare that has so long dominated economic relations in the world. But it is a condition that faces us and we must make the best of it. It is a condition, too, that, directly flowing from the unhappy tendency which of late separates the church and the school, almost of necessity involves the "appalling" state of morals Mr. Alexander described to the City Club of St. Louis. Throughout all history until our own day educa-

tion was in the hands of the recognized authoritative moral agency in the world. But with the glorification of the State, which modern materialism has brought about, there developed the aim to take the education of the child out of the hands of natural guardians and place it in the control of the State. In a country like our own this meant secularization of education, and secularization with us has proceeded to a point where not only it cannot tolerate a God in the public school, but, at least among its foremost defenders, demands the practical suppression of any school in which a God is recognized. And yet the very thing we need to oxydize our educational atmosphere and make it sweet and wholesome is the religion and morality which are driven forth from our common schools. There is no morality without God. There never has been and there never can be. One cannot destroy the conception of God and retain morality any more than one can hang his coat upon a hook if there be no hook.

Years ago John Stuart Mill affirmed that the school tax was that part of a man's income which he should use for the education of his child, and that the only excuse the State had for taking it from him was that in his hands it could not pay for such an education, but in the hands of the State it could. He said also that a State monopoly of education was a most dangerous and intolerable tyranny. It has taken longer than it should have to awaken the multitude to a sense of the dangers threatening the social life of our country because of the misty conceptions of right and wrong, of justice and injustice, of honorable integrity and despicable graft, naturally the outcome of the secularization of our schools. The thought of a system of well-organized Sunday-schools under the immediate supervision of a thoroughly trained and experienced body of Christian men and women teachers from the public schools, who shall freely give their time to that work, is an evidence of the awakening.

To be sure, we Catholics contend that the little which may be achieved in the brief hour of a Sunday morning's training will not suffice to develop conscience, and educate unto the righteousness of a good man. But it will help, and if in no other way, it will be some safeguard against the fiery aggressiveness of the secularism of the modern school. There are, the New York *Sun* some time ago assured its readers, 128 Socialist Sunday-schools in the city of New York, where most of the teachers are public school teachers. If these teachers, paid for the work they do in the city's schools by a democratic State, are seeking to undermine that State, it behooves other teachers with a truer conception of what is sane and vital in our American institutions, to work with might and main in the other direction.

When we thus urge the spread of the new idea, we do so only as one urges the acceptance of a compromise which saves the partial good, whilst its rejection would involve a total evil. The ideal arrangement were one on entirely other lines. Every day almost is bringing to us new evidence of a flourishing growth of the demand for religious instruction of the children of the country. Why cannot the proponents of that demand come together and agree to a plan which shall bring to their purpose assured success? The problem of denominational schools under State favor and protection and support has been satisfactorily solved in other countries, and the solution has brought peace and mutual respect and confidence to hitherto warring factions. Surely, what has been done in lands and among peoples unblest by the facilities we in the United States possess to know and execute the popular will, and to labor to secure the best interests of the common weal, can quite as readily be effected in our own Republic. It is our boast that every one among us has a right to his own conscience, to his own views, religious and political. With the measure of practical considerateness for one another that the boast implies, it ought not to be a difficult matter to make effective a system of laws that will bring to each the individual and religious freedom he

has a right to look for in matters educational. The best patriotism is that which uses its influence to close the road to the incoming of license among us, and without the full and free opportunity to educate the future citizens of the country religiously that will be looked for in vain. M. J. O'C.

ECONOMICS

Railway Troubles

The railways claim that vexatious legislation has been carried to such a point as to make their profitable operation impossible. Rates have been forced down, while laws have been made of which the observance adds considerably to operating expenses. The existing depression all over the country has made the situation still more difficult; and, as a result, we see trains being taken off and employees being discharged everywhere. Some will say this is all a pretence to obtain from the Railway Commission the increase in rates asked for several months ago, and will draw from it a fresh argument for government ownership. But it is clear that, whatever the profits of a road may be, if it be compelled to keep its rates unchanged, or even to reduce them, while its charges are continually increased, the moment must come when the investment will be profitless to the shareholders, and the road will be operated only for the benefit of the employees and the general public. A period of great activity, in which passenger and freight business is stimulated to excess, may retard that moment for the time being; but of this the last result will be that, when such a period has passed, the extinguishing of profitable operation will be quicker and more disastrous, as we see to-day.

On approaching the question of railway freights and fares, and the general operation of the lines, one must recognize that it is exceedingly complex. So complex is it that the profitable management of a system, or the reverse, has for many years depended on the personal capacity of the managers. We have seen again and again great companies going from bad to worse to end in receivership, and similar companies going from good to better until their stock comes to be looked on as a gilt-edged investment. We have seen systems dragging out a profitless existence become, with a change of management, prosperous, increasing continually in value through the improvement of the permanent way and equipment, and at the same time paying dividends. This would indicate that the railway rates were not very far from the right figure, since they could give a profitable business or the reverse according to the management. Had they been too high, the worst managed road must have made something; had they been too low, the best managed could not have been profitable. Anyhow, it is clear that so complex a matter is beyond the ability of the ordinary politician or even of the speculative economist to solve.

In the second place it is to be noticed that the difference between existing rates and what the railways ask is in reality so small that it would be inappreciable by the individual, though, spread over a wide area and a large population, it would bring relief to the companies. Many persons, hearing so much talk on the subject, get the idea that the railways are ruining the country, that their charges are responsible for high prices, and that a reduction in freights would add to each one's wealth. The notion is quite false, as Mr. Borden showed in the Canadian House of Commons, speaking on a cognate matter. For a long time the grain growers of the Canadian West have been asking for the repeal of the duty on agricultural machinery. Some Liberals would make it a party matter. But Mr. Borden pointed out, first, that the individual farmer is not such a constant buyer of machinery that the difference of a few dollars in the price of a reaper could get him out of his difficulties. These have much deeper causes. On the other hand, those few dollars are what makes it possible to maintain Canadian factories,

giving employment to Canadians against the competition of immense American factories. A reduction of freight would add to the profits of the importer; an increase might diminish those of the importer and manufacturer. But it has to be seen whether these are sailing so close to the wind as the railways. In any case, they do not appeal to the sympathy of the agitator. What moves him is the fear that railways and manufacturers should grow rich. The fear may have a good motive—it is not always the result of envy—he may see in this wealth a means that may be used, as it has been used, to control government. But there are means to obviate this evil without reducing the efficiency of transport and the throwing out of employment of tens of thousands along every line.

For this constant war upon the railways means the reduction of the efficiency of transport, which would be a public calamity. The country has grown by means of the growth of the railways. If it is to continue to grow, these must grow too. To do this they must borrow for extensions, and there is hardly a road on the continent that could float a large loan to-day. Let us admit their faults. Take the Southern Pacific in Huntington's day. The people of California cried out against its tyranny, and justly. Nevertheless, it built up California. It might have done so more efficaciously had its management been less grasping. But without it California would have stagnated. Then came the Harriman era. It may have been as full of injustice as is commonly thought; but it improved the road, and improved the country. The same is true of all the Pacific roads. The correction of evils must consist in punishing severely what is unjust, not in hampering what is legitimate. Moreover, if one considers things carefully we think he will come to the conclusion that, though men will never be perfect, the day of rampant railway injustice is past. The Railway Commission has rooted out most of the wrongs of other days. Others tend to correct themselves. As population grows and other interests thus become more powerful, it becomes less and less possible for railways to own legislatures and executives. We think the railways have learned their lesson. They have shown themselves ready to give a public service even beyond the public's demand; and we think that they are convinced that in their legitimate functions lies their true prosperity. The public can well give them a vigilant support that will redound to the universal good.

H. W.

NOTES AND COMMENTS

The Board of Managers of the Xavier Free Publication Society for the Blind has just issued a most encouraging and consoling report. Since March 1, 1913, besides publishing two monthly magazines, the society has issued 22 different books, comprising 48 volumes, an average of 4 volumes a month. Eleven other works in 15 volumes have been stereotyped and prepared for publication. Connected with the press is a circulating library which lends books to any applicant in the United States. Books are also given to those libraries which express a desire to aid the blind. The society enjoys the patronage of His Eminence, Cardinal Farley, and many other distinguished people, lay and clerical.

A cablegram from Rome announces that Rev. Michael J. Curley, D.D., has been appointed Bishop of St. Augustine, Fla., to succeed the late Bishop Kenny. Dr. Curley, who is but thirty-four years of age and ten years a priest, was born in Athlone, Ireland, educated at Mungret College, Limerick, where he graduated in the Royal University with high honors, and at the American College, Rome, where he also won eminent distinction. Since his ordination he has done pioneer work in the Florida Mission, and, as pastor of Deland, attended to a number of outlying stations in an extensive district. He brings zeal, learning, ability and missionary experience to the guidance of the Ameri-

can diocese in which Christianity was first permanently established, and whose cathedral parish is the oldest, in the present territory of the United States.

Colonel Roosevelt, in a recent paper he contributed to the *Outlook*, tells how he attended a meeting of the Buenos Aires Young Men's Christian Association. Singing led by an American Methodist minister greeted him. He considered the institute a "capital" one with its membership of nearly 1,000 members, almost half of whom, he was "delighted" to find, are Argentines: that is to say, hereditary Catholics. Like a good politician, the Colonel then called on his "old friends" the Sisters of Mercy, and on the Passionists, among whom he managed to meet "an American of Irish descent, who was the cousin of a close friend and ally" of his. Finally the sight of "the head of the Order, Father Fidelis, with his tall, erect figure and fighting face," made the traveler fancy he "could still hear the clank of the cavalry sabre" as the priest walked. Has all this any bearing on 1916?

The death of T. D. Sullivan, March 30, in Dublin, removes the most historic and probably the best loved figure in Irish public life. Born in Bantry, 1827, of a family prolific in patriots, he entered the service of Ireland at seventeen and remained in it for the seventy years of his subsequent life. Taking up the *Nation* with his brother, from the hands of Gavan Duffy, he became editor after A. M. Sullivan's death, and also edited the *Weekly News*, at one time the sole national organ of the Land League. Member of Parliament for twenty years, Lord Mayor of Dublin twice, and always uncompromising as a Nationalist and a Catholic, he had no enemies, and his imprisonment in 1888, during which he wrote the "Lays of Tullamore," caused a strong reaction against the coercion régime. His poems, historic and occasional, of which he issued six volumes, his "Irish Readings," "Reminiscences," "Life of A. M. Sullivan," and various other writings grave and gay, always struck a popular note and were thoroughly Catholic. It is regretted that he did not live to see the fruition of his national hopes and services, but he had the satisfaction of seeing around him a large number of children and grandchildren devoted to his principles.

The bankrupt brokerage firm of H. B. Hollins & Co. has many sorrowing creditors. None is more prominent amongst these than the distinguished member of the proletariat, Comrade Morris Hillquit, who is set down in the list for an unsecured item of \$5,189 due him on a stock trading account. Amongst the Comrade's fellow mourners are such equally conspicuous sons and daughters of toil as Comrade J. Pierpont Morgan, Comrade William K. Vanderbilt, Comrade Eugene Zimmerman, father of the Duchess of Manchester; Comrade Consuelo, Duchess of Marlborough, Comrade Lady Lister-Kaye and a score of the biggest banks and trust companies which mourn through the souls of far-famed presidents, sons of toil all. Other Comrades have not yet reached the stage where they can imitate their brother Comrade Hillquit, but they will in time. Meanwhile, no doubt they will demand an explanation of their grief-stricken kinsman. Perhaps he was using his spare moments in an attempt to despoil the Egyptians. If so, he realizes the truth of the saying that "the best laid plans of mice and men gang aft a-glee."

AMERICA in its issue of January 3, 1914, praised the Poster Advertising Association for covering its bill boards in numerous American cities with a beautiful picture of the Nativity. "We want to do our share in this way," the Association explained, "to stop as best we can by illustrated lessons the disintegration that threatens the childhood of the big modern city." In a subsequent poster General Grant's career was pictured, and lately has appeared the third of the

series, a well-executed lithograph representing on one side Our Divine Lord blessing children and on the other a church toward the open door of which are trooping happy boys and girls. "Suffer little children to come unto Me and forbid them not, for such is the kingdom of heaven," and "Take your children to church. Give them the right start," are the inscriptions on the poster. To the Association's eloquent sermon we say Amen. As many of the posters that meet the eye nowadays are far from edifying, these "illustrated lessons" are particularly refreshing.

Some striking statistics of attendance at Presbyterian services in Manhattan have just been published. On Sunday, March 19, 19,248 people were present at the morning and evening services. Of these 6,059 were men and 855 were children. The pastor of a once popular church preached to 319 people. In ten years the attendance of men has decreased from 32.6 to 23.6. The attendance of children has also fallen off lamentably. The report says that ministers and elders are alarmed over the untoward conditions which obtain. Many remedies for the evil are suggested. The following from an elder who is a prominent banker is characteristic:

Our churches must be changed in shape and equipment, as are business houses. We need young hustlers in the ministry. The figures prove that it is a mistake to cling to old ways.

To our mind the one thing needed is the old, old way, to wit: less insistence on business which is not the Father's and more insistence on the things of heaven, the inspiration of Scripture, the divinity of Christ and the reality of sin and the punishment thereof, and so on. This business and no other will restore religion.

The sane judgment of orderly people concerning the I. W. W. can be gauged from the following remarks taken from one of the daily papers:

Frank Tannenbaum, the I. W. W. leader, convicted of participating in an unlawful assembly, continued to the last to play to the galleries. His tirade in court before being sentenced was as foolish and unmeaning as it was insolent and inflammatory. Account should be taken of this when the year's imprisonment imposed on him expires. He will still face the payment of a fine of \$500 and no doubt the customary pleas for remission will be made. Then will be the time to humble Tannenbaum's stubborn spirit. No leniency should be granted save on condition of humble apology to the court and the public. Lawbreakers of this type should be compelled to humble themselves before the law.

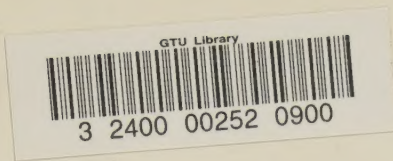
This is admirable. The words of the judge who imposed the sentence ring no less true. He said:

There is no place in the world where the workingman finds such opportunities as in the United States. One who goes to the pier and watches the incoming ships, overcrowded with those who are coming to these shores, realizes that here is the best place in the world for every man who has industry. Your father and mother realized that. They came here and brought their boy with them.

You have failed to appreciate the spirit of American institutions. Most of those who come here from other countries come to work, to use every means to better their fellow-men. Inasmuch as you tried to do this you have the sympathy of the entire community.

True liberty can only exist through respect for the law which all the people have adopted in order that all may have equal opportunity. You tried not simply to better conditions, but you did it in such a way as to violate one of the rights which all, including you, may enjoy—the right to worship their God as they see fit. Your offense was not in seeking to help your fellow-men, but the way in which you did it.

It is a duty and pleasure to recommend this to all who abet the I. W. W.



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THREE DAY

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THREE DAY

